A TIBETAN-ENGLISH DICTIONARY, WITH SPECIAL REFERENCE TO...

Heinrich August Jäschke

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A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED

AN ENGLISH-TIBETAN VOCABULARY.

BY

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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprize. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

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transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

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meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the Lexicon by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his Alphabetum Tibetanum. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his Grammar (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the Tibetan-English Dictionary by Csoma de Kŏrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Körös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his Grammar conversational

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phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

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in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.

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INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ *ka* pronounced like the French c — car
ཁ *ka* like the English c or k — cart
ག *ga* harder than the English (hard) g
ང *ṅa* ng — pang
ཅ *ca* the soft English g — ginger
ཆ *ča* ch — chart
ཇ *ja* j — jar
ཉ *nya* the French gn — campagne
ཏ *ta* the French t — tard
ཐ *ta* the English t — tart
ད *da* dart
ན *na* nard
པ *pa* the French p — pas
ཕ *pa* the English p — part
བ *ba* bard
མ *ma* mart
ཙ *tsa* (ts) parts
ཚ *tsa* (aspirated)
ཛ *dza* (ds) — guards
ཝ *wa* waft
ཞ *ża* (zh) like the English s in leisure
ཟ *za* like the English z — zeal
འ *a* (basis for vowels)
ཡ *) *ya* yard
ར **) *ra* rasp
ལ *la* last
ཤ *ša* (sh) — sharp
ས *sa* salve
ཧ *ha* half
ཨ *'a* (basis for vowels)

*) ཡ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ྱ, thus ཀྱ *kya*, པྱ *pya*, མྱ *mya* etc.

**) ར *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ྲ, thus: ཀྲ, *kra*, ཏྲ *tra*, པྲ *bra* etc. — When combined with another consonant as *first* letter, it is written over the second, thus: རྐ *rka*, རྙ *rña*, རྡ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ཊ, ཋ, ཌ, ཎ, ཥ,

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and when in this dictionary they are transcribed, they are marked by a dot underneath: *ṭ, ṭ, ḍ, ṇ, ṣ*.

The figure ཝ (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. ཚ *tsa* hot and ཚྭ *tsa* (*tswa*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tseg*) and is indispensable for a correct writing or reading.

When ཡ stands as a prefix, it is, when transcribed, represented by *y*, e.g. ཡིག *yig*, ཡཏམ *ytam* etc.

VOWELS.

The alphabetical order of the vowels is: a, i, u, e, o; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English a in 'far', *i* like ee in 'peer' or i in 'pin', *u* like u in 'rule' or in 'pull', *e* like a in 'fate' or e in 'met', *o* like o in 'note' or in 'not'.

As the vowel a is inherent in every consonant, so that even a single letter may form a word, e.g. བ *ba* (cow), ས *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ོ for *o*. The marks for *i*, *e*, *o* are placed over the letter, that for *u* under it. Examples: པད་མ *pad-ma*, རི *ri*, མེ *me*, བུ་མོ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་མ *'a-ma*; the letter འ serves as a basis for initial and final vowels: འོ་མ *ʻo-ma*, དགའ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark ʻ: འ ʻa, འི ʻi, འུ ʻu, འེ ʻe, འོ ʻo, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ *'a*, ཨི *'i*, ཨུ *'u*, ཨེ *'e*, ཨོ *'o*. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark ◦, in transcribing, is put under the consonant following the འ e.g. འདུ ◦*du*, འགྲོ་བ ◦*gro-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—བཀ—ཀྱ—ཀྲ—སྐ—; ཁ—མཁ—འཁ— etc. etc.

II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

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scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptation.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

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In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus z has its usual force, and does not stand for the peculiar sound ts, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels:* the well known sign (˘) for a short, and (¯) for a long vowel; the mark of a modified vowel (¨), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (a̤, o̤, ṳ); a dot under the vowel denotes a close vowel-sound (e̩ = a in fate, o̩ in note); a horizontal line under the vowel denotes a more open vowel-sound (e̱ in 'there', o̱ in 'or, cord', which, indeed, supersedes the a mentioned above); the mark (˜) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French '*an, in, on, un*' = ã, ẽ, õ, ũ).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, h is formed); next comes the guttural region, at the throat, near the soft palate and uvula (here k is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German ch is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (d, t, s, sh), and finally the *labial region*, at the lips (b, p, m). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals;* they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, ng is obtained (to be marked ṅ); at the dental point, n; at the labial point, m. In order to conform with the two final rules, cited above from Lepsius, the Greek letter χ is used to represent the German ch, when it is guttural and hard, as in the word 'doch'; use is made of the Greek γ, when it is soft or accompanied by a vocalic tone (the Dutch g); χ́ gives the force of a palatal ch (German 'ich' = iχ́, 'milch' = milχ́); ϑ is used to represent the strong English th (as in 'through'); ð renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing s or ss (as in 'yes', 'press') is marked as s; the soft vocalic s (as in 'his', 'rise') is represented by z; the hard rushing sound sh, German sch, is rendered by š; the sound of the French j by ž. If one attempts to give at the palatal point, where the English y (in 'year'), or the German j (in 'Jahr') is formed, the sound sh, German sch, one obtains the palatal š́, or the softened and vocalized ž́. In the Dictionary ś and ź have been substituted for these marks.

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Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *j*, or, with their palatal force, *ċ* and *j* (instead of *ċ* and *j*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of tenues, mediae, or aspiratae, are treated. The tenues are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, k, t, p, are produced. The mediae, g, d, b, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The aspiratae require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *k̔*, *t̔*, *p̔*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only mediae and aspiratae, for we give an aspirated sound to every k, t and p. The French and the Magyars distinguish consciously the pure tenues from the mediae; on the other hand they ignore the aspiratae. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or mutae by the addition of the dental sibilants in all three ranks or grades of aspiration: ཅ, ཆ, ཇ and ཙ, ཚ, ཛ, or according to the Standard Alphabet: *ċ*, *č*, *j* and *ts*, *ts̔*, *dz*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the superscribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the tenues into the aspiratae, g and d (compare lower down) becoming *γ* or *χ*, b becoming w. Now, about twenty degrees of longitude separate Balti from Khams,

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and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ཝ (which does not occur in this Table) was pronounced = ཝ, or ཧ in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English w, so that རྭ sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, s, in Ü, gs, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the d, (as in *čĕ'-pa*) and when in Lahoul the g (as in *to', ju'-rón*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ཀ and ཁ, or between ན and ཐ, not in the consonant, but in the Tone, pronouncing ཀ and ན with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ཁ and ཐ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by h, the high-toned by the mark of the spiritus asper '.

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Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ཡ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ṅ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ཨ and ཨྃ, introduce us to a very interesting linguistic phenomenon. We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ཨ, in contradistinction to ཨྃ, which represents the Semitic א, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨན་ and ལི་ལི་ཨན་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ཨ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of ཨ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word མད་, would be read '*mad*'; whereas མདའ་, written thus, implies that the vowel does not precede but follow the consonant d, and consequently the m is prefix, and the word to be read '*mda*'. If the vowel is not *a*, the sign of such vowel suffices, e.g. མདོ་ *mdo*; མདའོ་ *mdao*, standing now for མདའའོ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ཨྃ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ˌ. The sound would be still more accurately represented than it is in the Table, thus: ˌ*aár-po*, ˌ*uág-pa* etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Khams, to ཨྃ in Western Tibet; also Csoma's device of indicating it by an h is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidae (*m*, *n*, *ṅ*, *r*, *l*) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, b, d, g, j, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ཨ, placed as a prefix, which I transcribe thus ˳, e.g. ཨད་ ˳*du* = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e.g. འཱི for ཨཱི; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in མཉའ.

ཉ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myaṅ-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyaṅ-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of r is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language, At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བསྐྱ, བསྒྲ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅེ་བ *ycè-wa*, བཀྲ *wkra*, བསྒྲགས *wsgrags* call for no greater exertions, than do the Polish *chciwy, wkrótce, wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like གཅུ, གཅོད would have coincided with བཅུ, བཅོད. Yet it must be acknowledged that a pronunciation *bcu*, *bka* etc. exists, side by side with *wcu*, *wka* etc. — ཨ, as a liquid, offers no difficulty. — འ, as a prefix, is no consonant.

A doubt must still cling to ར, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to ད, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ག with the power of *y*. The investigations of Lepsius go indeed to prove, that ར and ག are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *ð*, which then very soon passed into *y*. The variations between r and s in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

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III. PHONETIC TABLE
FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
ka-ra						
kug = cook		*ku'*				
kun				*kụn*	*kụn*	
Kaṅ-pa						in C. high-toned
gaṅ			*ghaṅ*	*ghaṅ*		in C. deep-toned
ṅal				*ṅā* Ts.		in C. deep-toned
ṅan-pa				*ṅem-pa* Ü.		in C. deep-toned
ċi					*ċe*	
čad-pa				*čẹ'-pa*		high-toned
čan-pa				*čem-pa*		high-toned
čen-po				*čem-po*		high-toned
ǰa			*ǰha*	*ǰha*		deep-toned
nyin					*nyen*	
tib-ril				*tib-rī* Ts.	*teb-rel*	
ṫaṅ					*ṫéṅ*	
ṫab = *ṫăp*						high-toned
ṫog		*tŏ'*				high-toned
ṫod-pa				*ṫọ'-pa*		high-toned
da			*dha*	*dha*		deep-toned
dud-pa			*dhud-pa*	*dhụ'-pa*		deep-toned
nad = *năt*				*nẹ'*		deep-toned
ṗan-pa				*ṗem-pa*		high-toned
ṗug-ron		*ṗu'-ron*		*ṗug-rọn*		high-toned
ba			*bha*	*bha*	*wa*	deep-toned
bal			*bhal*	*bhā* Ts. *bhal* Ü.	*wal*	deep-toned
bu			*bhu*	*bhu*	*wọ*	deep-toned
bu-mo			*bhu-mo*	*bhu-mo*	*wọ-mo*	deep-toned
bod			*bhod*	*bhọ'*	*wod*	deep-toned
mig		*mi'*				deep-toned
me						deep-toned
ṫsil				*ṫsī*	*ṫsel*	high-toned
dza-ti						
wa-tse						
ża			*ṡa*	*ṡa*	*ża*	
żag		*ża'*	*ṡag*	*ṡag*	*žag*	
za			*sa*	*sa*		
zan			*san*	*sen*		
ʻar-po	*'ar-po*	*'ar-po*			*yar-po*	in C. deep-toned
ʻug-pa	*'ug-pa*	*'ug-pa*			*yug-pa*	in C. deep-toned
ʻo-ma	*'a-ma*	*'o-ma*			*yo-ma*	in C. deep-toned
ʻod	*'od*	*'od*		*o͡ʻọ'*	*yod*	in C. deep-toned
ʻol-mo	*'ol-mo*	*'ol-mo*		*o͡ʻó-mo* Ts.	*yol-mo*	in C. deep-toned
yaṅ					*yeṅ*	
yan-pa				*yă-ga*		
yal-ga				*yem-pa*		
yin					*yen*	
yul				*yū, yụ̄* Ts.		

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1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
yod				*yǭ'*		deep-toned
ral				*rā*		
rol-mo				*rō-mo* Ts		
lo-ma						
ȝa						high-toned
ȝel						
sa						
'a-ma						

II. Words terminating in ད or ོད.

za-ba	*za-wa*	*sa-wa*	*sa-wa*		deep-toned
ȝi-ba	*ȝi-wa*	*ȝi-wa*	*ȝi-wa*	*ȝi-wa*	
ši-ba	*ši-wa*	*ši-wa*	*ši-wa*	*ši-wa*	high-toned
ȝu-ba	*ȝu-wa*	*ȝu-wa*	*ȝu-wa*	*ȝu-wa*	
ȝo-bo	*ȝo-wo*	*ȝho-wo*	*ȝho-wo*		deep-toned
dar-ba	*dar-wa*	*dhar-wa*	*dhar-wa*		
sol-ba	*sol-wa*		*sō-wa* Ts.		high-toned

III. Words terminating in ས.

			Kun.				
kās	*kas, kę̄*	*kai, kę̄*	*kę̄*	*kā*	*kę̄*	*kē*	high-toned
ris	*ris, rī*	*rī*	*rī*	*rī*	*rī*	*rī*	deep-toned
gus	*gus, gū*	*gui, gū*	*ghui*	*gū*	*ghū*	*gū*	
dus	*dus, dū*	*dui, dū*	*dhui*	*dū*	*dhū*	*dū*	
des	*des, dē*	*dē*	*dhē*	*dē*	*dhē*	*dī*	
kos	*kos, kǭ*	*koi, kǭ*	*kǫ́*	*kǫ*	*kǭ*	*kǭ*	high-toned
gos	*gos, gǭ*	*goi, gǭ*	*ghǫ́*	*gō*	*ghǭ*	*gǭ*	deep-toned
ȝos	*'os, 'ǭ*	*'oi, ō*	*ȝǫ́*	*ō*	*ȝǭ*	*yǭ*	
čos	*čos, čǭ*	*čoi, čǭ*	*čǭ*	*čō*	*čǭ*	*čǭ*	high-toned
nags	*nag(s)*	*nag*		*?*	*nag, nā*	*nāg* and so forth	deep-toned
rigs	*rig(s)*	*rig*		*?*	*rig, rī*		
ťugs	*ťug(s)*	*ťug*		*?*	*ťug, ťū*		high-toned
legs	*leg(s)*	*leg*		*?*	*leg, lē*		deep-toned
ɟogs	*ɟog(s)*	*ɟog*		*?*	*ɟog, ɟō*		
ťabs	*ťab(s)*	*ťab*	*ťau*		*ťab*	*ťab*	high-toned
čibs	*čib(s)*	*čib*	*čiu̯*		*čib*	*čib*	
ȝubs	*ȝub(s)*	*ȝub*	*ȝū*		*ȝub*	*ȝub*	
ɟebs	*ɟeb(s)*	*ɟeb*	*pe͡ŭ*		*ɟeb*	*ɟeb*	
ȝobs	*'ob(s)*	*'ob*	*ȝo͡ŭ*		*ȝo͡b*	*yob*	deep-toned
ťams-čad	*ťam(s)-čad*	*ťam-čad*	*ťam-čad*		*ťam-čę̄*	*ťam-čad*	high-toned
goms-pa	*gom(s)-pa*	*gom-pa*	*ghom-pa*		*ghom-pa*	*gom-pa*	deep-toned

IV. Words with diphthongs.

kai	*kę̄*	*kai, kę̄*		*kę̄*	*kē*	high-toned
čii, čī	*čī*	*čī*		*čī*	*čī*	
bui	*bui, bū*	*bui, bū*	*bhui*	*bhū*	*bū*	deep-toned
de͡ī	*dei*		*dhe͡ī*	*dhe͡ī*	*dī*	
soi					*sǫ́*	high-toned
ga͡ŭ			*ghă͡ŭ*	*ghau*	*ga-yǫ* and so forth	deep-toned
le͡ŭ						
mi͡ŭ						
rā͡ŏ					*(ra-yo)*	
reo						

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1	2 West. Tibet Ladak	3 Lahoul	4 Central Prov. Spiti	5 Tsang, Ü	6 Khams	7
rio						deep-toned
roo, rō						
ruo						

V. Words with subscribed letters.

kyaṅ					*kyeṅ*	
kyir-kyir					*kyer-kyér*	
kyu					*kyo*	
ḱyi					*ḱye*	high-toned
ḱyu					*ḱyo*	
ḱyed				*Kyĕ'*		
ḱyod				*kyō'*		
gyi			*ghyi*	*ghyi*		deep-toned
gyon-pa	Pur. Bal.; Ld.		*ghyon-pa*	*ghyom-pa*		
ṕyag	*ṕyag čag*	*čag*	*čag*	*čag*	*čag*	
ṕyi	*ṕi*	*ṕi*	*či*	*či*	*či*	
ṕyug-po	*ṕyug- čug-po po*	*čug-po*	*čug-po*	*čug-po*	*čug-po*	high-toned
ṕye	*pe*	*ṕe*	*če*	*če*	*če?*	
ṕyogs	*čog(s)*	*čog*	*čog*	*čog* Ts. *čo* Ü.	*čog*	
bya-mo	*bya- ja- mo mo*	*ja-mo*	?	*jha-mo*	?	
byi-ba, byi-wa	*bi-wa*	*bi-wa*	?	*jhi-wa*	?	deep-toned
bye-ma	?	*be-ma*	?	*jhe-ma*	?	
byos	?	*jos, joi, jō*	?	*jhō*	?	
mya-ṅan	?	*nya-ṅan*	*nya-ṅan*	*nya-ṅeṅ*	?	high-toned
krad-pa	?	*ṭad-pa*	*ṭad-pa*	*ṭĕ'-pa* Ts. vlg. *kĕ'-pa* Ü.	?	
ḱrag	*ḱrag*	*ṭ ag*	*ṭ ag*	*ṭ ag*	*ṭ ag*	high-toned
ḱrims		*ṭ im(s)*	*ṭ im*	*ṭ im*	*ṭ em*	
ḱrus	?	*ṭ us; ṭ ū*	*ṭ ui*	*ṭ ū*	*ṭ ū*	
kron-po	?	*ṭ on-pa*	*ṭon-pa*	*ṭom-pa*	*ṭon-pa*	
gri	*gri*	*dri, ḍi*	*ḍhi*	*ḍhi*	*ḍi*	deep-toned
dron-mo		*ḍon-mo*	*ḍhon-mo*	*ḍhon-mo*	*ḍon-mo*	
ṕru-gu	*ṕru-gu*	*ṭ u-gu*	*ṭ u-ghu*	*ṭ u-ghu*	*ṭ o-go*	high-toned
bra-bo, bra-wo		*bra- ḍa- wo, wo*	*ḍha-wo*	*ḍha-wo*	*ḍa-wo*	deep-toned
braṅ-sa	(B. *blaṅ-sa*)	*ḍaṅ-sa*	*ḍhaṅ-sa*	*ḍhaṅ-sa*	*ḍaṅ-sa*	
sran-ma	*stran-ma?*	*ṡran-ma*	*ṡran-ma*	*ṡrém-ma* vulg. *sem-ma*	*stran-ma*	high-toned
sriṅ-mo	*strin-mo* B.	*ṡriṅ-mo*	*ṡriṅ-mo*	*ṡríṅ-mo* vulg. *siṅ-mo*	*striṅ-mo*	
hrul-po	*ṡrul-po*	*ṡrul-po*	*ṡrul-po*	*šrul-po*	*šrul-po*	deep-toned
klog-pa	?	*log-pa*	*log-pa*	*log-pa*	?	high-toned
glog	*ylog* B.	*log*	*log*	*log*	*ylog*	
bla-ma	?	*la-ma*	*la-ma*	*la-ma*	*wla-ma*	
zla-ba, zla-wa	*lza* B.	*(l)da-wa*	*da-wa*	*da-wa*	*lda-wa*	?
rlaṅs-pa		*(r)laṅ(s)-pa*	*lā-pa*	*laṅ-pa*	*rleṅ-pa*	high-toned
sla-mo	?	*la-mo*	*la-mo*	*la-mo*	*sla-mo*	

VI. Words with superscribed letters.

rkaṅ-pa	?	*(r)kaṅ-pa*	*kaṅ-pa*	*kaṅ-pa*	*rkeṅ-pa*	these and all the rest are high-toned
rgad-po	?	*(r)gad-po*	*gad-po*	*gĕ'-po*	*rgad-po*	
rṅa	?	*(r)ṅa*	*ṅa*	*ṅa*	*rṅa*	
rjes	?	*žes, žĕ*	*jē?*	*jĕ*	*rjɪ*	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rnyiṅ-pa	*(r)nyiṅ-pa*	*nyiṅ-pa*	*nyiṅ-pa*	*nyiṅ-pa*	*rnyiṅ-pa*	
rta	*rta, sta, ta*	*ta*	*ta*	*ta*	*rta*	
rdo	*(r)do*	*do*	*do*	*do*	*rdo*	
rnon-po	*(r)non-po*	*non-po*	*non-po*	*nọm-po*	*rnon-po*	
rba	*ɯa*	*ba*	*ba*	*ba*	*rɯa?*	
rmig-pa	*mig-pa*	*mig-pa*	*mig-ba*	*mig-pa*	*rmig-pa*	
rtsa	*sa*	*sa*	*?*	*tsa*	*?*	Pur. Bal.
rtsɯa	*sa*	*sa*	*?*	*tsa*	*?*	*rtsoá, stsoá*
rdza-ma	*za-ma*	*za-ma*	*?*	*dza-ma*	*?*	
lṅa	*ṅa, ȧṅa*	*ṅa*	*ṅa*	*ṅa*	*lṅa*	
lcaṅ-ma	*lcaṅ-ma*	*caṅ-ma*	*caṅ-ma*	*caṅ-ma*	*lceṅ-ma*	*lcaṅ-ma*
ljaṅ-ku	*(l)jaṅ-ku*	*jaṅ-ku*	*jaṅ-ku*	*jaṅ-ku*	*ljeṅ-ku*	
ltad-mo	*(l)tad-mo*	*tad-mo*	*tad-mo*	*tḛ'-mo*	*ltad-mo*	*ltad-mo*
ldag-pa	*(l)dag-pa*	*dag-pa*	*dag-pa*	*dag-pa*	*ldag-pa*	
lham	*lam*	*lam*	*lam*	*hlam* or *χlam*	*lham*	*lham*
skom	*skom*	*kom*	*kom*	*kom*	*skom*	*skom*
skra	*ȧra*	*ȧra, ṭa*	*ṭa*	*ṭa*	*štra*	
sgo	*go*	*go*	*go*	*go*	*sgo*	*sgo*
sgra	*ḍa, ra*	*ḍa, ra*	*ḍa*	*ḍa*	*zdra*	
sṅon-po	*ṅon-po*	*ṅon-po*	*ṅon-po*	*nọm-po*	*sṅon-po*	
snyiṅ	*nyiṅ*	*nyiṅ*	*nyiṅ*	*nyiṅ*	*snyeṅ*	
stag	*staq*	*tag*	*tag*	*tag*	*stag*	
sdoṅ-po	*(s)doṅ-po*	*doṅ-po*	*doṅ-po*	*doṅ-po*	*sdoṅ-po*	
sna	*na*	*na*	*na*	*na*	*sna*	
spu	*(s)pu*	*pu*	*pu*	*pu*	*spọ*	
spyod-pa	*(s)ȧod-pa*	*ȧod-pa*	*ȧod-pa*	*ȧọ'-pa*	*ȧwod-pa*	
sprĕ̆ŭ	also *ȧrĕ̆ŭ*	*ṭĕ̆ŭ*	*ṭĕ̆ŭ*	*ṭĕ̆ŭ*	*štre-yọ*	
sbal-ba	*(s)bal-ɯa*	*bal-ɯa*	*bal-ɯa*	*bā-ɯa* Ts. *bal-ɯa* Ü.	*zual-ɯa*	
sbyar-ba	*ȧar-ɯa*	*ȧar-ɯa*	*ȧar-ɯa*	*jar-ɯa*	*zuar-ɯa*	
sbraṅ-bu	also *ḍaṅ-bu*	*ḍaṅ-bu*	*ḍaṅ-bu*	*ḍaṅ-bu*	*ḍeṅ-wọ*	
sman	*(s)man*	*man*	*man*	*mọn*	*sman*	
smyon-pa	*nyon-pa*	*nyon-pa*	*nyon-pa*	*nyọm-pa*	*snyon-pa*	
smra-ba	*mra-ɯa*	*mra-ɯa*	*?*	*m(r)a-ɯa*	*šna-ɯa*	
stsal-ba	*(s)tsal-ɯa*	*tsal-ɯa*	*tsal-ɯa*	*tsā-ɯa* Ts. *tsal-ɯa* Ü.	*stsal-ɯa*	

VII. Words with prefixed letters.

yċes-pa	*ċes-pa*	*ċĕ-pa*	*ċĕ-pa*	*ċĕ-pa*	*yċī-pa*	
ytam	*tam*	*tam*	*tam*	*tam*	*ytām*	
yduṅ-ba	*duṅ-ɯa*	*duṅ-ɯa*	*duṅ-ɯa*	*duṅ-ɯa*	*yduṅ-ɯa*	
ynaṅ-ba	*naṅ-ɯa*	*naṅ-ɯa*	*naṅ-ɯa*	*naṅ-ɯa*	*yneṅ-ɯa*	
ynam	*nam*	*nam*	*nam*	*nam*	*ynam*	Bal. *ynam*
ytsaṅ-po	*tsaṅ-po*	*tsaṅ-po*	*tsaṅ-po*	*tsaṅ-po*	*ytseṅ-po*	
yȧu	*ȧu*	*ȧu*	*ȧu*	*ȧu*	*yẓọ*	
yzig	*zig*	*zi'*	*sig*	*sig*	*yzig*	
yyog-po	*yog-po*	*yọ'-po*	*yog-po*	*yog-po*	*(y)yog-po*	
yȧer-pa	*ȧer-pa*	*ȧer-pa*	*ȧer-pa*	*ȧer-pa*	*yšer-pa*	or *gšer-pa*
yser	*ser*	*ser*	*ser*	*ser*	*yser*	Bal. *yser*
dkar-po	*kar-po*	*kar-po*	*kar-po*	*kar-po*	*ykar-po*	
dkyil	*kyil*	*kyil*	*kyil*	*kyil*	*ykyil*	
dgu	*gu*	*gu*	*gu*	*gu*	*ygọ*	
dgra	*ḍa*	*ḍa*	*ḍa*	*ḍa*	*(y)ḍa*	Bal. *χnul*
dṅul	*ṇul* (vulgo *mul*)	*ṇul*	*ṇul*	*nū* Ts. *ṇul* Ü.	*ynṇul*	or *χmul*
dpe-ča	*pe-ča*	*pe-ča*	*pe-ča*	*pe-ča*	*ype-ča*	*χpe-ča*

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
ma-dpe	*mas-pe*	*mar-pe*	*ma-pe*	*ma-pe*	*may-pe?*	
dpyid	*(s)pid*	*pid*	*čid*	*či*	*χšid*	
dbaṅ	*uaṅ*	*uaṅ*	*uaṅ*	*uaṅ* (vlg. *aṅ*)	*ɣweṅ*	
dbu	*'u**	*'u*	*'u*	*'u*	*wo̱*	* = ཨུ་ etc.
dbugs	*'ug(s)*	*'u'*	*'ug*	*'ug* Ts. *'ū* Ü.	*wug*	
dbul-po	*'ul-po*	*'ul-po*	*'ul-po*	*'ū-po* Ts. *'ul-po, u̱l-po*	*ɣwo̱l-po*	
dben-pa	*'en-pa*	*'en-pa*	*'en-pa*	*'em-pa* [Ü.	*ɣwen-pa*	
dbyar	*yar*	*yar*	*yar*	*yar*	*wyer*	
dmar-po	*mar-po*	*mar-po*	*mar-po*	*mar-po*	*(ɣ)mar-po*	
dmyal-ba	*nyal-wa*	*nyal-wa*	*nyal-wa*	*nyā-wa* Ts. *nyal-wa* Ü.	*mnyal-wa*	
bka, vka	*ka*	*ka*	*ka*	*kȁ*	*vka*	
bkra-šis	*ṭa-ši(s)*	*ṭa-šī*	*ṭa-šī*	*ṭa-šī*	*bṭa-šī*	
bgo-ba	*go-wa*	*go-wa*	*go-wa*	*go-wa*	*vgo-wa*	
brgyad	*gyad*	*gyad*	*gyad*	*gyȅ'*	*vrgyad*	Bal. *vrgyad*
bču	*ču*	*ču*	*ču*	*ču*	*vču, bču*	
bču-gsum	*čug-súm*	*čug-um*	*ču-súm?*	*ču-súm* *ču-sum*	*včug-súm*	
bčub-ži	*čub-ži*	*čub-ží*	*ču-ži*	*ču-ží*	*včub-ží?*	
brǰed-pa	*žed-pa*	*žed-pa*	*ǰed-pa*	*ǰȅ'-pa*	*vrǰed-pa*	
btum-pa	*tum-pa*	*tum-pa*	*tum-pa*	*tūm-pa*	*bto̱m-pa*	
bdun	*dun*	*dun*	*dun*	*du̱n*	*vdun*	Bal. *vdun*
brtse-ba	*se-wa*	*se-wa*	*tse-wa*	*tse-wa*	*vrtse-wa*	
brdzun	*zun*	*zun*	*dzun*	*dzun*	*vrdzun*	Pur. *rdzun*
bži	*ži*	*ži*	*ši*	*ši*	*vže*	
bžib-ču	*žib-ču*	*žib-ču*	*ši-ču?*	*ši-ču*	*vžeb-ču?*	
bzaṅ-po	*zaṅ-po*	*zaṅ-po*	*saṅ-po*	*saṅ-po*	*vzeṅ-po*	
bšal-ba	*šal-wa*	*šal-wa*	*šal-wa*	*šā-wa*	*všel-wa*	
bsu-ba	*su-wa*	*su-wa*	*su-wa*	*su-wa*	*vso̱-wa*	
bsreg-pa	*šreg-pa*	*šreg-pa*	*šreg-pa*	*šreg-pa* (*seg-pa*)	*vstrag-pa*	
bslab-pa	*lab-pa*	*lab-pa*	*lab-pa*	*lab-pa*	*vslab-pa*	
mṅar	*ǩar*	*ǩar*	*ǩar*	*ǩar*	*mǩar*	
mgo	*go*	*go*	*ₒgo*	*ₒgo*	*mgo*	
mgron	*ḍon*	*ḍon*	*ḍon*	*ₒḍo̱n*	*mḍon*	
mṅar-(b)wa	*ṅar-wa*	*ṅar-wa*	*ṅar-wa*	*ṅar-wa*	*mṅar-wa*	
mčin-pa	*čin-pa*	*čin-pa*	*čin-pa*	*čim-ga*	*mčen-pa*	
mǰiṅ-pa	*ǰiṅ-pa*	*ǰiṅ-pa*	*ₒǰiṅ-pa*	*ₒǰiṅ-pa*	*mǰiṅ-pa*	
mtiṅ	*tiṅ*	*tiṅ*	*tiṅ*	*tiṅ*	*(m)teṅ*	
mda	*da*	*da*	*ₒda*	*ₒda*	*mda*	
mtso	*tso*	*tso*	*tso*	*tso*	*mtso*	
mdzo	*dzo*	*dzo*	*ₒdzo*	*ₒdzo*	*mdzo*	
ₒǩol-ba	*ǩol-wa*	*ǩol-wa*	*ǩol-wa*	*ǩō-wa* Ts.	*ṅǩol-wa*	
ₒgul-ba	*gul-wa*	*gul-wa*	*ₒgul-wa*	*ₒgū-wa* Ts *ₒgul-wa* Ü.	*ṅgul-wa*	
ₒčam-pa	*čam-pa*	*čam-pa*	*čam-pa*	*čam-pa*	*nčam-pa*	
ₒǰam-po	*ǰam-po*	*ǰam-po*	*ₒǰam-po*	*ₒǰam-po*	*nǰam-po*	
ₒtag-pa	*tag-pa*	*tag-pa*	*tag-pa*	*tag-pa*	*ntag-pa*	
ɣge-ₒdún	*gen-dun*	*gen-dun*	*ge(n)-dún*	*ge(n)-du̱n* Ts. *ge-ₒdu̱n* Ü.	*ɣgen-dún?*	
ₒdod-pa	*ḍod-pa*	*ḍod-pa*	*ₒḍod-pa*	*ₒḍo̱-pa*	*ndod-pa*	
ₒpur-ba	*ṗur-wa*	*ṗur-wa*	*ṗur-wa*	*ṗur-wa*	*mṗur-wa*	
ₒpyi-ba	*ṗi-wa*	*ṗi-wa*	*ṗi-wa*	*či-wa*	*nči-wa*	
ₒprod-pa	*ṭ od-pa*	*ṭ od-pa*	*ṭ od-pa*	*ṭ o̱'-pa*	*nṭ od-pa*	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
˚*bab-pa*	*bab-pa*	*bab-pa*	˚*bab-pa*	˚*bab-pa*	*mbab-pa*	
vka-˚bum	*kam-bum*	*kam-bum*	*kam-bum*	*ka(m)-bum*	*vkam-bum*	
˚*tsir-wa*	*tsir-wa*	*tsir-wa*	*tsir-wa*	*tsir-wa*	*ntsir-wa*	
˚*dzin-pa*	*dzin-pa*	*dzin-pa*	*dzin-pa*	*dzim-pa*	*ndzen-pa*	

ABBREVIATIONS.

abbr. = abbreviated, abbreviation
acc. according to
accus. accusative case
act. active, -ly
adj. adjective
adv. adverb, -ially
A. R. Asiatic Researches
Ar. Arabic
B. books, book-language
Bal. Balti, the most westerly of the districts, in which the Tibetan language is spoken.
Bhar. Bharata, a dialogue, ed. by Dr. A. Schiefner.
Bhot. Bhotan, province.
Burn. I. Burnouf, Introduction au Buddhism Indien.
» II. Burnouf, Lotus de la bonne loi.
C. Central Tibet, esp. the provinces Ü and Tsang.
c. cum, with
c.c. construitur cum, construed with.
c.c.a. construed with the accusative, etc.
ccapir construitur cum accusativo personae, instrumentativo rei
ccirdp construitur cum instrumentativo rei, dativo personae etc.
cf. confer, compare
Chr. P. Christian writings by Protestant missionaries.
Chr. R. Christian writings by Roman Catholic missionaries.
cog. cognate, related in origin
col. colloquial, -ly
collect. collective, -ly
com. commonly
comp. compound -s
conj. conjunction
contr. contracted
corr. correct, -ly
correl. correlative, -ly
Cs. Csoma de Kŏrŏs, Tibetan-English Dictionary.
Cunn. Cunningham, General, Ladak and the surrounding country.
dat. dative case
deriv. derivative
Desg. Desgodins, La Mission du Tibet de 1855—1870.
Do. or Dom. Do-mang, a collection of incantations.
dub. dubious
Dzl. Dzanglun, an ancient collection of Legends of Buddha.
e.g. = exempli gratia, for instance
eleg. elegant, -ly
elsewh. elsewhere
emphat. emphatical, -ly
erron. erroneous, -ly
esp. especially
euphemist. euphemistical, -ly
expl. explain, explanation
extr. extremo, towards the end of a longer article.
fem. feminine gender
fig. figurative, -ly
frq. frequent, -ly
fut. future tense
gen. general, -ly
gen. genitive case
Glr. Gyalrabs, a history of the kings of Tibet.
Gram. native grammarians or grammatical works
Gyatch. Gyatcherrolpa, Biography of Buddha.
Hd. Hindi language.
Hook. Dr. Hooker, Himalayan Journals.
ibid. ibidem, in the same place.
id. idem, the same
i. e. id est, that is
imp. imperative mood
impers. impersonal, -ly
incorr. incorrect, -ly
inf. infinitive mood
init. initio, at the beginning of a longer article.
inst. instead
instr. instrumentative case
interj. interjection
interr. interrogative, -ly
intrs. intransitive
i.o. instead of
irr. irregular, -ly
Kh. Khams, eastern part of Tibet.
Köpp. Köppen, Die Religion des Buddha.
Kun. Kunawur, province under English protection.
Lat. Latin
Ld. Ladak, province.
Ld.-Glr. Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
Lew. Lewin, Manual of Tibetan.
Lex., Lexx. Lexicons, native dictionaries.
Lh. Lahoul, province.
Lis. Lishigurkhang, glossary.
lit. literally, also literature
Ma. Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.

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masc. = masculine gender
Med. medical works
med. medio, about the middle of a longer article
metaph. metaphorical, -ly
meton. metonymical, -ly
Mil. Milaraspa's hundred thousand Songs.
Mil. nt. Milaraspai nam-tar, Milaraspa's autobiography.
Mng. Man-ngag-rgyud, a medical work.
n. name
neut. neuter gender
nif. ni fallor, if I am not mistaken
n. p. noun proper
N. T. New Testament
num. numeral
obs. obsolete
opp. as opposed to
p. page
partic. participle
pass. passive, -ly
perh. perhaps
Pers. Persian
pers. person, personal
pf. perfect tense
pl. plural number
pleon. pleonastic, -ally
p. n. proper name
po. poetically
pop. popular language
postp. postposition
prep. preposition
prob. probably
pron. pronoun
prop. properly
prov. provincialism, provincial, -ly
Pth. Padma thangyig, a collection of legends of Padma Sambhava.
Pur. Purig, province.
q. v. quod vide, which see
rel. relative
resp. respectful, -ly
Sambh. or Sb. Shambhala, a fabulous country in the north and a book: Guide to Sb.
sbst. substantive
Sch. Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.
" " " Tibetische Grammatik.
Schf. Dr. A. Schiefner.
Schl. = Dr. E. Schlagintweit, Buddhism in Tibet.
Schr. Schröter, editor of the first Tibetan Dictionary.
S.g. Shad-gyud, a medical work.
Sik. Sikkim, province
sim. similar in meaning, similarly
sing. singular number
s. l. c. si lectio certa, if the reading is to be depended upon
S.O. Ser-od, a religious work.
Sp. Spiti, province.
Ssk. Sanskrit
Stg. Stan-gyur, a collection of commentaries.
symb. num. symbolical numeral
syn. or synon. synonymous
Tar. Taranatha, history of the propagation of Buddhism in India.
termin. terminative case
Thgr. Thos-grol, Direction for the departed soul to find the way to eternal happiness.
Thgy. Thargyan, scientific treatises.
Trig. Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
trop. tropically, figuratively
trs. transitive
Ts. Tsang, province of Central Tibet.
Ü Ü, " " " "
Urd. Urdu, a dialect of Hindustani.
v. vide, see
vb. verb
vb. a. verb active
vb. n. verb neuter
vulg. vulgar, low expression
vulgo in common life
W. Western Tibet.
Was. Prof. W. Wasiljew, Der Buddhismus.
Wdk. Waidurya Karpo, a mathematical work.
Wdn. Waidurya Nonpo, a medical work.
w. e. without explanation
Will. Williams, Sanskrit-English Dictionary.
Wls. Wilson, Sanskrit Dictionary.
Wts. Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
Z. Zangskar, a Kashmere-Tibetan province.
Zam. Zamatog, a treatise on Tibetan grammar and orthography.

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words: 2. *Cs.* exaggeration. *sgro-$_{o}$dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

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ཀ

ཀ *ka* 1. the letter **k**, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-ṭo* **alphabetical register** *Sch.* — *ká-pa* the first volume of a work. — *ka-dpé* **a-b-c-book.** — *ka-ɟŕéṅ, ka smad sum-ċu, kā-li* the Tibetan **alphabet.**

ཀ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar**, v. *ka-ba*.

ཀཱ *ka (kva)* **oh!**

ཀཀ *ka-ká* **excrement**, (nursery word), **ka-ka taṅ-ċe* W.* = French: *faire caca.*

ཀཱཀ *kā-ka Ssk.* **crow.**

ཀཾཀ *kaṅ-ka, Ssk.* कङ्क, **heron.**

ཀཀནི *ka-ka-ni* a small coin of ancient India *Cs.*

ཀཀརྡ *ka-ka-ráṅ* **cucumber** *Kun.*

ཀཀོལ *ka-ko-la, Ssk.* कक्कोल, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ཀཁ *ka-ḱá* the **a-b-c, alphabet**; *ka-ḱai ṭo* **alphabetical register**, *ka-ḱai dpe* **a-b-c-book**; *ka-ḱa-pa* **abecedarian.**

ཀཁོལ་མ *ka-ḱól-ma* v. *ḱol-ma.*

ཀཅ *ká-ċa* also *ká-ċa*, **goods, things**; *ká-ċai ŕjés-su ˌbráṅs-pai rgyálpo* n. of a demon.

ཀཊཡ *ká-ṭa-ya*, also *ka-ṭya*. n. of a locality *Mil.* [illegible]

ཀཏུ *ka-tu* v. *ke-tu.*

ཀཏོ་ར *ka-tó-ra*, more correctly *ka-ṭo-ra*, *Hd.*, **metal cup, dish, basin.**

ཀཐཱ *ka-ṭa-ra Kun.* a sort of **peach.**

ཀདག *ka-dág*, also *ka-nas dag*, pure from the beginning *Lex.*

ཀདཱར *ka-dár* (from خبردار *Urd.!*) only in the phrase: **ka-dar ċo-ċe** **to be cautious, take care, take heed,** *-la*, of.

ཀཔཱལ *ka-pā-la Ssk.* **skull.**

ཀཔིཏ *ka-pi-ta* **gum, resin** *Sch.*

ཀཾཔོརྩེ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja Wdk.*

ཀབ *ká-ba *ka-wa** 1. **pillar, post**; *k. ˌdzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *ká ċan* having columns. — *ka-ɣċig-sgo-ɣċig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-ɣċig-pa* having one pillar, *ka-máṅ-ma* having many pillars. — *ka-čén* the principal p. (cf. στῦλος Gal. 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stégs, ka-ɣdán* pedestal, base of a p. — *ka-spúṅs* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtsé, ka-yáṅ-rtse* capital of a pillar. — *ka wá-*

čan, súl-čan a channeled pillar. — *ka-gžú* capital of a pillar. — *ka-gžu-gdúṅ* beam of the capital (pillars are mostly made of wood).

ཀ་བེད་ *ka-béd* prob. a sort of **gourd** *Wdn.*

ཀ་མ་རུ་ *ka-ma-ru* 1. **alabaster** *Sch.* — 2. n. of a country.

ཀ་མ་ལ་ཤི་ལ་ *ka-ma-la-si-la* n of a famous ancient pandita or Brahmanical scholar.

ཀ་སྨུལ་རྡོ་རྒྱད་ *ka-mul-rdo-rgyád* is said to denote a sort of **alabaster** or of **steatite** in *C.*

ཀ་ཙ་ལིན་དི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀ་རྩམ་ *ka-rtsam, Ld.* **ka-sam**, prob. a sort of **oats**; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀ་ཚིགས་ཅེན་པོ་ *ka-tsigs-čén-po* title of a book cited in *Glr.*

ཀྱེ་ཡེ་ *ka-yé (kwa-ye)* **oh! holla! hear!** so e. g. at the beginning of a royal proclamation *Pth.*

ཀ་ར་ *ká-ra C. & B.* **sugar**; *šel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra toy-tóg* sugar in lumps. — *kara-šiṅ* sugar-cane. *(W. ka-ra).*

ཀ་ར་བི་ར་ *ka-ra-bī-ra*, also *ka-ra-wī-ra (Ssk.)* **oleander flower**, *Nerium odorum.*

ཀ་རཎ་ཛ་ *ka-raṅ-dza Ssk.* a medicinal fruit, *Galedupa arborea.*

ཀ་རན་དྷ་ *ka-ran-dha Pth.* more correctly *ka-raṇ-ḍa, Ssk.*, a species of **duck.**

ཀ་རུ་ *ká-ru* **wedge.**

ཀ་ལ་པ་ *ka-lā-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀ་ལ་པིང་ཀ་ *ka-la-piṅ-ka Cs.*: 'Ssk., n. of a bird', *Will.*: '*kalāpin* peacock; the Indian cuckoo'.

ཀ་ལ་ཤ་ *ka-la-ša Ssk.* **pitcher, jar.**

ཀ་ལག་ *ká-lag W.* **mud,** mixture of earth and water used instead of clay *(C. & B.: ǰim-pa)*; the word is also used for other similar compounds.

ཀ་ལན་ད་ཀ་ *ka-lan-daka Ssk.* n. of a bird.

ཀ་ལི་ *ka-li* 1. **skull** *Lex.* — 2. = *ka-lé W.*

ཀཱ་ལི་ *kā-li* the **Tib. alphabet**, v. *ka.*

ཀ་ལིང་ག་ *ka-liṅ-ga Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so? [illegible]

ཀ་ལིབ་ *ka-lib, Ar.* قَالِب **bullet-mould** *W.*

ཀ་ལེ་ *ka-lé.* also *ka-léb*, **saddle-cloth.**

ཀཱ་ཤ་ *kā-ša Ssk.* a sort of grass, Saccharum spontaneum; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀ་ཤི་ཀ་ *ka-ši-ka Ssk.*, adj. of Kāsi (Banāras): inhabitant of Banāras; *ka-ši-kai ras*, a sort of fine **cottoncloth.**

ཀ་ས་ *ká-sa*, also **ká-so, kas** (perh. a mutilated form of *bka-stsal)* resp. **yes, Sir! very well, Sir! at your service!** *(W.* also: **ká-sa-ju** v. *žu) W.* frq., also *C.* ni f., never in *B.*

ཀག་གིས་ *kág-gis* **suddenly** *Sch.*

ཀག་མ་ *kág-ma* **mischief, harm, injury** *Cs.*

ཀང་ཀ་ *kaṅ-ka Ssk.* **heron.**

ཀང་དང་ཀིང་ *kaṅ-daṅ-kiṅ* n. of a terrifying deity *Glr.*, prob. = *kiṅ-káṅ*, which is said to signify Rāhula (v. *sgra-gčan & drag-gšed.* in *drag-pa).*

ཀཎ་ཊ་ཀཱ་རི་ *kaṇḍa-kā-ri Ssk.* ('thorny') Wilson: *Solanum Jaquini;* in *Lh.* a sort of wild Rubus.

ཀད་ *kad, Ld.* sometimes instead of the affix *ka*, e. g. *gnyis-kád, tsaṅ-kád;* perh. also in *mnyam-kád, Thgy.?*

ཀན་ *kan Med.* = *bad-kan.*

ཀན་མ་ *kán-ma* **middle finger.**

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ཀབ་ཟ *káb-za* (قبضة *Ar.*) *W.* **hilt, handle** of a sword.

ཀབ་ཤ *káb-ša* (کفش *Pers.*) **shoe**; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀམ་བོ་ཛ *kam-bo-dza Ssk.* n. of a country in the northwest of India, *Wdù.*: *kam-po-rtse.*

ཀའུ *kau* **watermelon** *Sch.* Chinese kua.

ཀར *kar*, also *kar-kar*, **great pain, suffering** *Lex.*

ཀརྐ་ཏ *karka-ta Ssk.* the constellation of **Cancer.**

ཀར་སྐྱིན *kár-skyin* **loan**, when respectfully requested, cf *skyin.*

ཀར་ཆག *kar-čág* **register, list.**

ཀརྨ *kárma Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika)* name of a philosophical school of Buddhism.

ཀར་ཡོལ *kar-yól* **porcelain, china-ware, -cup** etc.

ཀར་ལངས་བ *kár-laṅ-ba*, also *kér-laṅ-ba*, **to stand up, to rise.**

ཀར་ཤ་པ་ནི or ཎ *kar-ša-pa-ni* or *na, Ssk.* कार्षापण, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀལ་ཡ *kál-ya*, also *kal-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of قَلْعِي.

ཀི *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀི་ཀང *ki-káṅ* **wild leek** *Sch.*

ཀི་གུ *ki-gu* n. of the vowel-sign for *i*, ◌ི.

ཀི་ཙ *ki-ma Dzl.* 琴 acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (Pilgrim. of Fa-Hian Calc. 1848 p. 265).

ཀི་ཙྪི *ki-tsi* **tickling** *W.*, **ki-tsi kúg-čе** **to tickle.*

ཀིང་ཀང *kiṅ-káṅ* v. *kaṅ-daṅ-kiṅ.*

ཀིམ་པ *kim-pa* n. of a fruit, *Lex.*

ཀུ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ *ku*, *kú-sgra B.*, **kú-čo** *W.* **clamour.**

ཀུ་ན་ལ *ku-na-la*, *ku-nā-la Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ *kú-ba Wdù.* **gourd.**

ཀུ་བེ་ར *ku-be-ra Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bú*, *Rnam-tos-srás*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད *ku-mu-da Ssk.* the flower of the red and white **lotus**, *Nymphaea rubra* and *esculenta.*

ཀུ་ཡ *kú-ya* **sediment of urine** *Med.*

ཀུ་རུ་ཀུལ་ལེ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རུག *ku-rúg Ld.* **colt of an ass.**

ཀུ་རེ *ku-ré*, also *ku-res* **jest, joke**, *ku-re byed-pa* **to jest**, cf. *kyal-ka.*

ཀུ་ལིག *ku-lig* **key**, also **lock**; more accurately: **pé-ku-lig** key, *čúg-ku-lig* lock, padlock; **ku-lig-búr-* (or *bor-) tse** in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ *ku-ša* a sort of grass, Poa cynosuroides, often used in sacred ceremonies.

ཀུ་ཤུ *ku-šu* **apple** *Dzl.*; *W.* (Cf. *sli*).

ཀུ་སུ་མ *ku-su-ma Ssk.* **flower.**

ཀུ་ཧུ *ku-hu* **ring-dove** *Cs.* (*Ssk.*: the cry of the cuckoo).

ཀུག *kug*, also *kug-kúg*, **crooked; a hook**; *gri-kug* a curved knife, short sabre; *lčags-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug jhé-pa** *C.* **taṅ-čе** *W.* **to bend, curve; clinch** (a nail); **go kug taṅ-čе** *W.* **to nod**, **lag kug taṅ-čе** *W.* **of beckon.** (Cf. *kum-pa.*)

ཀུག་རྩེ *kug-rtse*, **kug-sé** **cuckoo** *W.*

ཀུན་ *kun (C.: *kun*)* **all, every, each; whole;** *spui kún-bu kún-nas* from every pore *Dzl.; dé-dag kun* all these; *ɣžan kun* all the others; also pleon. *kun tams-čád* all of them, they altogether; *kún-gyis mtóṅ-ba, tós-pa* seen, heard by every body, generally known; *kún-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzáṅ-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *tóg-mai Saṅs-rgyas;* in later works even a *Kun-tu-bzáṅ-mo Yum* is mentioned *Thgr.; kún-tu rgyú-ba* to go everywhere, wander about; *Kun-tu-rgyu* **परिव्राजक** n. of a class of Brahmans, itinerant monks, *Dzl.; kún-nas* **from everywhere, round about, wholly, thoroughly** e. g. overpowered by passions, cleansed from sin *Dzl.; kún-nas ˌdod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-dkris* **general corruptness, misery, sin** *Lex.* — *Kun-kyáb* comprising, pervading all things. — *Kun-mkyén-(pa)* **omniscient.** — *Kun-dgá-bo, Ssk. ānandā,* n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba,* also *kun-dga Thgy.,* or *kun-ra, Ssk.* **आराम** or **संघाराम** 'garden of all joys' 1. the **grove** in which a monastery is situated. 2. the **monastery.** 3. in Tibet, which is destitute of groves, more particularly the **auditory** or **library** of a monastery — *Kun-brtágs,* in the Mahayana: a personal, erroneous supposition *Was.* — *Kun-ˌdús* **all-gathering, all-uniting.** — *Kun-dbáṅ* **almighty.** — *Kun-rdzób* **altogether vain, delusive;** *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-ɣží* lit.: the primary cause of all things, viz.: 1. the **soul** or **spirit,** *kun-ɣžíi sems* (opp. to *ˌbyúṅ-ba bžíi lus* the body consisting of the 4 elements), *kun-ɣžíi sémṡ-la ɣo mo ma mčis-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise distinction: *kun-ɣží* **soul** as the seat of the passions, opp. to *sems-nyid,* the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-ɣží* is = **God, Adibuddha,** *kun-ɣžíi Saṅs-rgyas.* — *Kun-ɣzigs* **all-seeing.** — *Kun-slóṅ Lex.* v. *sloṅ-ba.*

ཀུན་ད་ *kun-da Ssk.* **jessamine.**

ཀུན་དུ་རུ *kun-du-ru Ssk.* **incense,** Boswellia.

ཀུམ་པ *kúm-pa,* also *kum-kúm, kúm-po,* **crooked, shriveled, dried up;** **kum táṅ-čе* W.* **to bend** together, **to double.** (Cf. *skúm-pa).*

ཀུམ་བྷ *kum-bha Ssk.* earthen **jar.**

ཀུམ་བི་ར *kum-bi-ra Ssk.* **crocodile.**

ཀེ *ke* numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་རུ *ke-ke-ru,* also *kerketana & ketaka Ssk.* 'n. of a precious white stone' *Cs.;* our Ssk. dictionaries give but the last of these names, and as its only signification the name of the tree Pandanus odoratissima.

ཀེ་ཏ་ར *ke-ta-ra Sambh.,* n. of a mountain, prob. Kedāra, part of the Himalaya. *Will.*

ཀེ་ཏུ *ke-tu Ssk.* **a fiery meteor, shooting star; the descending node.**

ཀེ་རྩེ *ke-rtsé* v. *keu-rtsé.*

ཀེ་རེ *ke-ré* v. *kye-ré.*

ཀེ་ལ་ཤ, ཀཻ་ལ་ཤ *ke-la-ša, kai-la-ša Cs.,* **कैलास** *Will.,* n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as Ti-se q. v., though modern geographers apply the name to different ranges.

ཀེ་ལན *ke-lan;* the fraternity or association, which Huc mentions under this name (Voy. II ch. 6), seemed to be totally unknown to our Tashi-lhunpo Lama, although the expectation of a final war between Buddhist believers

ཀུན་ཏུས་བཏུ་བའི་སྡེ Sammatiyah

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་ཞུ་ཀ་ *ke-ṡu-ka* *Wdṅ.* n. of a plant, perhaps *kečuka*, Arum Colocasia, with edible root; or = *keṅ-su-ka?*

ཀེག་མ་ *kég-ma* = ཀག་མ་ *kág-ma* *Cs.*

ཀེང་རུས་ *keṅ-rús* **skeleton.**

ཀེང་ཞུ་ཀ་ *keṅ-ṡu-ka* *Lex.*, *Sambh.*, *Wdṅ.*, n. of a tree.

ཀེའུ་རྩེ་ *keu-rtse*, also *ke-rtse*, **jacket** *Mil.* (Chinese loan?)

ཀེའུ་རི་ *keu-ri* n. of a female terrifying deity *Thgr.*

ཀེའུ་ལེ་ *keu-le* *Dzl.* ཀཽ, 1: *keu-lei rgya*, acc. to the Mongol version: **customary seal**, — dubious.

ཀེར་གྱིས་ *kér-gyis* **suddenly** *Sch.*

ཀེར་བ་ *kér-ba* **to raise, lift up**, e. g. the finger towards heaven *Glr.*; *ker láṅ-ba* **to rise, stand up.**

ཀོ་ *ko* 1. num.: 121; *kó-pa* the 121st (volume). — 2. affix, = *ka col. Ld.* — 3. **all, whole** *Schr.*, cf. *kob.*

ཀོ་ཀོ་ *ko-kó* 1. also *ko-sko*, **throat, chin** *Sch.*, *ko-sko ˌdegs Lex.?* 2. = *ka-ka W.*

ཀོ་ཀོ་ཐང་མ་ *ko-ko-táṅ-ma* n. of a country in or near Ceylon *Pth.*

ཀོ་ཉེ་རྩེ་ *ko-nyon-tsé*, also *ko-nyol-tsé*, *ko-lon-tsé* the kernel of the pine-apple *Cs.*; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skan-nyan-tsé* *Kun.*

ཀོ་ཏ་ *ko-ta*, *Ssk.* **कोठ**, a kind of **leprosy** *Wdṅ.*

ཀོ་པང་རྩེ་ *ko-paṅ-tsé* a sort of **tea** *Schr.*

ཀོ་ཕོངས་ *ko-phóṅs* **guitar** *Ld.*; it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. **hide, skin.** — 2. **leather,** **kó-wa nyé-kan** **tanner** *C.*; *gláṅ-ko* **neat's leather.** — *ko-kráḍ* **leather-shoe.** — *kó-mkan* 1. **tanner.** 2. (acc. to some also:) conductor of a leather-boat, **boatman.** — *ko-btúm* 'leather-wrapping' is said to be a criminal punishment in *C.*, in different degrees of severity, e. g. **lág-pa ko-túm**, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tág* **strap, thong.** — *ko-ˌtágs* *Cs.*: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpágs* **hide, leather.** — *ko-ˌbúgs* *Sch.*: three-edged needle for leather. — *ko-tság* **leather-sieve.** — *ko-rúl* a rotten hide.

ཀོ་བོ་ *kó-bo* n. of a country *Wdk.*

ཀོ་མ་ *kó-ma* n. of a bird *Wdṅ.*

ཀོ་ཝཱ་ *ko-wág* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra*, *Hindi* **कोरा**, more tibetanized *ko-rás*, unbleached coarse cotton cloth.

ཀོ་རེ་ *ko-ré*, in compounds *kor* *W.*, **cup** for drinking; *ṡiṅ-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *ṡél-kor* (European) **tumbler.** (Cf. *pór-pa*).

ཀོ་ལོན་ *ko-lóṅ*, a dubious word. *Sch.* has *ko-loṅ-ba* to hate, envy, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-loṅ mdzad-pa* must be taken for: to disdain.

ཀོ་ཤམ་བི་ *ko-ṡam-bi* *Dzl.*, *Glr.*, *Ssk.*: **कौशाम्बी** n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ *ko-sa-la* *Sambh.*, *Ssk.*: **कोसला**, = *Ayodhya*, Oude.

ཀོག་པ་ *kóg-pa* I. subst., also *skóg-pa*, *skógs-pa* **shell, peel, rind**; *ṡún-kog* id.; *pyi-kog* exterior shell, **bark**; *kóg-pa ṡu-ba* **to peel, pare.** — II. vb. n. **to splinter off, to chink**; *kog laṅ-ba* 1. id. 2. **to** rise suddenly and run away.

ཀོང་ *koṅ*, also *koṅ-kóṅ*, 1. **concave, excavated.** — 2. **crooked,** **pi-ṡi tsig-pa koṅ-kóṅ ṡo** the cat makes a crooked back *W.* — *kóṅ-po* 1. **cup, bowl.** 2. **crucible.** 3. **breach, gap** *Sch.* 4. n. of a province S. E. of Lhasa. — *kóṅ-bu* small cup, bowl. — *mčód-kóṅ* offering-bowl; *snág-koṅ* **inkstand**

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for black ink, *mtsál-koṅ* for red ink, vermilion; **lúg-koṅ** **casting-mould** *C.*

ཀོད་ *kod* ('a gathering'?) 1. *lag-kód Ld.* an armful of corn, a **sheaf.** 2. affix = *kad, ka, ko: *nyis-kód, ṅa-kód** all the two, all the five *Ld.*

ཀོབ་ *kob* all, *Ld.* col.

ཀོར་ *kor*, root denoting anything round or concave, hence: *kor-kór* 1. adj. **round,** circular *C.* (= **kyir-kyir** *W.*); roundish, globular *C.*; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick **loaf** of bread, (opp. to a flat, thin cake) *C.*; **a pan,** saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stód-kor* a little circle above a letter, *Ssk.* anuswara; *klád-kor* id., a dot, zero, naught; *ydúb-kor* bracelet *Cs.*; *pád-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ˌód-kor* a radiant circle *Cs.* Cf. *skór-ba, ˌkór-ba, ko-ré.*

ཀོར་དོབ་ *kor-do-ba* **boot** *Ld.?*

ཀོལ་དོང་ *kol-to* **dumb, mute** *Sp.?*

ཀོས་ཀོ *kós-ko* = *ko-ko; kos-snyúṅ* with a pointed chin *Sch.*

ཀྱ་སིར་རླུང་ *kya-sir-rlúṅ* v. *kyiṅ.*

ཀྱག་ *kyag*, also *kyag-kyág*, **thick,** run into clots *Cs.*

ཀྱག་ཀྱོག་ *kyag-kyóg* **curved, crooked;** **go kyag-kyóg ˋco-ˋce** *W.* to shake one's head, viz. slowly, in meditating; **ri-mo kyag-(ga-) kyog-(gi)** **a flourish** (in writing) *W.* Cf. *kyog-kyóg.*

ཀྱང་ *kyaṅ* I. adj., also *kyaṅ-kyáṅ, kyaṅ-po*, **straight, slender,** as a stick; **kyaṅ-kyaṅ riṅ-mo** **tall, slender,** as a man, a tree etc. *W.* — II. adv. = *yaṅ*, **too, also,** always used enclitically, after the letters g, d, b, s.

ཀྱང་ཀྱོང་ *kyaṅ-kyóṅ*, also **kyaṅ-ṅa-kyoṅ-ṅé**, **indolent, lazy, idle** *W.*; **kyaṅ-kyoṅ ˋco-ˋce** to lounge, to be idle *W.*

ཀྱར་ཀྱར་ *kyar-kyár*, also *kyar-po* **flat,** not globular *Cs.*

ཀྱར་ཀྱོར་ *kyar-kyór*, also **kyar-ra-kyor-ré**, **still feeble,** as convalescents after a disease.

ཀྱལ་ཀ *kyal-ka* 1. **joke, jest,** in words *(Lüs. ku-rei tsig).* — 2. **jocular trick,** *ku-re daṅ kyál-kai ˌpyir* by way of jest, for fun. — 3. any **worthless, foolish, indecent talk** *Stg.*

ཀྱལ་ཀྱལ་ *kyal-kyál Lex.* w. e.; *Sch.: kyal-kyal-ba* to go round (?).

ཀྱལ་ཀྱོལ་ *kyal-kyól* = *kyar-kyór, dúd-ˌgro kyal-kyól ˌga* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi*, affix I. to sbst.-roots, ending in d, b, s: sign of the genitive case. — II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s), gyi(s), yi(s), i* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning **by** (doing something), **because,** *dgós-kyis ˌdóṅ-ṅo* we come because it is necessary . . . , or more freq. **though,** *dgai* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by **but**: she is glad, but . . . ; *zas bzáṅ-po mi ˌdód-kyis ta-mál-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdén-pa yin-gyis rdzún-pa ma yin* it is true, no fiction *Dzl.* — b. as an adjective, forming, like *kyiṅ* (q. v.), with *ˌdug* or *yod* a periphrastical present tense e. g. *ˌgroi ˌdug* he is walking, *ˌoṅ-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *ˌgyod mi ˌmoi* I shall not make you suffer for it *Dzl.*, *ṅas grogs byá-yis* I shall help *Glr.*, *bžag-gi*, and: *bžág-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi, gyi, gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *šiṅ-ṅi* of the wood, **yid-di** of the mind, **bal-li** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *maṅ-gi = maṅ-po yin-gyi.* — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam ˌtsoi bár-du* lifelong. — 3. *ǰi ṅás kyi(s), ǰi túb-kyi(s)* or vulg. **túb-bi**, as much as (I, you etc) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ˌóṅ-kyaṅ.*

ཀྱི་ལྕེ་ *kyi-lče* a medic. plant, Gentiana decumbens *L.*, *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྡིར་ *kyi-ldír* **iron hoop** *Ld.?*

ཀྱི་བུན་ *kyi-búṅ* **a feeling cold, a chill** *Sch.*

ཀྱི་ཧུད་ *kyi-húd* the sound of weeping, lamentation.

ཀྱིག་རྩེ་ *kyig-rtse* **unburnt brick** *Sch.*

ཀྱིན་སིར་རླུང་ *kyiṅ-sir-rlúṅ Mil.* also *kya-s. l., C.*, an onomatopoetic word: **a blowing wind.**

ཀྱིན་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam ˌdébs-kyin soṅ* proceed on your way praying! With *yod* or *ˌdug* it forms a periphrastical present tense: *smón-lam ˌdébs-kyin yod* he is praying (just now); in *Ld.* even as a real subst.: **šúg-ra ˌtón-gyin (žig) daṅ** 'with a whistling sound proceeding from it', **ˌdó-yin-daṅ** 'together with walking' = in walking.

ཀྱིར་ཀྱིར་ *kyir-kyir W. (= kor-kór C.)* **round, circular**; a round thing, **disk**, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. **a rupee** *Ld.*; **da kyir-kyir** the disk of the moon.

ཀྱིས་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject of the action. — 2. combined with verbal roots = *kyi.*

ཀྱེ་ *kye* **oh! holla!** in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W. *wa!**) *kye-kyé* id. emphatically.

ཀྱེ་ abbrev. for *kye-kyé* v. *kye.*

ཀྱེ་བ་ *kyé-ga* n. of a bird. *Med.*

ཀྱེ་ཕང་(བ་) *kye-ǰáṅ-(pa)* n. of an idol in Lh., consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱེ་མ་ *kyé-ma* **oh! alas!** mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱེ་རེ་ *kye-ré* **upright, erect**; **kye-re laṅ-wa**, resp. **žeṅ-wa C., kyer-kyér-la dad-cè*, resp. *žaṅ-cè* W.* to stand; **ˌgo kyer ǰhé'-pa** to raise one's head, to look up *C.* Cf. *kyer-ba.*

ཀྱེ་ཧུད་ *kye-húd, = kyi-hud.*

ཀྱེ་ཧོ་ *kye-hó* **hollo! heigh! well!** also like the **behold** of the Holy Scriptures.

ཀྱེད་ཀྱེད་ *kyed-kyéd*, also *braṅ-kyéd*, with the upper part of the body stretched forward *Ld.*

ཀྱེར་ *kyer*, v. *kye-re.*

ཀྱོ་བ་ *kyó-ba* **hook** *Sch.*

ཀྱོག་ *kyog*, also *kyog-kyóg, kyóg-po*, **crooked, bent, winding**, *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱོང་ *kyoṅ*, also *kyoṅ-kyóṅ, kyoṅ-po* 1. **hard**, as e. g. stale bread, *ču kyóṅ-po* hard water; **obstinate, unmanageable**; *kyoṅ-ˌbúr* a sort of relievo-work in metal. — 2. **oblong** *Cs.* — *Sch.: kyóṅ-ka* **quarrel**, *kyoṅ-mgó* cause of a quarrel (?). Cf. *gyoṅ, ka-gyoṅ.*

ཀྱོང་ *kyoṅ*, also *kyóṅ-bu*, **small shovel, scraper** *Sch.*

ཀྱོམས་ *kyom*, also *kyóm-kyom*, 1. **flexible,** but without elasticity, **flabby, loose, lax.** — 2. also *kyom-kyóm*, **of irregular shape,** not rectilinear.

ཀྱོར་ *kyor*, also *kyor-kyór* **weak, feeble, unfortified** *Cs.*

ཀྱོལ་ *kyol*, also *kyol-kyól* = *kyor Cs.*

ཀྲག་ *krag* v. *bkrag.*

ཀྲན་ཏེ་ *kraṅ-tè* **standing,** *kraṅ sdod-pa* to **stand** *Zam. Cf. kroṅ.*

ཀྲད་ད་ *krád-pa* **leather half-boot** or **shoe,** as it is worn by the lower class of people, often with a woolen leg; *krad-rgyún Cs.* a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi* W. **ṭa'-kyi* C.* (or *gyi*, from *gyi-na?*) a worn-out leather sole.

ཀྲབ་ཀྲབ་ *krab-krab* v. *ཀྲབ་pa.*

ཀྲམ་ *kram W.* **cabbage,** *kram-mṅár* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage *Cs.* (?)

ཀྲི་ཀྲི་ *kṛi-kṛí* n. of a fabulous king of India *Glr.*, not mentioned in the Ssk. dictionaries.

ཀྲིཥྞ་སཱ་ར་ *kriṣṇa-sā-ra Ssk.* **the spotted antelope** *Pth.*

ཀྲུ་ཀྲུ་ *kru-krú W.* **windpipe,** **ṭu-ṭú dam-te sì-cè** to be strangled.

ཀྲེ་ནག་ *kre-nág* **smut** of a kettle *Sch.* (= *sre-nag?*)

ཀྲོན་ཀྲོན་ *kroṅ-króṅ* **standing upright,** e. g. books (opp. to **gyél-kan* laid down, lying *W.*); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྲོན་ཀྲོན་ *kron-krón* **hanging,** **ton-ton-la dug-cè* to hang, to be suspended in the air W.

ཀླ་ཀློ་ *kla-klo* 1. *Ssk.* **म्लेच्छ barbarian.** — 2. in later times: **Moslem, Mahometan; Mahometanism.** *Was.*

ཀླག་ཅོར་ *klag-cor* **clamour, noise** *Cs.*

ཀླད་ *klad*, acc. to *Liṡ.* = *goṅ* what is above; hence *klád-pa*, also *glad*, 1. **head.** 2. **brain,** and *klad-ma* **beginning, top** *Sch.*; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor.* — *klad-rgyá* the skin covering the brain, **pia mater;** *klad-rgyas*, = *lhá-ba*, 'the bloody marrow in the bones' *Sch.*, or simply **'brain'** *Schf.* — *klad-sgo* the **fontanel** in the infant cranium *Sch.* — *klad-čùṅ* the **cerebellum** *Sch.* — *klad-yżùṅ* **spinal marrow.** — *klad-yzér* **headache** *Med.* — *klad-ṡúbs* = *klad-rgyá Sch.*

ཀླན་ཀ་ *klan-ka* 1. **censure, blame** *Cs.*, *klan byéd-pa*, ₒ*debs-pa* to blame, cf. *skur-klán.* — 2. *klan tsol-ba* to seek **brawls** *Pth.*

ཀླན་པ་ *klán-pa* v. *klon-pa.*

ཀླུ་ *klu. Ssk.* **नाग,** originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: **serpent-demon,** a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydúg-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of *Ssk.* letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *lhai yi-ge.* — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

klu-sgrúb, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdúd* Codonopsis ovata. — *klu-nad* = *klui-ynod-pa.* — *klu-jrùg* a young Lu. — *klu-smán* 'n. of a medicine' *Cs.*, but *sman* and *klu-smán* are also synonyms for *klu*, *Glr.*, *Mil.* etc.

ཀླུང་ *kluṅ* **river,** more com. *ču-klúṅ*, *B.*

ཀླུངས་ *kluṅs* 1. **cultivated land, field,** *klúṅs-su skye* it grows on cultivated ground *Wdn.* — 2. **a complex of fields,** *dkar-*

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mdaṅs-kyi kluṅ tsáṅ-ma all the fields belonging to Kardang (n. of a village).

གླུབ་པ *klúb-pa*, *pf. klubs*, **to cover**, e. g. the body with ornaments *Pth.*

གློག *klog* v. *klog-pa.*

གློག་པ *klóg-pa* I. *sbst.* **earwax** *Sch.* — II. *vb., pf. (b)klags, ft. (b)klag, imp. klog, lhogs*, **to read**, *B., C., yid-kyis klóg-pa* to read without uttering a sound; *klog-pa* or *klog sbst.* reading, *klog bzáṅ-po ṡés-pa Mil.* to be a good reader; *klóg-gi slób-dpon* a reading-teacher. — *klóg-gra* a reading-school. — *klóg-tabs, klóg-tsul* art, way of reading.

གློན་ *kloṅ* acc. to *Lex.* = *Ssk. urmi*, **wave;** in the living language it is used for **middle**; in ancient literature for **expanse**, esp. *nám-mk'ai* of the heavens, *rgyá-mtsoi* of the sea; *raṅ-byúṅ kloṅ yaṅs brǰod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klóṅ-du ldíṅ-ba* to soar, to hover in the sky. •• This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klóṅ-du ˌgyúr-ba*, which seems to denote a soaring into mystic perfection. — *dba-klóṅ Sch.:* wave; Tibetans of today, and *Schr.:* the midst of the waves. — *kloṅ-brdól Glr.* was explained by Lamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyel.*

གློན་པ *klón-pa*, also *klán-pa*, **to mend, patch** v. also *lhán-pa.*

ཀཥ་ཡ *kṣa-ya Ssk.* prop. **phthisis pulmonalis;** but acc. to Tib. pathology *kṣa-ya nág-po* denotes a bilious disease, prob. **icterus niger, black jaundice.**

དཀགས་པོ *dkágs-po W.* for *dka-bo.*

དཀན *dkan*, also *rkan (Ld. *skan*)* 1. **the palate**, *yá-dkan*, the upper, *má-dkan* the lower part of the palate; **kán-ḍa ˌdéb-pa** **to smack** *C.; dkan-ynyér* the wrinkles of the roof of the mouth *Cs.* — 2. *dkan yzár-po Lex.* w. e, *Sch.* steep declivity, precipice.

དཀའ་བ *dka-ba* 1. adj., also *-bo*, seld. *-mo*, **difficult**, *slób-pa dká-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byuṅ* it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. *dká-ba* **pains, exertion, hardship, suffering**, *dká-ba méd-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (**तपस्, छन्द**). *dka-ˌgrél Cs.* 'a difficult commentary', acc. to Tib. dictionaries = **पञ्जिका** perpetual commentary, lit.: explanation of difficulties. — *dka-ṭúb, dka-spyód, dka-spyád* 1. **penance.** 2. **penitent**; *dka-ṭúb-pa, dka-spyód-pa, dká-ṭub-čan*, penitent, *ˌtsó-ba dkà-ṭúb-ba rtén-pa* to live as a penitent. — *dka-sdúg* **trouble**, *dka-sdúg máṅ-po byéd-pa* to take great pains *C.* — *dka-ṭségs = dká-ba.* — *dka-lás* 1. **a troublesome work.** 2. **trouble, distress.**

དཀར་བ *dkár-ba* I. adj., also *-po*, seld. *-mo* 1. **white, whitish, gray.** – 2. **morally good**, standing on the side of virtue — 3. candid, sincere? *las dkár-po* good action; *ka-zás dkár-po* v. *dkar-zás; dkár-la dmar-mdáṅs-čan* white and red of complexion *Pth.*

II. sbst. **whiteness.** — *dkár-mo* sbst. 1. the goddess Durga. — 2. **white rice** *Cs.*

Comp. *dkar-skya* **light-gray.** — *dkar-kúṅ* 1. **window-hole** in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goṅ C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.:* 'porcelain-clay.' — *dkar-rgyá* **rose-coloured.** – *dkar-čág* **register.** — *dkar-tog = dkar-zas.* — *dkar-mé* a light (?), *dkar-mé sbor-ba Sch.* 'to light a candle.' — *dkar-dmar* **light-red** *Sch.* — *dkar-rtsi* **white-wash**, consisting of lime or some other earthy colour *C., W.* — *dkar-zás, ka-zás dkar-po, dkar-ṭóg* **clean food, lenten**

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diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysúm Schf. Tar.* (Germ. translat. p. 335); also honey, fruit. — *dkar-yól*, resp. *C.* **žal-kar*, *W. sol-kar** **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-ɣyá W.* **tin, pewter**, **kar-yá daṅ žár-čɛ** **to solder.** — *dkar-sér* **yellowish white.** — *dkar-ysál* 1. **shining white**, *sku-mdog dkar-ysál gáṅs-ri ˌdra* of a bright white colour like a glacier *Glr.* 2. **window** *Sch.* (?)

དཀུ *dku* 1. the **side** of a person's body *Cs.*, *dkur* or *dkú-la rtén-pa* to carry a thing at one's side *Zam.*; *dku brtólba* to open the side (in child-birth, v. *mṅal).* — 2. v. *dkú-ba. Comp. dku-lči* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (**kúm-da**) *W.* (= *mčan-mda?)* **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlúm, Lex.* **कुक्षि** cavity of the abdomen, womb.

དཀུ་རྩུ *dkú-lto* **craft, cunning, trick, stratagem,** esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀུ་བ *dkú-ba* **'sweet scent'** *Cs.*; *Zam.*: = **पति stench.**

དཀོན་མཆོག *dkon-mčog (W.:* **kon-čóg, kon-čóg, C.: kon-čó')* 1. **the most precious thing.** Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, **चिरत्न**, *dkon-mčóg ysum.* Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan '*dkon-mčog*' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *raṅ-grub-dkon-mčog* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mčog-la mčod-pa*

byed-pa or *ysol-ba ʿdebs-pa*, as well as *blama dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog ses*, God knows! the mere words *dkon-mčog ysum* are frequently used in the same sense.

དཀོན་པ *dkón-pa C., B., -mo W.* **rare, scarce,** and therefore **dear, precious, valuable** (in an objective sense, cf. *ycès-pa*) *ǰig-rtén-na dkón-no* is exceedingly rare in the world *Dzl.*, *ǰig-rtén-na dkón-par bzáṅ-ṅo* it is of a beauty rarely to be met with in the world *Dzl.*; *kyod ʿdra mtóṅ-na dkón-rgyu med* to see a person like you, is nothing particular *Mil.*; *lce bdé-mo-la lhá čos dkon* with a prattler religion is scarce, there is generally not much religion about him *Mil.* — *dkon-nór* riches, valuables *Mil.*

དཀོར་ *dkór* 1. **wealth, riches.** — 2. *mtil-dkor, yaṅ-dkor, sa-dkor* are expressions current in *C.* which I could not get sufficiently explained. — *dkor-nór* = *nor.* — *dkor-pa Cs., dkor-mi Sch.* **treasurer.** — *dkor-mdzód* frq., **treasury.** — *dkor-rdzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar Z., Ld.*, a sort of **snow-shoes.** *(Sch.:* 'stocking-boots'?)

དཀྱིལ་ *dkyil* **the middle,** *dkyíl-du, -na* in the middle, c. genit. in the midst of, amidst; *dkyíl-nas* from the middle, from amidst; relative to time: **yar-ri kyil-la** *W.*, in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room *Ld.*

Comp. *dkyil-dkrúṅ* v. *skyil-dkrúṅ.* — *dkyíl-ʿKor* 1. **circle, circumference,** frq. 2. **figure,** e. g. *dkyíl-ʿkor gru-bží-pa* **quadrangle, square;** a certain mystical figure; **diagram, model.** 3. **a circle of objects,** *ʿkor-gyi dkyíl-ʿkor* the circle of the attendants. 4. **the area of a circle, disk,** e. g. of the sun; *žál-gyi dkyíl-ʿkor bstan* = he showed his full countenance *Pth.* 5. **sphere,** *rlúṅ-gi dkyíl-ʿkor* the atmosphere, *mẽ-dkyíl-ʿkor* the sphere of fire, and similarly of the other elements, *lhai dkyíl-ʿkor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lús-kyi dkyíl-ʿkor* the whole extent or bulk of the body, = the body, *dkyíl-ʿkor-gyi ynás-su ʿčáṅ-ba* to wear on one's body (e. g. an amulet); or instead of *čós-kyi dky.: dkyíl kor mtóṅ-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = **मण्ड**; perh. merely because *dkyíl-ʿkor* is used for **मण्डल**? But *mán-dal-gyi dkyíl-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱུ་བ *dkyú-ba* 1 **to run a race** *Cs.* — 2. **to wring out, to filter** *Sch.* — 3. **to caper about** *Ld.* — *dkyú-byai rta* race-horse *Cs., dkyu-sa* race-course *Cs.*

དཀྱུག་པ *dkyúg-pa* **to lose colour** by washing *Ld.*, perh. more correctly *skyúg-pa.*

དཀྱུས་ *dkyus* 1. **length,** *dkyús-su* in length, *dkyus-riṅ* **long** *C., spyan-dkyús* length from one corner of the eye to the other (e. g. in an image) *C. (Sch.:* bold, insolent?) — 2. **untruth, falsehood, lie.** Tar. 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུས་མ *dkyús-ma* **common, every-day,** e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi dkyús-ma* common people (without office or authority) *C.*

དཀྱེལ་ *dkyel* seems to be acc. to *Cs.* a synonym of *kloṅ.* I only met with the word *dkyél-po če* in a medical work; *Sch.* explains it by **universe,** and a native Lex. by *kaṅ yáṅs-pa* the wide house, which possibly may signify the same.

དཀྲི་བ *dkri-ba pf. dkris, vb. a.* (cf. *ʿkri-ba*) **to wind, to wind up,** *grú-gu* a clew or ball of thread, *lús-la gos* (or *gós-*

ཟམ་ཏེ་ཀུན་བཏུས་པར་ཤེས། V. f. 405a

kyis) dkr., **to wrap** a garment round the body; *rtsá-bar ˚kór-lo dkris-pai yċeu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-snas ʻkún-nas dkris* quite **ensnared** in avarice; *kun-dkris* 'all-ensnaring' = sin. — *dkri-ma (Glr.* 47. where the text has *dríma)* means very likely **necker-chief**, which col. is called **kog-ṭi* or *ka-ṭi C. ʼog-śri, ka-śri, kya-śri* W.* — In the sense of *˚krid-pa* to conduct *(Sch.)* it never came to my notice.

ད་ཀྲིགས་པ་ *dkrigs-pa* 1. **darkened, obscured, dim**, = *krigs-pa.* — also *dkrigs-prág*, term for a very large number, *Cs.*: a 100 000 billion, acc to *Zam.* = *ɣtáms-pa*, which *Cs.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

ད་ཀྲུག་པ་ *dkrúg-pa pf. dkrugs (W. *śrug-ċe*)* **to stir, stir up, agitate** (as the storm does the sea); **to trouble, disturb, confound** (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-śiṅ* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e. g. of the doctrine *Glr.* — *dkrugs Schr.*: turning-lathe (?) — *dkrugs-ma Schr.*: quarrel. — *Dzl.* ꝛ 7. *dkrugs byéd-pa* dubious; a safer reading is *dkú-lto byéd-pa.*

ད་ཀྲུང་ *dkruṅ* v. *skyil.*

ད་ཀྲུམ་པ་ *dkrúm-pa Cs. & Sch.*: **broken.**

ད་ཀྲོག་པ་ *dkróg-pa (= skróg-pa)* 1. **to stir, churn** frq. 2. **to rouse, scare up,** *Glr.* — 3. **to wag** e. g. the tail *W.*

ད་ཀྲོལ་བ་ *dkról-ba* v. *˚król-ba.*

བཀག་པ་ *bkag-pa* v. *˚gégs-pa; bkág-ċa byéd-pa* **to forbid** *Sch.*

བཀང་བ་ *bkáṅ-ba* v. *géṅs-pa* to fill.

བཀད་ *bkad? Lex.* quote *tágs-kyi bkad*, which was explained to me by: the crossing of threads in weaving; similar: *mgó-spui bkad, mgo-bkád* the crossing or entangling of the hair on the head. — *bkád-pa* seems = *˚kad-pa.*

བཀད་ས *bkád-sa* 1. **a bake-house, kitchen, cook's shop** *Lex.* — 2. **open hall** or **shed**, erected on festive occasions *Tib.-Ssk. Glossary; Tar.* 18, 12.

བཀན་པ་ *bkán-pa* **to put, to press,** *rkáṅ-pa rtsig-pa-la* one's foot against a wall; **to apply,** *ɣsó-mo* the plane, *lág-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

བཀབ་པ་ *bkáb-pa* v. *˚gébs-pa.*

བཀའ་ *bka (resp.* for *ɣtam, tsig, skad)* **word, speech** of a respected person (wherefore **order, commandment** may often be substituted for it), *rgyál-poi bka* the word of the king, *bká-la ɣtsógs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Glr.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: *mdo-rgyúd* the sacred writings *(sutra* and *tantra)*, *bstan-bċós* doctrinal and scientific writings *(śāstra)*, *luṅ* oral benedictions and instructions of Lamas, *man-ṅág* admonitions given by them). After quotations *bka* or *bkao (= skad & skad-do)* means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkód-pa* **to publish, proclaim; publication, proclamation** *C.* — *bka-bkyón* (col. **kab-kyon**) 'verbal blows' **reprimand, rebuke** (given by a superior), *bka-bkyón byéd-pa, mdzád-pa B. C., *tón-ċe, ɣíṅ-ċe* W.*, *bka bkyón-pa*, all of them construed with dat., **to rebuke** somebody. — *bka-bkríms* **law, commandment,** *rgyál-poi bka-krims ynyán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* **to consult, to deliberate,** *naṅ-blón bċu*

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dań bka-žib-tu bgrós-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós ɔdri-ba* to ask, — *byéd-pa* to give advice), — *bka-ɔgyur* (**ká-gyur*,* com. **kan-gyur*, *kan-dgyúr*,* in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka ɔgrol-ba* **to dismiss** *Pth.*, *bka-bkrol* **leave of absence,** *ɔsol-ba* to ask for, *ɔnań-ba* to grant leave *Schr.* — *bka-rgya, bka-žog,* resp. for *rgya-ma* and *žog-bu*, letter or paper from a superior etc, **diploma, missive, communication** etc. *bka-rgyúd* 1. = *bkai rgyud* 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dań rgyud* 'word and tantra', oral and written instruction; *bka-rgyúd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment, precept.** — *bka-sgyúr* order, *bka-sgyúr ɔnań-ba* to issue an order *C.* — *bka sgyúr-ba* 1 to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka ɔčog-pa* to act against an order, *yab-kyi bka bčag-tu med* the order of the father must be obeyed *Glr.* — *bka-čéms* resp. for *ka-čéms* **testament.** — *bka-mčid* resp. for *mčid,* words or speech of a superior or any person to be honoured. — *bka nyan-pa ccgp.* 1. *vb.* **to obey.** 2. *adj.* **obedient,** *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka ɔnyan* 'the cruel commander', acc. to a Lex. = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — **ka tań-čé** *W.* **to permit.** — *bka btags-pa* (*Lex.*: = *Krims bsgrags-pa*) **a proclaimed order,** cf. *bkar.* — *bka-rtags Cs.*: **mark, seal, precept, maxim** (?) — *bka-stod Sch.*: 'a **subaltern, agent**' (?) — *bka-tań* **order, edict.** — *bka-drin* resp. for *drin,* **favour, grace, kindness, benefit,** *bka-drinmdzád-pa* to bestow a favour, *mi-la* upon somebody; *blá-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-druń* **secretary** (of a high person) *C.* — *bka-ydáms,* = *žal-ydáms* **advice, counsel, instruction;** *bka-ydáms-pa* 1. **adviser** *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-ɔdógs-pa* **to proclaim; proclamation.** — *bka-bsdú-ba* collection of the doctrine *Tar.* — **ka-nán** **instruction** *C.* — *bka ɔnáń-ba* 1. *vb.* **to order, command; grant, permit;** 2. *sbst.* **order; permission;** *ńed bód-kyi rgyál-poi btsún-mo-la bka ɔnáń-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-ɔpébs Sch.* **a supreme order.** — *bka-ɔpriń* **message.** — *bka ɔbáb-pa* the going forth of an order, *bka-ɔbáb* order, edict *Schr.* — *bka-ɔbúm,* vulg. **kam-búm**, the hundred thousand precepts (title of a book). — *bka stsol-ba, pf. stsal (stsál-to, stsál-pa),* resp. for *smrá-ba* **to speak, to say** (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdé Lex.*: = **सवचस्** speaking well, eloquently; *Sch.*: *bka-blo-bdé-ba* to acknowledge to be wrong (?); *bka-blón, (bkai blón-po Glr.* f. 94) **prime minister;** any **high official.** — *bka-žóg* any writing of a superior, **decree, diploma, passport, official paper, letter.** — *bka ɔšágs* 1. **a high official, counsellor.** *C.* 2. **court of justice, judgment-hall.**

ཀཱར bkar *term.* of *bka* in or to the word etc ; *bkar ɔdógs-pa Cs.* **to legalize,** *Dzl.* cap. 4: **to proclaim, publish.** *bkár-btags-pa* **published; publication.**

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བཀར་བ *bkár-ba* v. *dgár-ba.*

བཀལ་བ *bkál-ba* v. *ཁྱལ་ba* and *ɕgél-ba.*

བཀས *bkas* instr. of *bka; bkás-pa* v. *ɕgés-pa.*

བཀུ་བ *bkú-ba Lex.:* **to extract,** to make an extract of a drug by drawing out the juice *(kú-ba ཉུང་-pa); bkús-te ɕbór-ba id.; smán-bku* medicinal extract.

བཀུག *bkug* v. *kug; bkúg-pa* v. *ɕgúgs-pa.*

བཀུམ *bkum* v *kum; bkúm-pa* v. *ɕgúms-pa.*

བཀུར་བ *bkúr-ba* I. 1. *vb.* **to honour, esteem** (synon. *mčód-pa), mán-pos bkúr-bai rgyál-po,* **महासम्मत,** the king honoured by many, frq.; *kún-gyis bkúr-žiṅ mčód-pai ཡོན་tan* worthy of general honour and respect *Mil.; mis bkúr-bar mi ɕgyur* is not esteemed by men *Dzl.* — 2. *sbst.* **honour;** more frq., *bkúr-sti,* **honour, respect, homage, mark of honour,** *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.; ráṅ-la bkúr-sti ཉུང་byuṅ dus* when honour is shown to yourself *Mil.; bkúr-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *ཁྱུར་ba* **to carry;** in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་པ *bkóg-pa* v. *ɕgóg-pa.*

བཀོང་བ *bkóṅ-ba* v. *ɕgóṅ-ba.*

བཀོད་པ *bkód-pa* v. *ɕgód-pa.*

བཀོན་པ *bkón-pa* v *ཁྱོན་pa.*

བཀོབ་ལྟ *bkób-lta* (**kób-ta**) **the plan** of an undertaking *W.* (vulg. pronunciation for *bkod-blta?)*

བཀོར་འདྲེ *bkór-ཉུང་dré Mil.* seems to be a kind of goblins.

བཀོལ་བ *bkól-ba* v. *ཁྱོལ་ba.*

བཀྱལ་བ *bkál-ba Cs.:* **to talk nonsense,** v. *kyál-ka; bkyál-pai ṅag = kyál-ka Lex.*

བཀྱིག་པ *bkyíg-pa* v. *ཁྱིག་pa.*

བཀྱེ་བ *bkyé-ba* v. *ɕgyéd-pa.*

བཀྱེད་པ *bkyéd-pa* **to bend back, recline** (vb. nt.), *rgyaṅs byéd-de* bending or turning far aside.

བཀྱོན་པ *bkyón-pa* **to beat** (= *rdúṅ-ba) Mil. nt.; bka bkyon-pa resp.* to chastise with words, **to scold,** frq. (v. *bka,* phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྲ་བ *bkra-ba (Lex.:* = **ཆིབ,** *cf.* also *krá-bo)* 1. **variegated.** — 2. **beautiful, blooming** (of complexion); **glossy, well-fed** (of animals); *ṅa-bkrá* n. of a cutaneous disease.

Comp. *bkra-bzáṅ* n. of a mountain in Tibet. — *bkra-lam-mé* v. *krá-lam-mé.* — *bkra-šis Ssk.* **मङ्गल** 1. **happiness, prosperity, blessing,** *ཉུང་náṅs-rnams-la bkra-šis šog* happiness to my people! may they prosper! *Glr.; *nád-med tsád-med ṭa-ši ɲun-sum-tsóg žu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.); bkra-šis-kyi ču* holy water *Glr.; bkra-šis-kyi mál-krí* nuptial bed *Cs.; bkra šis-kyi tsig* or *smon-lam* blessing, benediction; **ṭa-ši šig!** Good bye! May you be happy! **kyód-la ṭa-ši čo!** I wish you joy! (also ironically) *W.; bkra-šis-šiṅ* being happy, enjoying prosperity *Glr.; bkra-šis srúṅ-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-šis byéd-pa* or *mčód-pa* or **yóg-če* (W.,* barley being scattered — *yyog-pa* — on that occasion), to perform this ceremony, — *bkra-šis-pa* **propitious, lucky,** perh. also: **happy;** *bkra-šis-pai ltas* lucky signs; *bkra-šis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-šis-ma* n. of a goddess, *Sch.:* goddess of glory *Dzl.* — *bkra-mi-šis* **misfortune, calamity,** *bkra-mi-šis-pa* **un-**

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happy; **calamity**, *bkra-mi-śis-pa ṭams-cád* all manner of calamities. (The expression *bkra-mi-śis* c. dat. for: 'Woe to . . . ' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-śis śog.) bkra-śis-čos-rdzoṅ* (**ta-śi-čo-dzóṅ**) 'Tassisudon' in Bhot., *bkra-śis-lhun-po* (**ta-śi-hlum-po**) 'Tashilunpo' in Tsaṅ.

བཀྲག *bkrag* 1. **brightness**, **lustre** = *mdaṅs*, also *bkrag-mdáṅs*, e. g. of jewels. 2. **beautiful appearance**, **colour**, of the face or skin, also *śa-bkrág; śa bkrag-mdaṅs* pure **gloss** of the skin *Mil.; bkrág-čan* **bright**. *bkrag-čór* without gloss, **dim**.

བཀྲབ་པ *bkráb-pa* 1. **to select**, **choose**; *mčóg-tu bkrab* **exquisite**, **choice** *Lex.* — 2 = *ʻkráb-pa, skráb-pa W.*

བཀྲམ་པ *bkrám-pa* v. *ʻgrém-pa.*

བཀྲལ་བ *bkrál-ba* 1. *pf.* of *ʻgrél-ba Cs., Tar.* 124, 14. — 2. **to appoint**, *lás-la* to a business.

བཀྲས་པ *bkrás-pa* 1. *Sch.: pf.* of a verb *bkrá-ba*, adorned, decorated (?) 2. *Cs.: bkras* abbreviation for *bkra-śis, bkras-btags* for *bkra-śis ḳa-btags = ḳa-btags.*

བཀྲི་བ *bkri-ba* 1. for *dkri-ba* to wrap. — 2. for *ʻkrid-pa* to conduct. — 3. to try to acquire, **to search for** *Dzl.* ཟཧ **to lay up**, = **śri-če* W.*

བཀྲིས *bkris* abbrev. for *bkra-śis.*

བཀྲིས་པ *bkris-pa* for *dkris-pa* v. *dkri-ba.*

བཀྲུ, བཀྲུས *bkru, bkrus*, v. *ʻkrúd-pa.*

བཀྲུག་པ 1. *Dzl.* ཟརཅ 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa*, v. *ja bkrúg.*

བཀྲེན་པ *bkrén-pa* 1. *Cs.* **poor**, **indigent**, **hungry**, *sai ɟyogs bkr.* a poor, barren country *Stg.* — 2. **miserly**, **stingy** *C.*

བཀྲེས་པ *bkrés-pa vb.* **to be hungry**; *adj.* **hungry**; *sbst.* **hunger** *B., C.* where it is now used as the respectful term; *bkres-skóm* hunger and thirst; *bkres-skóm-pa-las čóg-par ˚byin-te* leading after hunger and thirst to satiety; *bkrés-ṅiab-pa Sch.:* to have a ravenous appetite.

བཀྲོན་ས *bkroṅs* v. *ʻgróṅs-pa.*

བཀྲོལ་བ *bkrol-ba* v. *ʻgról-ba.*

བཀླག་པ *bklag-pa* v. *klóg-pa.*

ཀཱ *rka* 1. **a small furrow** conveying water from a conduit *(ɣúr-ba)* to trees or plants; **furrow** between the beds of a garden; hence: 2. **flower-bed.**

རྐང་ *rkaṅ (Ld. *skaṅ, χaṅ*)* 1. **marrow**, *rkaṅ-már* id.; *rkáṅ-bro-ma* tasting of marrow *Sch.; rkáṅ-gi ḳóṅ-nas byáms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large **marrow-bones** of them, *dpúṅ-rkaṅ, rlá-rkaṅ Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *rkaṅ-pa* no. 5, **stalk**; also **quill** of a feather. — 5. in compounds for *rkáṅ-pa.*

རྐང་པ *rkaṅ-pa* (resp. *żabs*) 1. **foot.** — 2. **leg.** — 3 (cf. *lag-pa*) **hind-foot.** — 4. **lower part**, **lower end**, e. g. of a letter, *rkaṅ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ཀ, ཁ etc.) *Glr.* — 5. **stem**, **stalk**, esp. leaf-stalk, *lo-rkáṅ.* — 6 **verse**, metrical line; *ʦig-rkáṅ*, prop.: *ʦigs-su-bčad-pai rkáṅ-pa, id., ʦig-rkáṅ mṭar nyis-śád ʦob* at the close of a verse a double *shad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base**, **foundation**, *rdzu-ɟrúl-gyi rkáṅ-pa bži Dzl.* the four 'pillars' of performing miracles (ऋद्धिपाद) *Trigl. fol.* 17. ཞིང་ཐང་ཀུན = ཞིང་ཁྱིམ། *Ud.* XIX. 11 and *Ud.* ཡཁ. **Comp.** **kaṅ-kyóg** **bandy-legged** *C.* 72. fol 25 b *rkaṅ-krí* a piece of cloth to wrap round the legs *(Lat.: tibiale) Sch.* — *rkaṅ-ˀkúm Lex.* w. e., prob. having a foot contracted by disease — *rkaṅ-ˀkór* **bandy-legged** *Sch. rkaṅ-mgyógs-pa* **nimble-footed**, *rkaṅ-mgyógs-kyi rdzas lham-la byúgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr., Tar.* 67. — *rkaṅ-ˀgró* a vassal or subject paying his duty by serving as a messenger or

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porter *Cs.* — *rkaṅ-ˌgros* or *-bròs* 1. **walking on foot.** 2. **domestic cattle; breeding-cattle.** — *rkaṅ-rgyu Cs.:* 'the hollow of the sole'. — *rkaṅ-ɣčig-pa* **one-footed.** — *rkaṅ-rjén* **bare-footed.** — *rkaṅ-rjés* **footstep, trace.** — *rkaṅ-ynyis-pa* **two-footed, a biped,** po. for **man, mankind.** — *rkaṅ-stégs* **foot-stool; trestle.** — *rkaṅ-ṭáṅ* **on foot,** *rkaṅ-ṭáṅ-pa* **pedestrian. foot-soldier,** *rkaṅ-ṭáṅ-du grúl-ba (Sch.* also: *rkaṅ-ṭáṅ-ba)* to walk, to go on foot. — *rkaṅ-mṭil* **sole** of the foot. — *rkaṅ-ˌṭùṅ* (erron. also *-ṭuṅ) Ssk.* पादप 'drinking with the foot' po. for: **tree** *Mil.* — *rkaṅ-dúṅ* trumpet made of a human thigh-bone (*Hook.* I 173). — *rkaṅ-drúg-pa, rkaṅ-drúg-ldan-pa* **six-footed; insect,** *po.* — *rkaṅ-ɣdúb* **foot-ring** (ornament). — *rkaṅ-ˌdrén* (v. also *žabs-ˌdrén)* **disgrace,** *rkaṅ ˌdrén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkaṅ-rdúm* **a maimed foot; lame** *Cs.* — *rkáṅ-snam* **trowsers,** *snám-bui rkáṅ-snam ɣčig* one pair of cloth-trowsers. *rkaṅ pags lhuṅ S. g.* fol. 9? — *rkaṅ-ɣyiṅ* felt for covering the legs, v. *rkaṅ-dkri.* — *rkaṅ-ból* upper part of the foot. — *rkaṅˌbám* a disease in the foot, *Sch.:* gout. *rkaṅ-ˌbrós* or *bros* v. *rkaṅ-ˌgrós.* — *rkaṅ-tségs* v. *tségs.* — *rkaṅ-mdzub-ˌdzér-pa Sch.:* **corn** (on the toe). — *rkaṅ-mdzér* **iron pricks** fastened to the feet for climbing mountains. — *rkaṅ-bžì-pa* **four-footed; quadruped.** — *rkaṅ-lág* hands and feet, *rkaṅ-lag bsál-ba Lt., Schr.:* 'numbness or rheumatic pain in hands and feet'; *rkaṅ-lág sér-kar ˌoṅ* hands and feet chap *Sch.* — *rkaṅ-lám* **foot-path.** *rkaṅ-šiṅ* **treadle,** of a loom. — *rkaṅ-šúbs* **stocking, sock.** — *rkaṅ sór* **toe.**

རྐན་ *rkan* v. *dkan.*

རྐམ་པ་ *rkám-pa* I. *vb.* **to desire, to long,** *nór-la* for money. II. *sbst.* 1. **longing** *(cf. Kam* extr.) — 2. v. *skam-pa.*

རྐུ་བ་ *rkú-ba, pf. (b)rkus, ft. brku, imp. rkus,* **to steal, to rob,** *brkú-bya* to be stolen, *brkú-byai rdzas* things that may be stolen.

རྐུན་མ་ *rkún-ma* 1. **thief** frq. 2. **theft.** *rk. byéd pa (W.: *čo-če*)* to steal; **kún-ma zos soṅ* W.* it has been carried away by a thief; **Ka-kún gyáb-če* W.* 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkún* robber of graves. — *rkún-ṭabs-su blaṅ-ba* to take away thievishly *Stg.* — *rkún-nor* stolen goods. — *rkún-po, fem. -mo* **thief.** — *rkún-dpon* the head of a gang of thieves or robbers *Cs.* — *rkún-zla* a thief's accomplice.

རྐུབ་ *rkub (Lex.* पायु) 1. **the anus** *B.* — 2. **vulva** *W., C.* — 3. **backside, posteriors** *C.* — *rkub-stégs* **sitting-bench** *C.* — *rkub-tsós* **buttocks** *Cs.*

རྐེ་བ་ *rké-ba (cf. skémpa)* **lean, meagre** *Cs.*

རྐེད་པ་ *rkéd-pa,* also *skéd-pa, W.: *skéd-pa** 1. **the waist,** *séṅ-ges mčóṅs-sar was mčoṅs rkéd-pa ˌčag* if the fox takes a lion's leap, he breaks his neck *Mil.; *skyed kug táṅ-če* W.* **to bow;** **sked-zér** (?) the arms **a-kimbo** *W.;* more particularly that part where the girdle is worn, **loins;** *rked-rgyán* ornament of the girdle; *rkéd-pa-nas gri bton* he took a knife from his girdle *Pth.; *ké'-pa bhab** 'her waist fell', euphem. expression for: she has got her menses *C.* — 2. **the middle** of a building, of a mountain, **kar-skyéd* W.* the middle story of a castle; *rkéd-pa tsam brtsigs tsár nas* when the building was half finished *Glr.; Ti-sei rkéd-pa-na yar bslebs soṅ* he is already half-way up the Ti-se *Mil.*

རྐོ་བ་ *rkó-ba, pf. (b)rkos, ft. brko, imp. rkos* 1. **to dig, dig-out, to hoe,** e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. **to engrave** *(cf. ˌbúr-ba); brko-spyád* **a gouge** *Sch.; brkós ma* **sculpture.**

རྐོ་མ་ *rkó-ma* n. of a bird *Wdh.,* prob. = *ko-ma.*

རྐོག་མ *rkóg-ma* v. *lkóg-ma.*

རྐོང་པ *rkóṅ-pa Cs.:* **itch**, *za-rkóṅ* id.; *Lt.: rkóṅ-po.* Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C.*

རྐོད་པ *rkód-pa,* = *rkó-ba Ts.*

རྐོན་པ *rkón-pa,* also *skón-pa* 1. **basket**; the word is said to be used in Kun.; perh. also the Ladakian word **kun-dúm**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. **net**, fowler's net *Lex.*

རྐྱག(པ་) *rkyag(-pa),* also *skyag(-pa),* **dirt, excrement**; **kyág-pa tóṅ-wa** *C.*, **kyág táṅ-čé** *W.* to cack, vulg. — *mig-skyág* the impurity in the eyes *Cs.*; **na-skyág** ear-wax *W.*

རྐྱང་ *rkyaṅ* **the wild ass** or horse of Central Asia, Chigitai, *pho-rkyáṅ* male, *mo-rkyaṅ* female of it; *rkyaṅ dár-ma* a young wild ass, *rkyaṅ-rgan* an old one, *Cs.* — *rkyaṅ-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྐྱངས་པ *rkyaṅ-pa* **simple, single**; *ras rkyaṅ* a single sheet of cotton cloth *Dzl., Mil.*; **mi kyaṅ** a single i. e. free, unemployed man, one that carries no burden *C.*; *yi-ge rkyáṅ-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyáṅ-pai graṅs* are called 1, 10, 100 and the further powers of 10; *miṅ rkyáṅ-pa* a word that has no affix-denoting case etc. attached. — **kyaṅ, kyaṅ-kyáṅ, kyáṅ-ka, ka-(r)kyáṅ**, col. (in *B. ža-stag)* **only, nothing but**, **pé-ča ṅags kár-kyaṅ dug** the book contains nothing but charms. — **kyaṅ-kyáṅ** also: living by one's self, childless *W.* — **kyaṅ-ltab** single folded.

རྐྱངས་པ *rkyáṅ-ba* v. *rkyóṅ-ba.*

རྐྱངས་མ *rkyáṅ-ma* n. of a vein, v. rtsa.

རྐྱེན *rkyan (Ld. *skyan*)* 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan id.*; **o-kyan** *W.* milk-pot. — 2. **pot-belly, paunch** *Sch.*

རྐྱལ་ཀ *rkyál-ka,* sometimes for *kyál-ka.*

རྐྱལ་པ *rkyál-pa,* **दृति, leather bag** *frq.*; *phún-po mi-ytsaṅ-rdzás-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyal-bu (*kyal-lu*)* **small bag, pouch**; *ra-rkyál* bag of goatskin; *phye-rkyál (*če-kyal* C., *pe-ky.* W.)* bag for flour.

རྐྱལ་བ *rkyál-ba* **to swim**, **kyal gyáb-čé** *W. id.*; *rkyal rtséd-pa* to amuse one's self by swimming.

རྐྱེན *rkyen,* **प्रत्यय** *Will.*: *'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate* (or rather primary, original) *cause', rgyu* **हेतु**. (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of *Cs.*, the totally erroneous sense of 'effect, consequence' has become current among philologists.) 1. **cause, occasion**, *rkyén-gis* c. gen. **by, on account of**, *čii rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis id.* As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. **event, occurrence, accident, case, circumstance**, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen ṅán-pa* unfortunate accident; *rkyen ṅán-pas ˚das* he has perished by a fatal accident *Glr.*; *tse ˚dir byuṅ-bai rkyen ṅán-rnams* the adversities of the present life *Mil.*; *raṅ mi ˚dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la bltás-te* or *brtén-te C.* considering the case of not being . . ., not having . . ., thus *nad-kyi rkyen, ˚čí-bai rkyen* stands also for: a case of disease, of death; *˚gal-*

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rkyén any circumstance or event adverse to the success of an action, **obstacle, hinderance,** any thing opposite or hostile to the existence of another thing, *mťun-rkyén*, **a happy, favorable circumstance, furtherance, assistance, supply,** *mťun-rkyén byéd-pa* c. genit. to assist in, to help to; *mťun-rkyén ˌdzom-po* altogether successful. — 3. **misfortune, ill luck, calamity,** *rkyen zlóg-pa* to avert a misfortune, *ťégs-pa* to endure, *ťúb-pa* to brave it *Mil.* — *cf. rgyu.*

རྐྱོང་བ *rkyóṅ-ba pf. & ft. brkyaṅ*, **to stretch, extend, stretch forth** (one's hand to a person), **put out** (the tongue), **spread, distend** (the wings, a curtain), *žabs ɣnyis brkyaṅ-bskúm* one leg stretched out, the other drawn in *Pth.*; **kyaṅ-žád-če* W.* to stretch one's limbs. — *brkyaṅ-šiṅ* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyaṅ-šiṅ sprád-pa, brkyaṅ-šiṅ-la bčúg-pa* or *brkyáṅ-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the σταυρός of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *Ḱro-če (Ital. croce)* of the Rom. Cath. missionaries of the last century. In favour of the word *ɣsal-šiṅ*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of σταυρός, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *ɣsal-šiṅ* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists σταυρός was the term generally used for cross, whilst in the case of *ɣsal-šiṅ* no Tibetan thinks of anything else but empaling.

རྐྱོང་རྩེ *rkyóṅ-tse* W.*, resp. **zim-kyoṅ, zim-tiṅ**, **lamp, candle,** (spelling uncertain).

ལྷུག་པར་བ *lkúgs-pa* 1. **dumb, mute;** *ka lkúgs-par byed-pa* to put to silence *Do.*; *lkúgs-pa-pa* a dumb man, *-ma* woman *Cs.* — 2. **dull, stupid** *Sch.*

ལྐོག་ *lkog* **secrecy,** *lkóg-gi čúṅ-ma Cs.*: a wife kept secretly, a private concubine, *lkóg-tu* in secrect, secretly frq.: *lkóg-tu gyúr-pa, lkyog-gyúr,* परोक्ष, secret, hidden, out of sight *Mil., Tar.*; *lkóg-tu gléṅ-ba* to converse secretly; *lk. sdód-pa* to keep in retirement. — *lkog-ṙian* a reward given secretly, a bribe. — *lkog-čós Sch.*: 'a secret doctrine'; but *lkog-čos byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog ɟab byéd-pa* to hide one's self in a lurking place: *lkog ɟab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zán zá-ba Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

ལྐོག་མ་ *lkóg-ma* (vulg. **og-ma**) 1. **gullet, oesophagus.** — 2. **wind-pipe.** — 3. **throat.** — 4. **neck.** *lkóg-mai lha-góṅ Sch.*, (acc. to others: *lhar-gór)* the larynx, **ḱoi lkóg-ma** or **og-ma žraṅ soṅ* W.* his throat is swollen, he has the croup. — — *lkog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-žál* **dew-lap** (of oxen). — *lkog-ság* **craw, maw** (of birds) *Cs.*

ལྐོབ་ *lkob* **fat, heavy, plump** *Sch.*

ལྐོལ་མདུད་ *lkol-mdúd*, also *'ol-mdúd*, **larynx.**

སྐ་ཅིག་ *ska-čig* v. *skad čig, skad* no. 4.

སྐ་ཅོག་ *ska-čóg* n. of a grammarian *Zam.*

སྐབ་ *skáb-ba* **thick** (of fluids, *cf. slá-ba*); *skáb-slád (Ld.: *kas-lád*)* **consistence, density.** — *W.: *skáṅ-te*.*

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ཤ་རྟགས་ *ska-rágs B. & C.*, also *ske-rágs, W. *kye-rágs*, resp. sku-rágs* **girdle**, *ska-rags ˌčiṅ-ba* to put on the girdle, *ska-rágs bsur-ba Sch.*: a girdle with a clasp (?).

སྐག་ *skag* 1. *Cs.*: = *kag, keg*, **mischief; unlucky.** — 2. v. *rgyu-skar.*

སྐོང་བ་ *skáṅ-ba* = *skoṅ-ba; skaṅ-ysó* 1. **satisfaction** *Sch.* — 2. a kind of **expiatory sacrifice**, to make amends for a duty not performed.

སྐོང་ཁ་ *skaṅ-ša Sch.*: **sods** cut out.

སྐད་ *skad (C.: *kạ*) cf. sgra), gláṅ-po-čei skad lta-bui sgra* a sound like the voice of an elephant, **kạ'-la čig-pa dhọn mi-čig-pa* C.* (words) equal as to sound, but of different sense (= homophone), *sdug-bsṅál-bai skad ˌbyiṅ-pa, snyiṅ-žei skad dón-pa* to utter lamentable cries; *skad stér-ba Sch., *kẹ' gyág-pa* C., *skad táṅ-čé* W.* **to sound**; **kẹ' taṅ-wa* C. *skad gyab-čé* W. ccdp.* **to call** to a person; *skad mtún-par* with one voice, with one accord. — 2. **speech, words, talk, news,** **kạ' čí naṅ ˌdug** what is your pleasure? what did you say, Sir? *C.; zér-ba de čí-skad yiṅ* the (words) spoken what speech are they? = what do they mean? *Pth.; ˌdí-skad-(du)* in these words, thus, (before a literally quoted speech), *dé-skad-(čes)* id. (after it); it is also used in a more general sense instead of *délta: dé-skad ma byed* don't do that *Mil.; skad smrá-ba* to give account, to relate *Ld.-Glr. fol.* 12. b. *Schl.*, acc. to another reading instead of *sra smrás-te; skad byéd-pa id., rmi-lám-du byúṅ-ba skad byás-te* reporting it as having been revealed to him by a dream *Pth.* — 3. **language**, *bód-skad* the Tibetan language, *rgya-gár-skad* the Sanskrit language, *bód-skad-du, col. -la*, into or in the Tib. language, *yúl-skad-du* into or in the provincial dialect. — 4. a **snap** with the fingers, always with *čig: skád-čig-(ma)*, gen. as a measure of time: **a moment**; also adv.: for a moment, *skád-čig-la* in a moment, instantly, in one moment, *skád-čig de-nyíd-la* in the very same moment. (Some mathematical books compute the *skád-čig* = $^3/_4$‴, others as long as $^1/_3$″).

Comp. and Deriv. *skad-ˌgágs* **hoarseness of the voice**, *Cs.* — *skad-ṅán* 1. **a bad voice.** 2. **cry, screaming.** — *skád-čan* having a voice, **sounding.** — *skád-ča* 1. *C.*: discourse, conversation, **kạ'-ča láb-pa** or **žhé'-pa** to converse, to have a chat. 2. *C.* talk, rumour, **mii kạ'-ča re** it is (but) talk of the people. 3. *W.*: news, tidings, intelligence. — *skad-čé, -čén* 1. **a loud voice** *Sch.* 2. n. of an animal *Lt.* — *skad-ynyá Sch.*: **a high voice.** — *skad-snyán sgyúr-ba Mil.* to sing or whistle in a quavering, warbling manner, of birds, flute- players etc., *ˌgyúr-skad* a singing or playing of this kind. — *skad-dód* **an equivalent word**, *čúṅ-mai sk.* another word for wife *Gramm.* — *skád-pa* v. the separate article below. — *skad-ˌdzér Cs.* = *skad-ˌgágs.* — *skad-bzáṅ* 1. **a good voice.** 2. *W.*: **good news.** — *skad-lúgs* **dialect.** — *skad-lóg* **clamour, screaming.** — *skad-ysáṅs mto Sch.*: **a loud voice**, *skad-ysáṅ nyams-čúṅ ˌgyur* the voice is getting weak *Wdṅ.*

སྐད་ *skad* **ladder**, v. *skás-ka.*

སྐད་པ་ *skád-pa* I. vb. 1. **to say, tell, relate,** *žiṅ-Káms ỳig yód-do skád-par ṭos* that a land (of bliss) exists I heard say *Mil.*; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= dicitur), *grags skad id. Mil.* — 2. **to name, call,** *skád-pa* partic. = *byá-ba* **named, called.** — 3. *Ld.*: **skád-če, χád-čé** **to measure, take measure.** — II. sbs. **interpreter; language-master, teacher.**

སྐན་ *skán-te, W.* instead of *ská-ba* **thick, turbid.**

སྐབས་ *skabs* 1. **time, opportunity, case, circumstances**; *mtón-(bai) skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skábs-su* or *skabs-skábs-su* now and then, under certain circumstances,

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skábs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs ₀dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, **skabs-tóg** *Ld. (col.)* now, *bár-skabs* **interval, interlapse of time** *Tar.*; *dús-skabs, tsé-skabs, ynás-skabs*, **time, state, situation**, *skabs daṅ sbyár-ba, dús-skabs daṅ bstún-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* **'mode, method'**, or perh. rather, **way, manner;** so the word seems to be used in *Wdṅ.: ldúm-bui skabs la-ṗúg daṅ skyé-lugs ₀drá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. **section, chapter** *(cf. ytam* no. 3), so esp.in *Tar.*; *skabs bèu* the ten sections of Buddhistical theology, also: one that has absolved them.

Prat. f. 31a ཅི་ཞེས་པ་ཡི་ཚིག་ཏུ་ཟེར་ appears to be "what" not to explain ask for what in important questions

སྐམ *skam* v. *skám-pa* and *-po.*

སྐམ་པ *skam-pa* I. *vb.* 1. = *rkám-pa* **to long for.** — 2. = *ském-pa (bskam-pa).* — II. *sbst.* 1. = *rkám-pa* **longing,** 2. **a pair of tongs;** *skam-čúṅ* small tongs, **pincers;** also several other instruments of a similar shape. — III. *adj.*, com. *skám-po* **dry,** *skam-rlón* 1. **dry and wet.** — 2. **dryness** in a relative sense, **skam-ṡi** *Ld.* **very lean** (like a mummy), *skám-sa* **the dry land, the shore,** *skam* id., *skám-sar ṗyin-pa, skam-la slèb-pa* to get ashore, *skam-lam* **journey by land** *Wts.*; **skam-saṅ** *Ld.* **meat perfectly dried.**

སྐར *skar*; this and the compounds *skar-ka* and *skar-ṫsad* v. under *ska-ba*; *skar-kúṅ* etc. under *skar-ma.*

སྐར་བ *skar-ba Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba, pf. bskar, imp. skor*, to the following, 1. **to hang up,** **skar-taṅ-ce, čár-la skár-ce* id. *Ld.* (e. g. clothes). — 2. **to weigh,** and **skar** **weight,** **gau ṅul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka* or *-ka** **weight;** **skar-ṫsád** **measure, scale.** *W., C.* — 3. **skar-tág táṅ-cè** **to inquire rigorously; to restrict, to bind down, to flog;** **skar-lcág** a rigorous inquiring, a flogging *W.*, also *C.*

སྐར་མ *skár-ma Ssk.* तारा 1. **star,** fixed star, *nyi zla ɣza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. **constellation, asterism;** *btsas-skár* constellation of nativity *Med; ɣyaṅ-skár* propitious constellation (such are the nakṡatras no. ☾ to ♓ v. *rgyu-skár*).

Comp. *skár-kuṅ* (the same word as *dkar-kuṅ*, but of a different etymology) **window.** — *skar-kóṅs Cs.*: 'the angular distance between two stars or planets' (?) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1 *ṡo* or $^1/_{20}$ ounce; as money = $^1/_2$ rupee. — *skar-čú* 'star-water'; bathing under the constellation *skár-ma rib-čí* (prob. *rewati*, the 28th *nakṡatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saṅs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequetnly. — *skar-mdá (Cs.*: 'ignis fatuus'?) **a shooting star,** *ltuṅ* or *sa-la dril* is coming down, *₀ɣaṅs Mil. id.* — *skar-dpyád, -rtsis* **astrology.** — *skar-ɣrán* **a small star.** — *skar-tsógs* the starry host. — *skar-₀dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ *skál-ba Ssk.* **भाग**, *resp. sku-skál* 1. **portion, share;** *bgo-skál* allotted portion; *zas-skál* portion of food, **ration;** *raṅ-skál* personal share; *nor-skál* or *syal-nór Glr.* hereditary portion, **inheritance;** *skál-ba ma čád-par* without being shortened of his portion *Mil.; ma mṫóṅ-ba skál-ba ma mčis-pa ˌdra* it does not seem to fall to my lot to see my mother. — *skal-čád* dried up, withered *Sch. (?)* — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny,** a. relatively: *skál-ba bzáṅ-po, ṅán-pa* good, bad fortune; *tse ˌdii grogs-skál* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-ldán* means **happy, blessed** as well as **pious, devout,** and *skal-méd* **unhappy, irreligious, impious.** *skal-ldán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy,** therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. **भगवत्** and **भगवान्**. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommani-padmehūm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐས་ཀ *skás-ka B., C., skás-ka, skás-pa C., skrás-ka* (pronounced **tṡé-ka C., ràs-ka, ràṡé-ka W.*), even *skas, skad* **ladder,** generally consisting of the notched trunk of a tree; *rkyáṅ-skad C.* 'single ladder', the same, compared with two or three of them joined together, to make a sort of staircase with broader steps; **do-tá C., do-ràs, do-ràṡé* W.* a flight of stone-steps; **gya-ràs, gya-ràṡé W., gya-kṡé'* C. (Schr.)* a regular **staircase** as in European houses; *gru-skás Glr.* prob.: flight of steps at the corner of a building; *gro-skad Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa Cs.* **steps;** **ràra-ldaṅ, ràral-dáṅ* W.* **spokes** of a ladder; *skas ˌgram Cs.* the two **side-pieces** of a staircase or ladder; *skas ˌdzug-pa* to apply a ladder *Schr., Cs.*

སྐུ *sku, Ssk.* **काय**, sometimes **मूर्त्ति** 1. also *sku-lus, sku-ɣzugs, resp.* for *lus:* **body;** by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ṡa* flesh; *sku-mṫsál (for sku-krag)* blood *Cs.; sku-mdóg* colour of the skin, *sku-náṅ* age; *sku-tse* lifetime, life; *sku-ṫáṁs* state of health; *sku-skál* portion, share, *sku-čás* goods, stores *Mil., sku-bsód* virtue, happiness *Tar.; sku-skyés* a present (given to or received from a respected personage); *sku-ˌbáṅ* image, statue *Glr.; sku-mdun-pa (C.: *kun-dum-pa*)* or *-druṅ-pa* attendant of a man of rank; **ku-ɣar-wa** ('adherent', v. *ˌbyar-ba*) *id. C.; sku-nye Sch.* relation, kinsman; *sku-ɣṡégs-pa* dying, death (of a king etc.) *Glr.; sku-bstod* praise *Sch.; sku-ṡogs* (acc. to *Cs.* instead of *sku ɣṡogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar ɣsol-ba* to 'administer' whitewash. — 2. in a special sense: **the person of Buddha,** whom philosophers represent in three forms of existence called *sku-ɣsum* **त्रिकाय**, viz.: *čós-kyi sku,* **धर्मकाय**, *loṅs-spyód-kyi sku* **संभोगकाय** and *sprúl-pai sku* **निर्माणकाय**. These three 'persons', however, have as little as *dkon-mċog-ɣsum*

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sku

skúd-pa

any thing in common with the Christian Trinity, nor even with the Indian Trimūrtti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāna, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čós-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *nobo-nyid-kyi sku* superior to the three, viz. that which is **eternal** in the essence of a Buddha, even *čós-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in *Cs.'s* dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim, resp.* for *rim-ₒgro* **reverence, respect,** particularly in the special sense of a solemn **sacrificial ceremony,** performed on public and private occassions, e. g. in cases of disease; *sku-rim byéd-pa* to perform such a ceremony. — *sku-rtén, sku-tsáb, sku-yzúgs, sku-ₒdrá (W. *kun-dá*)* **image of Buddha** etc. — 3. **image, statue,** of Buddha or other holy persons, *gsér-sku* a gold image, *rdó-sku* a stone image, *ₒjim-sku* an image of clay, *bris-sku* a painted image, *ₒbúr-sku* a basso-relievo, *rkós-sku* an engraved, *blúgs-* or *ldugs-sku* a molten, *tágs-sku* a woven image *Cs.* — *sku-ₒbúm* 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbúm east of the Kokonor (v. Travels of Huc and Gabet). — *sku gsuń thugs* 1. (cf. *sku* no. 1) resp. f. *lus ńag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten gsum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid *(mčod-rtén)* as the symbol of his grace. — *sku-lńa-rgyál-po* five deities of degenerated Buddhism *Schl.* 157.

སྐུ་རུ་ *skú-ru* a **paddle-wheel,** without a rim; such are the water-wheels of all the mills in the Himalaya *skú-ru-ka* **the figure of a cross** + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

སྐུགས་ *skugs* **the stake** in a game or wager received by the winner. — *skugs-stóń Sch. id.?*

སྐུན་པ་ *skuń-ba pf. bskuńs, ft. bskuń* 1. **to hide in the ground.** — 2. **to bury, to inter.** — 3. **to tie** in a doubled or twisted position, e. g. a corpse before it is burnt, **to cord** on all sides. — *bskúńs-sa* **lurking-place, hiding-place** *Mil.*

སྐུད་ *skud sbst.* v. *skúd-pa.*

སྐུད་པ་ *skúd-pa* I. *sbst.* **thread, yarn; wire;** *skúd-pa ycód-pa* to cut off the thread, also *fig. Cs.* to divorce; *ras-skúd* cotton thread, *lcags-skúd* iron wire; *tson-skúd* coloured thread; *skud-ró* the thread-ends of a seam; *skúd-bris-mkan* an embroiderer.

II. *vb. pf. bskus, ft. bsku, imp. skus, col. kú-wa C. *skú-če* W.* **to smear** **tágir-la mar skú-če** to butter the bread *W.*, **di-la nág-po ma sku** don't make that dirty *W.*; **to besmear, to daub** *snyiń-po(-la) snúm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* **to paint** a door; *spós-kyis skúd-pa* **to anoint;** *skud* **ointment,** **śra-skúd** **pomatum** *W.*

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སྐུད་པོ *skúd-po* 1. **brother-in-law** *Cs.* — 2. **father-in-law.**

སྐུན་བུ *skún-bu* = *kóṅ-bu Lex.*

སྐུམ་པ *skúm-pa pf. bskums, ft. bskum, imp. skum(s)* **to contract, to draw in,** e.g. the leg.

སྐུར་པ *skúr-pa,* also *skur-klán, skur-žús* **abuse,** occasionally **blasphemy;** *skur-ˌdebs-pa, byed-pa, smra-ba* **to abuse,** viz.: persons to whom respect is due, esp. holy men or things, e.g. *ˌjʼágs-pa-la* the venerable *Dzl.; dkon-mčóg ɣsum mi bdén-par ltá-žiṅ skúr-pa ˌdébspa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skúr* v. *sgro.*

སྐུར་བ *skúr-ba* I. *pf. skur,* at the end of a sentence *skúr-ro,* sometimes for *skúr-pa ˌdebs-pa Mil.* —

II. *pf. ft. & imp. bskur, pf.* at the end of a sentence *bskur-to* 1. **to send, to transmit,** e. g. news, objects, also an army, but not a messenger; *mdún-du skúr-ba* to send on in advance, to have carried before, e.g. a banner; *skur ɣnaṅ mdzád-pa* resp.: to be pleased to send. — 2. **to give, hand over, deliver, consign, give in charge, commit,** e. g. an army to a general; *dbaṅ skúr-ba* to invest with power, **to authorize,** *ɲi dgá-bar gyíd-du dbaṅ skúr čig* give me power, permission, to do what I like *Dzl.; rgyál-por dbaṅ skúrba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bo-nas dbaṅ skúr-ba,* and as supernatural powers are supposed to be active during this process, *dbaṅ skúr-ba* means also: **to bless, consecrate, endow** with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐུལ་བ *skúl-ba pf. bskul,* at the end of a sentence *bskúl-to, Ssk.* चद, **to exhort, admonish, enjoin,** *mi žig las byéd-par* a person to do a thing; **to appoint,** *mi žig lás-la,* in the same sense; **to impose,** *mi žig-la las,* work on somebody, — perh. a mere provincialism; *dei tsig-gis bskúl-nas* **induced** by his words; *rnám-šes las daṅ nyon-móṅs-kyis bskúl-nas* the (departed) soul **urged on, influenced, driven,** by its former works and sins *S. g.; lha-srin mčod skul kyaṅ* though I tried **to determine, to bring round,** the gods and the evil spirits by sacrifices *Pth.; gliṅ sogs drág-tu skúl-žiṅ* flutes and other (instruments) **calling,** resounding, fortissimo and so animating the actors; **yid skúl-če* W.* **to remind, admonish;** **šaṅ** (for *ɣčaṅ*) **skúl-če** **to rouse** by shaking. — *bskúl-ba* and more frq. *bskul-ma* **exhortation, admonition;** *bskúl-ma ˌdébs-pa, C.* also *skúl-rgyag-pa, skul-čág byéd-pa Mil. nt.* **to admonish, exhort.** — **skúl-ʼkan W.* **overseer.**

སྐེ *ske, vulg. skye,* seld. *skya,* **neck, throat,** *frq.;* neck of a bottle *Cs.; *skye tsir táṅ-če, *kyíg-če, sdám-če* W.* **to choke, strangle,** **skyé-la ʼtág-pa tág-na sád-če* id.; ske ɣčód-pa, ɣtúb-pa, ˌbrég-pa* **to behead, slaughter;** *sker ˌʼtám-pa* to seize by the throat, to worry *Sch.; sker dógs-pa* to tie round the neck e. g. an amulet; *ske-ˌkór* necklace *Schr.; ske-čá* ornament for the neck, **necklace** *Mil.; ske-stóṅ Med., Sch.:* cavity of the throat; *ske-rmá Sch.:* a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ *ske-tsé Wdn., Ssk.* राजिका Sinapis ramosa, **black mustard; mustard seed,** a grain of m. s.

སྐེག་ཚོས་ *skeg-tsós* **paint, rouge** (for the face) *Sch.*

སྐེད་པ *skéd-pa* v. *rkéd-pa.*

སྐེམ་པ *ském-pa* I. *vb. pf. bskams, ft. bskam, imp. skom(s)* **to make dry, lean, meagre; to dry up; exsiccate.** — II. *adj.,* also *ském-po,* **dry, dried up; meagre.** — *skem-byéd* a demon that causes drought *Lt.* — *skem-nád Bhar.* consumption.

སྐོ་བ *skó-ba, pf. (b)skos, ft. bsko, imp. skos* 1. **to appoint, nominate, commission, charge** a person, *lás-su* with a work *Dzl.,* much more freq.: *rgyál-por,*

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dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-šiṅ* without mandate, unbidden *Glr.* — 2. *lás-la bskós-pa* **destined** to the works i. e. destined to a man in consequence of his works; *ṅéd-kyi las-bskós* my **destiny, fate, lot** *Mil.*

Note. The signification: to elect, to choose *(Cs., Sch.)* cannot be proved and was expressly denied by Tibetans.

སྐོ་ཙེ་ *sko-tsé* 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ *skóg-pa* v. *kóg-pa.*

སྐོང་ *skoṅ* v. under *koṅ.*

སྐོན་པ་ *skón-ba pf. bskaṅs, ft. bskaṅ, imp. skoṅ(s)* 1. **to fulfil,** e. g. a hope, a vow etc., **nyiṅ** the desire *W.; ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skoṅ* to fulfil perfectly the laws of virtue, *ka-skón, ka-bskáṅs, kas-skoṅ* 1. **appendix, supplement,** *ɣsám-du ka-skón-du bšad* will be said, described, below in the appendix *Wdn.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *ťugs-dám bskaṅ-rdzás* a certain ceremony v. *Schl.* 260. — 2. v. *dpa.*

སྐོན་པ་ *skón-pa* 1. *sbst.* v. *rkón-pa.* — II. *vb. pf. & ft. bskon* **to dress,** to clothe another person *(resp. ɣsól-ba).*

སྐོབས་ *skobs = skabs Schr., Sch.*

སྐོམ་ *skom* 1. **thirst,** *skóm-gyis ɣdúṅs-pa* tormented by thirst *Dzl.* — 2. *resp. žal-skóm,* **drink;** *zas (daṅ) skom* food and drink. — 3. *i.o. skam* the **dry land** *Glr., provinc.* — *skóm-pa* 1. **to thirst, to be thirsty.** 2. **the thirst.** 3. **thirsty,** *skóm-pa-dag ni skóm-pa daṅ brál-bar ˚gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dád (dad-pa = ˚dod-pa)* **thirst** *Med.* — *skom-ťsád* **burning thirst** *Mil.* — **skóm-ri** **thirst** *W.*

སྐོར་ *skor (cf. kor)* 1. **circle,** *mig-skor* eyeball *W.; sba-skór* hoop of bamboo *Schr.* — 2. **appurtenances,** *yi-ge ˚bri-bai skor* writing utensils, *ťáb-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. **section, division,** e. g. of a book, similar to *leu,* chapter *Mil., Tar.* — 4. **repetition,** *skor ldáb-pa* to repeat *Schr.* — 5. **theme, subject,** *gaṅ skór-la ˚bri ˚dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.; de skór-la* on that account, therefore *Ld.* — 6. *skor, skór-zas* **food presented to Lamas;** laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la lčag-gi ˚grám-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་བ་ *skór-ba* I. *vb. pf. & ft. bskor* 1. **to surround, encircle, enclose, besiege** *cca & d.;* also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Glr.; ri nágs-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. **to go, move, ride round a thing;** esp. the reverential ceremony of **प्रदक्षिण** transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensible religious duties in the eyes of a Buddhist; *čós-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du soṅ* in the Bon manner, i. e. the opposite direction *Mil.; ɣyag daṅ skór-ba byéd-pa,* as a specification of religious duties: to make salutations and circumambulations.

3. **to wander through, traverse,** *rgyál-Ḱams*, the countries, *Mil.* — 4. **to return, go home** *Sch.* — 5. **to turn round, twist,** *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba, mgo skor byéd-pa (W. *ćo-ćè*)* **to befool, delude, deceive** a person, by intoxication or flattery *Glr.*, also by a flood of words. — **Ḱa kór-wa C., kór-ćè* W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **dugs skór-ćè** to take vengeance *W.* — **si kór-će (v. rtsis) W.* **to count, calculate.** — *tsógs-kyi Ḱórlo skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa, skor lóg-la ˌgró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg táṅ-ćè** to talk foolishly, to twaddle *W.* — **lag kór-ćè** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-Ḱaṅ Glr.*, prob. = *skór-lam.* — *skor-rgyúgs* turning the enemy, getting into his rear *Mil.* — *skór-mḱan, skór-pa* **a turner** *Cs.* — *skor-spyád, skor-śiṅ* a turner's **lathe** *Cs.* — *skor-ṭig* **a pair of compasses.** — *skor-dbyúg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. **the going, moving round, encircling** etc. — 2. **the way** round a thing, = *skor-lám*, in the compounds: *náṅ-skor* the inner, *bár-skor* the middle, *pyí-skor* the outer roundway, *pyí-skor čén-po* the outermost. — *sá-skor* round-about way, by-way.

སྐོལ་བ *skól-ba* pf. & ft. *bskol* **to boil** (vb. act., cf. *Ḱól-ba*).

སྐོས་པ *skós-pa* 1. v. *skó-ba.* — 2. *Sch.*: 'to order', but this is *sgó-ba.*

སྐྱ *skya* 1. **oar** *C., Thgy.*; *skya-léb* id.; *skya-mȳúg* **rudder**; *skya rgyáb-pa* **to row** *Schr.* — 2. **spatula** *Schr.* — 3. **pot-ladle,** *C.* — 4. **wall** of stone or clay, *bár-skya,* partition-wall, **bhár-kya ćaˈ-pa** to make a partition-wall *C.*

སྐྱ་ག *skyá-ka, skyá-ga Lt.*, n. of a bird, *Cs.*: **magpie.**

སྐྱ་བ *skyá-ba* I. vb. 1. pf. *bskyas*, ft. *bskya* 1. *Lex.*: = *ˌpʏó-ba* **to change place,** cf. *skyas.* — 2. **to carry, convey** to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa.* — 3. *Sch.* **to swim** (?)

II. sbst. 1. **kettle** *Sch.* — 2. prob. = *skya* 1.

སྐྱ་བོ *skya-bo, Ssk.* **पाण्डर** and **पाण्डु, whitish gray, yellowish-white;** **skya ćág-ćè* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *śṅo-skya* **light-blue,** *ljaṅ-skyá* **light-green,** and so of the other colours; therefore *ser-skya* ought to denote **light-yellow,** but it is also used as an equivalent of **कपिल,** n. of a saint, (Ser-skyai-ˌgroṅ = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', **tawny,** *lto-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kya-ko-ré, kya-ṭe-ré** **pale, white** *C.* — *skya-skyá* id. *Sch.* — *skya-nár,* **पाटलि** n. of a flower, Bignonia graveolens; *Skya-nár-gyi-bu* n. of a city of Old-India Pāṭaliputra, now Patna. — *skya-snár* acc. to *Stg.* the colour of the skin of the Indians, **brown.** — *skya-rbáb Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skya-rbab-skráṅs Lex.* — **skya-már** **fresh** (i. e. not melted) **butter** *W.* — **skya ʼód* W.*, *skya-réṅs* **morning-twilight, dawn.** — *skya-lám = skyá-bo Thgy., C.* — *skya-séṅ* 1. n. of a tree. 2. translation of Pandu, *skya-séṅ-gi bu* a Pandava. — *skya-sér* 1. *Sch.*: **tawny,** cf. *ser-skya.* 2. 'white and yellow' viz.: men, **lay-men and priests** *Mil.nt.*

སྐྱ་རུ་ར *skyá-ru-ra* n. of a drug *Med.*

སྐྱག་པ *skyág-pa* 1. = *rkyág-pa.* — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* **to**

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spend, lay out, expend; *skyag-sgó* **expenditure**, *skyag-tó* **account of expenses.** — 3. *W.*: ***skyag táṅ-ce* to slaughter, to murder.**

ཀྱང་ནུལ་ *skyaṅ-núl* **pavement, clay-floor, mud-floor** *Lex., Cs.*; *skaṅ-núl byéd-pa* **to pave, to plaster** (*Sch.* also; to rub, polish).

སྐྱབས་ *skyabs* (*cf. skyób-pa*) *Ssk.* **शरण protection, defence, help, assistance**; *me-čú-la skyabs* is a protection against water and fire; *skyabs méd-do* I am (or: he is etc.) lost! *skyabs byéd-pa, skyábs-su ˌgyúr-ba* ccgp. **to protect, help, save** a person, frq. with *srog-gi* added; *skyábs-su ˌgró-ba* eleg. *mčíba*, *W.*: ***skyab čól-la yóṅ-ce*** to seek help, *mii* or *mi-la* of some body, *skyabs-ˌgrós* 1. the seeking of help, **शरण गमन** 2. the formula *Saṅs-rgyás-kyi skyabs-su mčio, čós-kyi sky. mčio, dge-ˌdún-gyi sky. mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* **helper, protector, deliverer**; this is applied to certain highly esteemed and respected persons, mythological as well as living, ni f.; *Chr. Pr.* use it for **Saviour, Redeemer, Christ.** — *skyabs-ˌgrós* v. above. — *skyabs-ɣnás* 1. **place of refuge**, shelter; also of persons, = **helper**, frq ; *mi-la skyabs-ɣnás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyábs-su ɣnás-pa* **client**, *ṅá-yi skyábs-ɣnas pó-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yúl* = *skyabs-ɣnás.* 1.

ཀྱང་གོག་ *skyár-gog* **naked** *Pur.*

ཀྱང་པོ་ *skyár-po Sch.*: **snipe, wood-cock**; *skyar-čúṅ Sch.*: **'a large snipe'** (??); *skyár-mo Sch.* **heron**; *skyar-léb Sch.* **spoon-bill**; *ču-skyar Cs.* **duck**, *Sch.*: **bittern**, but the **कादम्ब** of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

ཀྱང་བ་ *skyár-ba* v. *skyór-ba.*

སྐྱས་ *skyas* a changing of abode; *skyas ˌdébs-pa* to change one's dwelling-place (cf. *skya-ba*), *skyas čén-po ˌdébs-pa* to die

སྐྱས་མ་ *skyás-ma* 1. v. *skyes.* — 2. *Sik.*: **fern.**

སྐྱི་ *skyi Cs.*: the outward side of a skin or hide (opp. to *ṅa*); *skyi ɣyá-ba* to shiver, tremble with fear *Cs.* **Comp.**: *skyi-dkár Cs.* dressed leather; hide. — *skyi-lpágs Sch.*: chamois, wash-leather. — *skyi-búṅ Mil.?* — *skyi-biṅ* prob. an itching of the skin *Mil.?* — *skyi-ṅá* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

སྐྱི་བ་ *skyi-ba* I. sbst. 1. a medicinal plant *Med.* — 2. also ***kyi-u, ji-liṅ kyi-u,* potato** *C.*

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skyis* **to borrow**, esp. money or goods (cf. *ɣyár-ba* and *skyin-pa*).

སྐྱིག་པ་ *skyig-pa* **to hickup**; *skyig-bu* **the hickup** *Med.*

སྐྱིན་སེར་ *skyiṅ-sér Mil.*, eugle, vulture.

སྐྱིད་པ་ *skyid-pa* vb., sbst., adj.: **to be happy, happiness** (*Ssk.* **सौख्य**), **happy**; *skyid-do* (I, thou etc.) am, art etc. happy; *bdé-žiṅ skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

Comp. *skyíd-glu* song of joy. — *skyíd-mgo* beginning of happiness *Mil.* — *skyid-sdúg* good and ill luck, happiness and misery; *skyid sdug ji byuṅ kyaṅ* whatever may happen *Glr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-čú* n. of the tributary of the Ya-ru-tsaṅ-po, on which Lhasa is situated.

སྐྱིན་ *skyin* **wild mountain goat**, Capra ibex.

སྐྱིན་གོར་ *skyin-gór* **lizard** *Lex.*, = *da-byid.*

སྐྱིན་ཐང་ *skyin-táṅ Sch.*: **hail, sleet.**

སྐྱིན་པ་ *skyin-pa, W. *skyin-po**, resp. *kar-skyin* **a loan**, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *ṅá-la ˌdi skyin-du ˌtsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa Cs.* to take on credit; *skyin-pa spród-pa, ˌjal-ba* to pay back or return a loan *Cs.*; *nór-skyin* a loan of

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ཀྱིབས *skyibs* — ཀྱུར་བ *skyúr-ba*

goods or money, *gós-skyin* of clothes. — *skyín-mi Schr.* debtor. — *skyin-tsáb C.:* the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

ཀྱིབས *skyibs* everything giving **shelter** from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **ḍag-skyib** under a *ṗa-boṅ* q. v. (*gyam* is much larger, *ṗúg-pa* deeper) *W.*; *bka-sky.* **प्रघाण**, a covered terrace or small portico before a house.

སྐྱིལ་བ *skyil-ba*, pf. & ft. *bskyil* 1. **to bend,** esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. **to pen up, shut up,** cattle, **to dam up,** a river, also: *čυ rdziṅ-du skyil-ba* **to collect** water into a pond *Glr.*, or *rdziṅ-bu sky.*; to dam up a pond (but not 'to dig it' *Schr.*); **to keep back, retain, detain** a person *W.*; **Ka kyíl-čе** to keep a person from doing something, to dissuade from *W.* — *skyil-krúṅ*, also *skyil-mo-krúṅ*, the posture of **sitting cross-legged,** *skyil-krúṅ byéd-pa* (resp. *mdzád-pa*), *skyíl-mo-krúṅ-gis* (or *du*) *ḍúg-pa* (*resp. bžúgs-pa*) to assume such a posture; *sémsdpai skyil-krúṅ* the usual manner of sitting, in which the feet are not seen, *rdo-rjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzógs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krúṅ*, though frequent, is expressly rejected by grammarians.) — **skyil-diṅ* W.* a small hole filled with water. — **skil-ldir* W.* **handle, ring** fixed to a thing, for carrying it, hanging it up etc.

སྐྱུགས་ *skyu-gáṅ Lex.* w.c., *Sch.:* **a gulp, draught.**

སྐྱུ་རུ་ *skyú-ru* a sour fruit *Med.*; *skyú-ru-ra Med.* (*Lex.:* **अम्ल** wood-sorrel) the same (?); in later times the word seems to have been used also for the **olive,** and *skyú-ru-šiṅ* **the olive tree,** which in *Sik.* is called *Ka-skyúr-poi šiṅ.*

སྐྱུ་རུམ་ *skyu-rúm Cs.:* **'condiment, sauce, pickle',** acc. to others, at least in *W.*, only the resp. word for *spags:* 1. **sauce, gravy.** 2. **dish, mess.**

སྐྱུག་པ *skyúg-pa* pf. *skyugs.* 1. **to vomit, eject,** e.g. blood, *skyúg-tu ǰúg-pa* to cause to vomit, *skyúg-pa drén-pa* to excite vomiting *Tar.*; *skyúgs-pa* (partic. pf.), *ṅan-skyúgs,* **the vomit** (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, **to stain.**

Comp. *skyug-ldád* **rumination,** chewing the cud; *Sch.* also: **eructation.** — *skyúg-bro-ba* nausea, *skyúg-bro-bai nad* disease of nausea; *skyúg-bro-bas* from disgust; *skyug-bro C.* also **impure** with regard to religion, = *W. *tsid-du**. — *skyug-smán* **an emetic.** — *skyúg-log-pa Sch.* to feel disgust.

སྐྱུན་ཀ *skyúṅ-ka*, also *lčúṅ-ka*, **jack-daw** (black, with a red bill); *skyúṅ-kas zos Lex.* eaten or stolen by a jack-daw.

སྐྱུན་པ *skyúṅ-ba* pf. *bskyuṅs*, ft. *bskyuṅ*, imp. *skyuṅ(s) Cs.* **to leave behind, to lay aside,** e.g. a task *Lex.*, pride *S.g.*

སྐྱུད་པ *skyúd-pa* 1. *Cs.:* **to forget, leave off.** 2. *Sch.:* **to comminute; to swallow.** (?)

སྐྱུར་བ *skyúr-ba* I. adj. **sour,** sbst. **acidity;** more frq.: *skyúr-po C., -mo W.* adj. **sour,** *Ssk.* **अम्ल**; *skyur ǰúg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *ǰug-pa.* — *Ka(-ša)-skyúr-po* **olive,** *Ka (ša)-skyur-pói šiṅ* olive tree *Sik.* — *skyúr-Ku Cs., raṅ-skyúr Cs., skyúr-ru (Sik.), skúr-mo Lh.* a sour liquid, **vinegar.** (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of *Cs.'s skyúr-pa* and *skyur-rtsi* for **acid** in a chemical sense.)

II. vb. pf. & ft. *bskyur* 1. **to throw, to cast,** *ǰyir* out, *lhuṅ-zéd nám-mKa-la bskyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyúr-ba* to throw into the water, *rgyáb-tu* behind one's self = to

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turn one's back upon a thing; **to throw away, throw down,** a stone, a corpse etc.; **to eject,** *lúd-pa* phlegm; **to throw off,** a rider; **to give up, abandon,** a work; **to forsake,** a friend; **to abort.** — *skyúr-ma* **abortion** *W. (?)* — *ču skyúr, ɣyaṅskyúr* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

སྐྱུས་ *skyus? Sch.: skyus tóg-pa* **altogether;** *skyús-su klóg-pa Gramm.:* to pronounce **jointly,** viz. two consonants without a vowel between them.

སྐྱེ་ *ske* 1 v. *ske.* — 2. v. *skyed* and *skyé-ba.*

སྐྱེ་བ་ *skyé-ba* I. vb. (**जन**) pf. *skyes* 1. **to be born;** *ṅá-la* (seld. *las*) *bu skyés-pa yin* I have given birth to a son *Glr.; ɟó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-ˌči-bai sdug-bsṅál* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.,* **á-ma skyé-sa-na** *W.* from one's birth; *skye čí-* (or *ɕi-*) *méd pa* subject neither to birth nor to death, eternal; *skye-ˌgag-méd-Thgy., Lex.,* is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: **to be re-born,** *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čós-la bzód-pa* v. *bzód-pa.* — *W.:* **skyé-ċe** 1. as inf. **to be born, reborn.** 2. as sbst. the being born; **birth.** 3. as adj. being with child, **pregnant; big with young,** also **skyé-ċe-ma**. — 2. **to become, to begin to exist, arise,** *nad kun mi skye, skyés-paaṅ ɕi-bai ɟyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.; skye-ba daṅ ˌɟig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *ḱyeu ḱrós-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. **to grow** *(nasci) lúṅ-pa ˌbru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. **to grow** *(crescere) čer or čen-por skyé-ba* to grow up, to grow tall; *ras kyaṅ lús-ḱyi ŧsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.; rtúl-pod-par skyés-so* he grew up a valiant man, became a valiant man; **to bud, germinate, sprout,** **sbáṅs-te skye ċúg-ce** to accelerate the germinating of the seed by maceration *W.*; even = *ˌɟél-ba Dzl.* ? — 5. sometimes = *skyá-ba* 2. unless in that case **kyé-ċe** should be spelled *bskyáṅs-ċes W.*

II. sbst. (**जाति**) 1. the being born, the **birth,** *skyé-ba mťo-ba, skye-mťó or mťón* **high birth;** of high birth, **noble, man,** male; *skyé-ba dmá-ba, skye-dmá, -dmán* **low birth;** of low birth, **ignoble, woman,** *mi-lus ŧob kyaṅ skyé-ba dman* born a human being, it is true, but only a female *Mil.; skyes-dmán* col. **kyer mán** in *C.* the usual word for **woman** and **wife,** *ṅe ḱyer mén* my wife. — In the special Buddhistic sense: **re-birth** *mir skyé-ba bžén-pa* to take or assume re-birth as a human being; also **period of re-birth** = **existence, life,** *skyé-ba ˌdi-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also **manner of re-birth,** v. *skye-ɣnás*; in a concrete sense: the **re-born individual,** *yúm-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the **arising** etc. — 3. the **growing** etc.

Comp. *skye-dgú* v. *skyé-bo.* — *skye-ˌgró* = *ˌgroba* being (q.v.) — *skye-sgó* 1. **entrance to re-birth,** viz. to one of the six regions of birth, v. *ˌgró-ba* II., *skye-sgó ɣċód-pa* to lock it up. 2. **face,** *légs-pa* a handsome, *žan-pa* an ugly face; also *ḱa-sgó skye-ˌbras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (**आयतन**) the five (or six) seats, i. e. **organs, of the senses** (the sixth is **मनस्** the inner sense); the **senses** themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-ɣnás* 1. **birthplace; station** or **locality** of a plant.

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2. **class** or **region of birth** or re-birth, **class of beings** (v. ˌgró-ba); *byol són-gi skye-ba* the being born as an animal. 3. **manner of birth** उपपाद, *skyé-ba bżi*, also चतुर्योनि. the four kinds or ways of being born: *mṅál-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ṅá-las* out of an egg (birds, some *klu*, some men), *drod-gsér-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-gzúgs* prob. = *byad-gzúgs* **stature, figure.** — *skye-rábs* **series of the births** of a man, **history** of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-żiṅ* = *skyed-żin Wdn.*

སྐྱེ་བོ *skyé-bo* 1. **being,** (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — **2. human being, man,** gen. as a collective noun: **mankind,** ˌkrúl-bcas *skyé-bo* infatuated men *Pth.*; *skyé-bo mkás-pa gżán-rnams* other sensible people *Tar.*; *skyé-bo máṅ-poi yid-du ˌóṅ-ba* universally beloved *Dom.*; *mi nag skyé-bo* **laymen** (on account of the dimness of their religious knowledge); *so-sói skyé-bo* पृथग्जन (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-ċog*, (*skyeo-ċog Cs.* is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, **men, mankind**; *skye-dgui-bdág-mo* प्रजापती fem. pr. n., the aunt and first governess of Buddha *Glr.*, *Gyatch.*, also a name of *dpal-lhá-mo's* q.v.

སྐྱེ་ཚེ *skye-tsé* = *ske-tsé Lex.*, **mustard.**

སྐྱེ་རྒས *skyé-rágs W.* for *ska-rags* **girdle.**

སྐྱེག *skyeg Cs.*: = *kég, kag* **misfortune.** But *rtsis-kyi skyeg Lex.* w.e.?

སྐྱེགས *skyegs* 1. n. of a bird: *ċu-sky. Lex.* w.e., *Sch.*: **coot, water-hen**; *ri-skyégs Lex.* w.e., *Cs.*: a large singing-bird, *Sch.*; **grouse, heath-cock.** — 2. *rgya-skyégs* **shell-lac.**

སྐྱེད་པ *skyeṅ-ba* and *skyeṅs-pa* **to be ashamed,** also *ka-skyeṅ-ba*, B. and col. frq.

སྐྱེད་སེར་རླུང་ *skyeṅ-ser-rluṅ* also *skye-* or *skya-ser-luṅ Mil.*, **cold wind.**

སྐྱེད་ *skyed* and *skye*, 1. **growth, increase,** *skyed ċe-bar* ˌgyur-ba to grow much; *gżan-gyi zla-skyed-pas dei żag-skyed ċe* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. **progress, the getting on, improvement** *skyed yoṅ* progress comes, I am making progress *Mil.*; **profit, gain** *nad-la skyed med* (this) is of no **use** for that disease, of no **benefit** *S.g. fol.* 10. — 3. **interest** *C.*, *dṅul-skyed* of money, ˌbru-skyed of corn *C.*, *skyed-du gtoṅ-ba* to give on interest *Cs.*; *skyed ǰog pa Cs.*: 'to be the full term of payment', more accurately: *skyed ǰog* I (you, he etc.) am struck or hit by the term of payment; *skyed-ċan* yielding interest, profit *Cs.*

སྐྱེད་སྒོ་ *skyed-sgo Mil.nt.* prob. = *rgyal-sgo* principal door.

སྐྱེད་པ *skyed-pa* I. vb pf. *bskyed*, act. to *skye-ba*, in *W.* pronounced alike: **skye-ċe** 1. **to generate, procreate;** seldom in a physical sense: *bskyed-pai yab ὁ γεννήσας πατήρ Pth.*, (opp. to *bltams-pai yum Pth.*, for which however *skyed-ma Cs.* does not seem to be an appropriate substitute). — 2. **to produce, form, cause** (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi ŧsogs*, *sa-bon* (fig.) *Dzl.*, ˌbras-bu retribution; **to reproduce,** *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *spró-ba bskyed-pas dei ǰamá yan spró-ba ċún-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl.* 22. 5; *ŧams-ċad-kyis brtson-ˌgrús bskyed-do* they all created zeal, took great pains *Dzl.*; *ċes bżam-pa bskyéd-nas* thus they thought. — **3. to cause to germinate** or **grow,** *yúr-bai ċú-yis żiṅ skyed*

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ˌ*dra* just as the water of the ditch makes the fields green *Med.*; *sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *ysos skyéd-pa* **to bring up, to nurse up** *Dzl.*; *skyed sriṅ-ba* id. *Glr.* — 4. = *skyá-ba*, **to bring on, carry, convey** to a place *Pth.*

Comp. *skyed-mos-tsál* **grove, park.** — *skyed-rdzógs*, instead of *skyed-rim* and *rdzogs-rim*, **उत्सक्रम** and **सम्पन्नक्रम**, two kinds or degrees of meditation. — *skyed-šiṅ Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

II sbst. 1. **the generating, producing** etc. — 2. = *skyed*, e g. *skyéd-pa lén-pa* **to gain flesh, to thrive** *C.* — 3. = *rkéd-pa.*

སྐྱེན་པ *skyén-pa* adj. 1. **quick, swift** *Lex.*, *kró-* or *sdáṅ-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. **nimble, dexterous** *C. W.*; ˌ*póṅ-skyen-pa* dexterous in shooting, **a skilful** archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.* ??)

སྐྱེམ་པ *skyém-pa* resp. **to be thirsty.**

སྐྱེམས *skyems* resp. 1. **thirst.** — 2. **drink, beverage,** esp. **beer,** also *žal-skyéms* or *-skyoms*, *skyems ˌdrén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyems-la ysol-rés byéd-pa* to drink beer in company *Glr.*; *yšegs-skyéms* a carousal on the departure of an honoured person; *yser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *yser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems-čáṅ* **beer.** — *skyems-čú* **drinkable water.** — **skyéms-ḍaṅ* *W.* (?) **brandy.** — *skyéms-tsúgs Sch.*: **cup, dish.** — *skyéms-sṅi* **small-beer.**

སྐྱེར་པ *skyér-pa Lex.*: **हरित** curcuma, **turmeric**; in *W.* **barberry.**

སྐྱེར་དམན vulgo for *ske-dmán* **woman** *C.* (v. *skye-ba* II).

སྐྱེལ་བ *skyél-ba*, pf. & ft. *bskyel*, imp. *skyol* 1. **to conduct, accompany,** resp. *ydan-skyél-ba*; *skyól-la žog* conduct him hither! *Pth.*; **skyel-la-la** (for **skyél-wa-la**) *soṅ* he has gone to accompany (him) *W.* — *bsu-bskyál* going to meet, and accompanying on departing *Dzl.*, *yšegs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. **to convey, bring, take** e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; **to carry off, to take away** *C.*: **šiṅ ma kyal čig** do not bring any more wood! more accurately **kyal žog** bring! **kyal soṅ** take away! — 3. **to send** *B. & C.* e.g. clothes' to somebody *Dzl.* — 4. **to risk, to stake,** *raṅ-srog Mil.* — 5. *C.*: **to use, to employ** **bá-laṅ lę ǰhé-pa-la** an ox for work; **to spend,** **lę ǰhé-pa-la mi-tse** one's whole life in working, **lé-lo náṅ-na** in idleness. — 6. **Ka kyél-wa** *C.* to kiss; *ynód-pa skyél-ba*, *B.* **kyal-wa** *C. W.* col., **to do harm, to hurt, inflict an injury, to play** one **a trick**; *mna skyel-ba B., C. W.*, **to swear,** take an oath; **lo kyél-če** *W.* **to rely, depend upon, confide in.** — *skyel-tuṅ byéd-pa* = *yšegs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdár Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* **an escort, convoy**; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma žu* we ask for a safe-conduct *Glr.*; *dmag daṅ bčás-pai skyél-ma* a military escort *Glr.*

སྐྱེས *skyes*, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *ynaṅ-skyés*, **a present,** *skyes skúr-ba* to give or send a present; ˌ*byon-skyés*, *ǰebs-skyes* a present given to or received from somebody on his arrival. — *skyas-čáṅ* a present of beer, *skyes-kúr* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྐྱེས་སྡོང་ *skyes-sdóṅ Sik.* **banana, plantain.**

སྐྱེས་ནག *skyes-nág*, also *skye-nág C.* **widower.**

སྐྱེས་པ *skyés-pa* 1. pt. pf. of *skyé-ba.* — 2. sbst. **man, male person,** *skyés-pa*

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dań bud-méd, men and women *B. & C.*; emphatically: *rgyál-po ɣčig-po skyés-pa yin* the king alone is a man *Dzl.*; **husband** *Glr.*; = *skyés-bu* **a holy man?**

སྐྱེས་བུ *skyés-bu*, *Ssk.* **पुरुष man, people;** *skyés-bu gań* **whosoever; man** opp. to the rest of nature *Med.*; **one** (French: *on*), *skyés-bu lág-pa brkyáṅ-ba tsám-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of **holy men:** *skyés-bu dám-pa* the saint; *dad-ldán sky.* the believing, the faithful *Glr.*; *skyés-bu čén-po*, **महापुरुष** the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen.* I. 433. *Burn.* II. 553 ff. *Gyatch.* c. VII.)

སྐྱེས་མ *skyés-ma* 1. fem. of *skyés-pa*, she that has been born *Mil.* — 2. **fern,** = *skyás-ma Sik.*

སྐྱེད་ཁོངས *skyo-ńógs Cs.*: **quarrel,** *Lex.* = *ʻKrug-lóṅ.*

སྐྱོ་བ *skyóba* 1. vb. **to be weary,** ccir: *bdag ḱyím-gyis skyó-ste* I being weary of living in the world *Dzl.*; in a more general sense: **to be ill-humoured, grieved, vexed, to feel an aversion** *Tar.* 12. 13; *skyo mi šés-par* or *skyo mi šés-pa tsám-du* without being tired, **indefatigably;** *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. **weariness** *ʻtsol-ʻtsól-nas skyó-ba yań skyé-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yóṅs-su mi skyó-ba* **indefatigableness, perseverance** *Thgy.* — *skyó-mo* adj., **sems skyó-mo ray* I feel **discontented, disheartened** *Ld.*

Comp. *skyo-grógs* **comforter, companion** *Glr., Mil.* — *skyo-glú Cs.*: **a mournful song.** — *skyo-ńál, skyo-dúb* **weariness,** *skyo-ńal-méd-pai dád-pa* unwearied faith *Mil.* — *skyo-šás* **disgust, aversion.** — *skyo-sáṅs* **recreation,** *skyo-sáṅs-la ʻgró-ba*, resp. *ʻbyon-pa* to take a walk or a ride, to promenade. — *skyo-bsún-pa* to be grieved *Sch.*

སྐྱོ་མ *skyó-ma* 1. **pap** of parched meal and beer; any **pap, paste** or **dough;** *skyó-ma ʻbyúg-pa* to spread paste (upon a wound, as a salve) *Med.*; *ša-skyó Med.?* (it may denote a paste of meat as well as one of mushrooms). — 2. **blame, slander,** *skyó-ma máṅ-la* when he slanders a great deal *Mil.*

སྐྱོགས *skyogs* 1. **scoop, ladle.** — **me-kyóg*** **coal-shovel** *C.*; **žu-kyóg*** **melting-spoon, crucible** *C. W.* — 3. **drinking-cup, bowl, goblet.** — *ɣser-skyógs, dṅul-skyógs* gold, silver goblet. *žal-skyógs C. B.*, **don-skyógs*** *W.* resp.: drinking-cup. *krag-skyógs* bowl for drinking blood, a skull used for that purpose *Pth.*; **kyog-žáb sal** may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *srab-skyógs Cs.*: **the rein** of a bridle. —

སྐྱོགས་ལྟོ་བུ *skyógs-lto-ʻbu* **snail** *W.* **ʻol-skyógs*** id.

སྐྱོགས་པ *skyógs-pa* **to turn,** *mgrin-pa* the neck, = to look round, back, *Mil.*, also = to turn away, aside *C.*

སྐྱོང་བ *skyoṅ-ba*, pf. *bskyaṅs*, ft. *bskyaṅ*, imp. *(b)skyoṅ(s)* Ssk. **पा, रक्ष to guard; to keep, to tend,** cattle; **to defend,** the religion; **to save, preserve,** the life, the body; **support, to take care of,** poor people, e.g. *drin bzáṅ-pos* by benefits, favours. *ťábs-kyis* by various means; **to attend to; to be given to,** *ťugs-dám* meditation, *lag-lén* exercise; *rgyal-sríd skyóṅ-ba* to rule, govern a kingdom, *čos bžin-du* in conformity with the law of religion, justly. — *čos-skyóṅ* **'protector, defender of religion', धर्मपाल,** is used for a certain individual deity, or = *ʻjig-rten-skyóṅ*, or for a class of magicians in the monasteries of *C.*, v. *Schl.* 157. *Kö.* II. 259. — *ʻjig-rten-skyóṅ*, **लोकपाल 'guardian of the world';** there are four of them, identical with *rgyal-čen bži* the four great spirit-kings, q.v. — *skyoṅ-dál* **assistance** *C.*, **kyoṅ-dhál ʻjhe'-pa*** to help. — *skyoṅ-ma = brtán-ma* the goddess of the earth.

སྐྱོད་པ *skyód-pa* pf. & ft. *bskyod, Ssk.* **चल.** 1. **to move, to agitate,** *rlúṅ-gis yál-ga*

skyod-na when the wind agitates the branches *Dzl.*; **to shake**; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. **to go, to walk,** *(= ɣšégs-pa, ˌbyón-pa B. C.)* **nán-du skyod** step in, if you please! — 3. *W.*: **to go down, to set,** of the sun, moon etc., **to expire, to pass, to elapse,** of time.

སྐྱོན་ *skyon* **दोष** 1. **fault, defect** (opp. to *yón-tan*), *skyon gaṅ yaṅ med* I have not to complain of anything, I do not want anything *Dzl.*; **damage, harm, disadvantage, misfortune,** *ˌkrul-pa-la skyon ci yod* what harm is there in erring? *Thgy.*; C.: **mi kyon, kyon me'**, no harm, no matter *(W.* more freq.: **mi sto*)*; *ɣžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mtóṅ-bá* to consider it a loss *Glr.* — 2. **bodily defect, fault,** as lameness; **derangement, disorder** in the mixture of the humours *Med.* — 3. **spiritual defect, sin, vicious quality,** *rdzún-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon če* but that is very bad (of you) *Glr.*; *skyon byéd-pa Cs.* to commit a fault, *sél-ba Lex.* to remove, amend, correct a fault, *spáṅ-ba* to leave off, to quit it; *mi-la skyon ˌbébs-pa, ˌdógs-pa (*col. **tág-pa, tág-ce*)* to charge one with a crime, to calumniate *Glr.*; *ɣžán-gyi skyon gléṅ-ba, rˌjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-can* 1. **faulty, defective, incorrect,** e.g. *dag-yig* the spelling of a word. 2. **sinful,** subject to vice. — 4. symb. num: 18.

སྐྱོན་པ་ *skyón-pa* pf. *(b)skyon* **to put astride** upon a thing, (causative form to *žón-pa*), *mi žig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi žig ɣsál-žiṅ-la* **to empale** a man.

སྐྱོབ་པ་ *skyób-pa*, pf. *(b)skyabs*, ft. *bskyab*, imp. *skyób(s) Ssk.* **त्रा to protect, defend, preserve, save** frq., *ˌjigs-pa-las* from fear, *ˌjig-pa-las* from destruction; *bskyáb-pa* the protecting power, the preserving cause *Mil. (*ni f.*)*.

སྐྱོབས་ *skyobs* **help, assistance,** seldom for *skyabs*; *skyóbs-ma Thgy.* id.; **srog-kyób** col. preservation of life, escape; also: he that saves another's life, helper.

སྐྱོམ་པ་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s) Cs.*: **to shake, agitate, stir up.** *Lexx.* give: *ču skyóm-pa* and *snód skyom-pa*, to stir the water, to shake a vessel.

སྐྱོར་ *skyor = Kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྐྱོར་བ་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. **to hold up, to prop,** — 2. **to paste.** — 2. **to repeat,** *bskyár-te btaṅ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to **recite by heart** (opp. to *sgróg-pa* to read); *glu de rˌjes skyór-nas ma bláṅs-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor ɣjaṅ ɣjé'-pa* C.* to practise repeatedly.

II. sbst. **enclosure, fence.**

སྐྱོལ་བ་ *skyól-ba* sometimes for *skyél-ba*.

སྐྱོས་མ་ *skyós-ma* v. *skyes*.

སྐྲ་ *skra, resp. dbu-skrá (C.: *ṭa, W.: žra*)* **the hair** of the head, **žra-ló* Ld.* id., used caressingly in speaking to children and women; *skra daṅ ká-spu* the hair of the head and of the beard; *skra bsgríl ba Cs.*: plaited or curled hair; *skra nyag ɣčig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb Cs.*: **false hair, a peruke.** — *skra-žeṅ Sch.* thin hair.

སྐྲག་པ་ *skrág-pa*, with instr., **to be terrified, frightened by, afraid of** something *ˌjigs-skrag-pa, dṅáṅs-skr.* id. *B., C.*

སྐྲངས་པ *skráṅ-ba* pf. *skraṅs*, **to swell**, *•ɜraṅs-soṅ•* it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skraṅs-po Sch.* a swelling, tumour; *skraṅs-ˌbur Sch.* an abscess not yet open.

སྐྲན *skran* 1. *Ssk.* गुल्म *Cs.:* a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised unter the term *gúlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S. g.* I found *skran-nád* described as a consequence of great fatigue and want of breath, and *skran-ɣzér* as pain in consequence of suppressed winds. — 2. *rdo-skrán*, *bad-skrán*, two sorts of **steatite** *C.*

སྐྲབ་པ *skráb-pa Cs.:* 'to beat the ground with one's feet,' **to stamp, tread**, cf. ˌ*Kráb-pa*; *Lex.: bró-skrab-pa*, to dance.

སྐྲས་ཀ *skrás-ka* v. *skás-ka*.

སྐྲི་བ *skri-ba* 1. *Cs.* **to conduct** (?) 2. *W.* *ɜrí-cè* f. *dkri-ba*.

སྐྲུ་བ *skrú-ba* pf. *bskrus* ft. *bskru*, *Sch.:* to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lexx.*; but *ɜiṅ-skrus-pa Lexx.* remains unexplained.

སྐྲུན་པ *skrún-pa* pf. & ft. *bskrun* **to produce**, fruits *Mil.*, a root of virtue (v. *rtsá-ba*) *Stg.*

སྐྲུམ *skrum* **meat**, resp. viz. when spoken of as the food of respected persons.

སྐྲོག་པ *skróg-pa* = *dkróg-pa*, perh. also f. *skrág-pa*. *Lexx. ḍá-ru skróg-po* **to beat** the drum: *W.* *koṗóṅ ɜróg-cè* **to play** on the guitar.

སྐྲོད་པ *skród-pa* pf. & ft. *bskrad* **to expel, drive out, eject**, out of the country *Dzl.*, *Mil.*; to deprive of cast; *ɜrád-de taṅ cè* to expel a thief publicly out of the village *W.*

བཀ···, བསྐ···; words beginning with these letters will in most cases be found arranged under rk.. and sk..

བསྐང་རྫས *bskaṅ-rdzás* a sacrificial ceremony v. *Schl.* 360.

བསྐ་བ *bská-ba*, *Ssk.* कषाय, **astringent**, as to taste, *Cs.* erron.: bitter.

བསྐལ་པ *bskál-pa*, *Ssk.* कल्प, **a kalpa**, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kö.* I. 266, also *Will.* under *kalpa*. *bskál-pa čén-po* the great kalpa; *bár-(gyi) bskal-pa* the intervening or middle 'kalpa'; *bsk. bzáṅ-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa ṅán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བསྐུ་བ *bskú-ba* v. *skúd-pa* II vb.

ཁ

ཁ *Ka* 1. the letter **k'**, aspirated, like c in *'call'*. — 2. numerical figure: **two**, *Ka-pa* the second volume.

ཁ *Ka* I. additional syllable, = *ka*, but less frequent. —

II. in compounds instead of *Ká-ba* **bitter** and *Ká-ba* **snow**; for the latter signification it is in *W.* the only form existing.

III. i. o. *Kag* **part**, *Ka ɣnyis-su* into two parts (e. g. to cleave) *Stg.*; *•Ka-ghaṅ•*

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one part; in a special sense: the sixth part of a rupee *C.; Ka-čig* part, **some, several,** frq.

IV. (also *Ssk.* ख) resp. *žal,* cf. *Ká-po* 1. **mouth,** *Ka Ka* bitter mouth, bitter taste *Med.; Ka dúl-po* (soft month), manageable, tractable, *Ka gyóṅ-po* hard-mouthed, refractory; *Ka sgyúr-ba* (= *Ka-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.; Ka ˌtén-pa* (to pull the mouth) to stop a beast of draught *Tar.; Ka ˌbyed-pa, W, *pé-če** to open one's mouth, *ɣdáṅs-pa* to open it wide, *ˌdzúm-pa, W., *čug-če** to shut it; *Ka brdáb-pa* (or *kráb-pa?*) **to smack; *Ka dab*** (or **ṭab**) **zér-wa** to produce a smacking, snapping sound, col.; *Ka rég-pa* c. dat. to put one's mouth to a thing, in order to eat or drink it; *Ka ˌjúg-pa* c. dat. **to interfere, to meddle with; Ka ṭál-ba** 1. col. = *Ka ˌjug-pa,* 2. *Cs.:* **to promise; Ka ɣtúgs-pa, Ka ˌo ɣtúgs-pa, Ká-la ˌo byéd-pa, Ka sbyór-ba** *B., C.,* ***Ka lán-če*** *W.,* ***Ka kyél-wa*** *C.* **to kiss; *Ka kyé-če*** *W.,* **to inveigh,** to give ill language; *Ka bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *Ka ˌdzin byéd-pa* c.genit. to receive friendly, to be kind to, assist *Mil.; Ka ɣtád-pa Glr.* 16. 3. was explained: to bring together personally, to confront, = *Ka sprád-pa; Ka ˌbúb-tu nyal-ba* to lie in that position; *Ka bsláṅ-ba* the contrary of the preceding; *Ka ˌóg-tu bltás-te ži-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *Ká-nas,* col. also **Ká-na**, **orally,** by word of mouth, e. g. to state, report, **Ká-ṇe zér-na** in the colloquial language *C.; *Ka dé-mo ṅyiṅ sóg-po** *W.* hypocritical; *Ká-la slá-te dón-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **Ka žór soṅ** 'my (his etc.) mouth has run away', **nor soṅ** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *Kas lén-pa, bláṅ-ba* 1. 'to anticipate with the mouth', **to promise** frq., with direct speech or term. inf., sometimes also with the term. of a sbst. c. g. *brán-du Kas blaṅs* he promised or engaged himself as a servant, — also: **to presume, to arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.; Kas ˌčé-ba B., Ka ṭál-ba Cs.,* to promise; *Ka sṅá-ba, sṅás-pa* to blurt out, speak out inconsiderately; *Ka ˌčám-pa, mtún-pa, col. *túg-pa** to agree upon; *Ka sdóm-pa, mnán-pa* to silence, *W.; *Ka kág-če, kyíl-če** id.; *Ka skyór-ba, slú-ba* to speak cunningly, to try to persuade etc.; *Ka róg-pa,* more freq. **Ka róg-(te) dúg-pa, dád-pa,* **to be silent;** *Ka ˌɣáṅ-ba Tar.,* prob. = *Ka ˌkyam dbyúg-pa C.* to divulge ill rumours; *Ka lóg-pa* to reply, contradict; *Ka gáṅ dgar smrá-ba (*gaṅ tad, gaṅ dran zér-če* W.)* to talk at random; *Ka- (la) nyán-pa* **to obey,** *Ka nyán-po* **obedient** (resp. *bka* i.o. *Ka); ysál-Ka* clear, intelligible language; *Ka ṅán-du smrá-ba, W.: *Ka sóg-po zér-če** to use ill language; also without **ṅán-pa** or **sóg-po, Ka zér-če** or **Ka tóṅ-wa** means the same. — 2. **mouth, opening, orifice,** of a vessel, cavern, pit etc., *Ka ɣčód-pa, ˌgébs-pa* to cover, shut an opening; *Ka ˌbyéd-pa* to open, is also used of a book, a letter etc. (for holy books *žal* is employed i.o. *Ka); Ka ˌbye-ba* to open or unclose itself, to begin to appear, *Ka ˌbú-ba* id., of flowers; *Ka búb-tu* the opening turned downward, *Ka bslán-du* turned upward; *Ka-túg skóṅ-ba* to fill to the brim; *Ka skóṅ-ba* to fill up a void, to make up a deficiency, *ɣžan-nas* or *las* from elsewhere; *Ka naṅ* the inward brim, *Ka ɣyi* the outer edge *Glr.* — 3. **the front side, face,** *Ka lhor stón-pa* or *ltá-ba* to be directed southwards *Glr.* — 4. **surface,** *Ka ˌbri-ba,* to be diminished, of a fluid the surface of which is sinking; *Ká ˌɣri-ba* to diminish, to make less, by taking away from the surface; **the outside,** *Ka dkar ɣtiṅ nag* outside white, inside black, fig. *Mil.;* in a special sense: **colour,** v. *Ká-dóg;* therefore *Ká-ru, Ká-na, Ká-la, Kar* 1. **on, upon, above,** *žiṅ-Kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *ču Kar* on the water; *pyogs bži Ká-ru* all round *Glr.* 2. **on, at,** *ču Kar* on the river side, *mtso Kar ǰebs* he came to the lake *Pth.* 3. **above, besides,** = *stén-du Mil.* 4. **towards, in the face of,** *mtson Kar sra* proof against thrust or blow *Mil.* 5. **at the time of, when,** *slébpai Kar, sleb Kar, ˛byon Kar* when (he) arrived; *ré-bai Kar* in the hope of; — *Ká-nas* down from, away from, *rta Ká-nas ˛bébs-pa* to alight from the horse *Glr.*; **Ká-na, Ká-ŋe, Ká-la** col. for *sgó-nas, *tábs-si Ká-na** by way of the opportunity, on occasion, **yun riṅ-gi Ká-ŋe** by little and little, gradually. — 5. **sharpness, edge,** of a knife etc., **Ka túg-po soṅ** the edge has become blunt, **log soṅ** has become bad; **Ka mi ˛dug** the edge is wanting; *meï, čui, rlúṅ-gi Ka nón-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; **Ka tón-če, ǰíṅ-če* W.* to grind, to sharpen; *Ka lén-pa* to become sharp *Sch.*

V. **yesterday,** also: **the day before yesterday,** *Kaï nyin* id., cf. *Ka-rtsaṅ.*

Compounds. *Ka-dkri (C. *-ṭi*, W. *-ȝri*)* **neck-cloth,** sometimes worn as a protection against cold. — *Ká-skóṅ, Kas-skóṅ* **appendix,** of a book. — *Ka-skyur-po* **olive, olive-tree** *Sik.* — *Ka-Ka-sáṅ* or *siṅ* about two months ago *C.* — *Ka-Kébs* **cover, lid** *Sch.* — *Ka-Kór, Ka-Kyér* **border** *Sch.* — *Ka-Kral Cs.:* respect, regard, with respect to. — *Ka-˛Kór* the circumference of the mouth *Cs.* — *Ka-gáṅ* (cf. *Ka* III) **quadrate, square,** *Ka-gáṅ-ba* square *adj.*, *Ka-gáṅ-ma* id., e.g. pieces of cloth so shaped. — *Ka-gáb Sch.* **cover, lid.** — *Ka-góṅ* **snow-ball.** — *Ka-grú* corner of the mouth. — *Ka-mgál* v. *Ka-só.* — *Ka-rgán Mil.* privilege of old age n. f. — *Ka-rgód Sch.:* ill language; a slanderer. *Ka-rgyúg Glr.* acc. to the context: idle talk, unfounded assertion. — *Ka-rgyúd* or *-gyún,* resp. *žal-rgyun,* oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Ka-bsgós* advice, = *Ká-ta;* commandment, cf. *bka-bsgós.* — *Ka-mṅár* bitter and sweet. — *Ka-čig* (v. *Ka* III) **some,** — *Ka-ycáṅ* clever talking, cf. *Ka sbyáṅ-po* **eloquent.** *(Cs.:* fair words?) — *Ka-ycód* **cover, lid; cork.** — *Ka-bcól Sch.* idle talk, prattle. — *Ka-čág Mil.*, was explained: **abuse,** ill language. — *Ka-čád,* resp. *žal-čád* **agreement, convention, covenant,** **K. zúm-če* W.* to conclude a convention. — *Ka-čár Mil.* snow and rain; *Ka-ma-čár* both falling promiscuously, sleet. — *Ka-číṅs* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Ka-čú* 1. spittle *Cs.* 2. snow-water. — *Ka-če* 1. a large mouth. 2. a person that has to command over much (cf. *Ka-drág, Ka-žán).* 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Ka-čéms* **last will,** *Ka-čéms ǰóg-pa* to make a testament. — *Ka-čos* **hypocrisy.** — *Ka-mču* 1. **lip.** 2. *Sch.:* word, voice (?) 3. **quarrel, dispute.** — *Ka-rjé* 1. great lord, mighty personage *Cs.* (?) 2. good luck, good fortune *Cs.;* but in *C.* it is only used for **fortune = goods, wealth.** — *Ka-nyúṅ Sch* sparing of words, **laconic.** — *Ká-ta,* also *Ká-lta* **good advice, lesson,** *byéd-pa* or *ǰóg-pa* to give, *C. W.* — *Ka-tód-la* (or *-na*) *Ld.* = *Ka-tóg-la,* **on, upon.** — *Ka-tón Cs.:* 'a reading or saying with a loud voice' (*Lex.* वचस्), better: **the saying by heart,** *klóg-gam Ka-tón-du dón-nas* reading or saying by heart, *Ka-tón-du žés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *Ka-ytám Cs.* **tradition.** — *Ka-stóṅ* not yet having eaten anything. — *Ka-túg C.* to the brim. — *Ka-tóg-la* or *-na,* = *Ká-la,* **above, upon,** on the top or surface of, *Ka-tóg-tu* id.; *Ka-tóg-nas* down from. — *Ka-tór Sch.* pustules in the mouth. — *Ka-dig, Ka-ldíg-mKan W.* **stammerer.** — *Ka-dóg,* also *Ka* (v. *Ka* IV. 4.) **colour** *skra mťon-mťiṅ-gi Ka-dóg-tu gyúr-to* the hair became blue *Dzl.*; *Ka sgyur-ba* to change colour, *Ka ˛gyur* the colour changes, cf. also *mdog.* — *Ka-drág* 1. **mighty.** 2 **haughty.** — *Ka-draṅ W.* **over-against, just before, opposite, straight on.** — *Ka-žáms,* = *Ká-ta, ydáms-Ka,* **advice** *W.* — *Ka-˛dár*

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Cs.: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-ˌdíg* **cork, bung, stopple.** — *Ka-naṅ* **yesterday morning** *C.* — *Ká-nar-čan* **oblong.** — *Ka-niṅ* **last year.** — *Ká-po* sometimes f. *Ka* 1. **mouth**, e.g. **Ká-po dúl-mo*** *W.*, **Ká dúl-po** *C.*, tractable. 2. **speech** *Mil.* 3. **bitter** *C.* — *Ká-lpágs* **lip**, *góṅ-ma* upper, *ˌóg-ma* lower lip; *W.*: **Kál-pag (s) pág-če, dáb-če*** to smack. — *Ká-spu* hair of the beard, *skra daṅ Ká-spu* hair of the head and beard, frq. — *Ká-ṗó* **boasting**, *Ka-ṗo-čé* id. — *Ka-pór* = *ṗór-pa*, **a cup.** — *Ka-ṗyis* **napkin.** — *Ká-ba* v. below. — *Ka-bád* the humidity of the air or the moisture of the earth caused by snow. — *Ka-búb* mouth or face being turned downwards. — *Ka-brág* v. below. — *Ka-rbád Cs.*: 'a boast, proud speech'; others: idle talk. — *Ka-sbyáṅ* **eloquence** *Mil.*, *Ka-sbyáṅ-po* eloquent, cf. *Ka-yčáṅ?* — *Ka-ma-čár* **sleet**, rain and snow. — *Ka-múr* bit (bridle) *Sch* — *Ka-rtsáṅ*, *Ka-sáṅ* 1. *B. C.* **yesterday forenoon**, *Ka-rtsáṅ-gi byis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* (**kar-sáṅ***) **the day before yesterday**; some days ago; **kar-sáṅ za-nyi-ma*** last sunday: **Kar-sáṅ (s)tón-ka*** last autumn. — *Ka-tsa* 1. **bitter and acrid** *Med.* 2. **'hot in the mouth'** *a.* a very acrid sort of radish, e.g. horse-radish. *b.* aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. *c. Ka-tsá ríṅ-ṅe-ba Mil. nt.* daily warm food. — *Ka-tsúb* **snow-storm.** — *Ka-tsó* **boasting**, *Ka-tsó ṅin-tu čé-ba* a great swaggerer *Glr.* — *Ka-tsón* v. below. — *Ka-mtsúl* **muzzle, mouth** (of a dog etc.); the lower part of the human face col. — *Ka-ˌtsóg* abuse? **Ka-tsóg čém-po*** *C.* a great abuser, reviler. — *Ka-žán* the contrary of *Ka-drág*, low, unimportant, having no authority, *Ka-žán-pai sdug-bsṅál* the misfortune of being of low birth *Mil.* — *Ka-žé* 1. 'mouth and mind', *Ka-žé mi mtsúṅs-pa* **hypocrisy, hypocrite** *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: **hypocrisy** *Mil.*, *Ka-že-méd-pa* unfeigned, sincere *Mil.* — *Ka-žéṅ* **breadth, expanse**, e.g. of the heavens *Mil.* — *Ka-zás* **food, victuals** *B. C.* — *Ká-ya* lit.: 'being one's partner or match as to speaking', also *Kai ya*, — gen.: **partner; match**; **ká-ya ǰhé'-pa*** *C.* to assist, **kǫ kę ya*** (or **ka-ya) ṅę mi tub*** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *Ka-ras* **neck-cloth**, cf. *Ka-dkrí.* — *Ká-ru-tsa* **alum** *Méd.* — *Ka-rúd* **snow-slip, avalanche,** — *Ka-ró* taste in the mouth. — *Ka rog* v. *Ka* IV. 1. extr. — *Ka-lán* 'mouth-requital' 1. **thanks-giving** *Mil.* 2. **reply**, esp. angry reply. — 3. **requital** for food received *C.* — *Ka-leb* **cover, lid.** — *Ká-lo* 1. 'mouth leaves', *sñoi Ká-lo Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *Ka-šá* 1. v. *Ka-skyúr-po.* — *Ká-sá šá-ba S.g.*, 'snow-deer', **elk** *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however **the deer** of the neighbouring Tarai is called *Ka-ša*, in other parts of the country **the spotted deer.** — *Ka-šágs* **jest, joke**, **Ka-šág ʦáb-če, táṅ-če*** *W.* to jest. — *Ka-šúgs-čan, -šéd-čan W.* **eloquent.** — *Ka-šés Cs.* **some.** — *Ka-šób* col. **lies, falsehoods; obscene talk; idle talk.** *Ka-bšád* **talk, gossip** *Mil.* — *Ka-sáṅ* v. *Ka-rtsáṅ.* — *Ka-siṅ* several weeks ago *Cs.* — *Ka-só* mouth and teeth; similar: *Ka-mgál* mouth and jawbone, **Ká-só*** or **Ka-gál čag yin*** I shall break your chops *W.* — *Ká-sró? Ld.* **Ka-šró lám-če*** to fry (meat) in butter. — *Ka-slób*, = **Ka-tón**, learnt by heart, (used by children) *W.* — *Ka-lhág* remnant of a meal *Mil.*

ཀྭ *Ka (Kwa?)* v. *Kwa-ta.*

ཀ་གའོ *Ká-ga-po Sch.*: difficult (?).

ཀ་ཅུལ *Ka-čúl W.* col. for *Ka-če-yul*, **Cashmere.**

ཀ་ཆེ· *Ka-čé* **Cashmere**; amongst other things it produces much saffron, hence *Ka-če-skyes* **saffron**; in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Buddhisme dans le Kashmir

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *Ka-čé* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *Ka-čéi dpé-ča* the koran *Schr.*; *Ka-čéi ˌgrón-kaṅ* an inn kept by a mussulman *Mil.*

ཁྲ་ *Ká-ta (Kva-ta?) Ssk.* 1. **crow.** — 2. **raven,** = *bya-róg, ƒo-róg.* — 3. *Ka-ta krá-bo* **magpie.**

ཁྲ་ཤིང་ *Ká-to-šiṅ* is said to be = *ƒsál-šiṅ*, a pointed stake used for the execution of criminals.

ཁྲ་ཏྭཱ་ག *Ka-tváṅ-ga, Ka-ṭe.*, gen. pronounced *Ka-tóm-ga Ssk., Will.:* 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.*

ཁྲ་བཏགས་ *Ka-btágs* **handkerchief** or **scarf of salutation**, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey II. 68

ཁྲ་འདབ་ *Ka-ˌdá*, v. *Kan-da.*

ཁྲ་བ་ *Ká-ba* I. col. *C.* **Ká-po*,ƴ *W.* **Kán-te*, *Bal.* **ƴo** bitter. — II. *W.* **Ka* snow, *Ká-ba duṅ ltar ƒsal* bright as snow and shells *Pth.*; *Ká-ba ˌbab*, col. **Ka yoṅ* it snows; **Ka páṇ-čе* *W.* to remove the snow (with a shovel); *Ká-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *Ká-ba-čan-pai séms-čan-rnams* the Tibetan beings *Glr.* — III. correspondently to the Arabian word قَهْوَة the missionaries in *Lh.* have given to *Ka-ba* the signification of **coffee,** which is otherwise unknown in Tibet.

ཁྲ་བད་ *Ka-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*

ཁྲ་བྲག་ *Ka-brág* **fork** (not generally used in eating); any forked object.

ཁྲ་སོ་ *Ká-mo Cs.* **enchantment, irresistible influence.**

ཁྲ་ཚར་ *Ka-tsár* **fringes, threads,** such as the loose threads at the end of a web.

ཁྲ་ཚོན་ *Ka-tsón Sch.* decision; but in the only passage where I met with this word, viz. *Dzl.* ཇ་ཅ་ 13, this meaning is not applicable, but something like surface or width.

ཁྲ་ཞུར་ *Ka-žúr Sch.* **water-hen.**

ཁྲ་ཟུར་ *Ka-zúr (Ssk.* खर्जूर, *Hindi* खजूर) col. *Ka-zúr-pa-ni* **date,** *Ka-zur šiṅ* date-tree.

ཁྲ་གཟེ་ *Ka-ƴzé* 1. *W.:* **rake** (gardening). — 2. *Sp.:* a carrier's **load,** **Ka-zé-pa** a cooly.

ཁྲ་ཡོག་ *Ka-yóg* **a false charge,** *C.:* **ma nyé-pe Ka-yóg ƒhuṅ** he was innocently accused.

ཁྲ་རྭ་ *Ká-ra* 1. *W.* f. *ká-ra* **sugar.** — 2. *Sch.:* **trough, manger.**

ཁྲ་རི་ *Ka-ri*, or *Ka-rú*, v. *Kál-ri.*

ཁྲ་རོག་ *Ka-rog*, v. *Ka rog-pa*, *Ka* IV. 1. towards the end.

ཁྲ་ལེ་ *Ká-le* v. *Kyá-le.*

ཁྲ་ལོ་ *Ká-lo* 1. v. *Ka* Comp. — 2. *Schr.* **prow** of a ship, others: **helm;** the word is very often used in the phrase: *Ka-lo sgyur-ba*, esp. *gru-ƴziṅs-kyi*, to turn a ship, to steer, to lead, govern, rule, *Ka-lo sgyur-mkas-pa* skilful in driving, *Ka-lo-pa* a charioteer. — 3. *Cs.:* the glans penis.

ཁྲ་ཤྱ་ *Ka-šya* n. of a mountainous country in the N.E. of India Tar. 21. 10.

ཁྲ་སྲུར་ *Ka-súr* v. *Ka-zur.*

ཁྲག་ *Kag* 1. **a task; charge, business, duty; responsibility; importance;** *Kag ˌkúr-ba* to be charged with, *kág ˌgél-ba* to lay upon; **kag tég-pa*** or **kyág-pa*** *C.* to warrant, become responsible; *dér ˌtsó-ba yóṅ-ba kag teg* I warrant you will get something to eat there *Mil.*; **Kag -tég, Kag-kyág*** *C.* a bail; *Kág-čan* important. — 2. *W.:* **part,** *bču-Kág* the tenth part, tithe, **Kag-nyi čo-té čád-čе*** to cut in two; **division, section** (of a book); **place,** **Kág nyi-la ƒog soṅ*** I have hurt myself in two places; **Kag čig-la rúb-čе*** to press towards one point; in a more general sense: **Kag čig-la* '

*sás-ka čos** finish this work at once! — *yul-kág* **province, district**; *rgyal-kág* **kingdom.** — 3. *W.*: **kag** or **kág-ga tág-če** **to hang** (by the neck)

ཁག་པོ *Kág po C.* 1. **difficult** *(W. *Kág(s)-po*)*; **hard** (to bear), **Kág-po ǰhuń** it proved hard, **Kág-po ǰhé'-pa** to suffer want. — 2. **bad, spoiled, rotten,** **mar kág-po soń** the butter has become rancid.

ཁག་ལ་ (?) *Kág-la, Md.: *Kág-la mar** **fresh** butter, just made.

ཁང་ *Kań C.*: vulg. f. *Koń*, sometimes also in books.

ཁང་པ་ *Kań-pa* **house,** *kań-pa-la W.* home, at home; in compounds also for a part of the house: **room, story, floor** etc., *steń-, bár-, ˌóg-Kań* upper story, middle story, ground-floor *Glr.*; *bár-ma, dkyil-ma* or *yzúń-kań* means also the usual dwelling-room, opp. to *ǰugs* and *sgo (v sgo): bzó-kań* **workshop**; *báń-kań* **store-house, store-room**; *sgó-kań* **entrance, vestibule**; *skór-kań* (*Glr.* 68, 9) seems to be a passage running round a building; **šóg-kań** *W.* the scooping-form or **mould** used in the manufacture of paper; **tsás-kań** **bed** (garden).

Kań-glá **house-rent.** — *Kań-čúń* house or room reserved for decrepit parents; *Kań-čúń-pa* inhabitant of such; *yań-kań-čúń-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kań-stóń* **an empty house,** which is thought a fit place for sorcery and necromancy. — *kań-bu* 1. little house, **cottage.** 2. **room,** *mya-ńán-gyi K.* room of mourning *Dzl.* — *Kań-mig* **room.** — *Kań-rtsá* **foundation of a house** *Sch.* — *Kań-žábs* **flooring** of a room. — *Kań-bzáńs* **residence,** chiefly of gods. — *kań-rúl Sch.* **a house in ruins.**

ཁང་བུ *Kań-bu Pth.* n. of a (fabulous) country.

ཁད་ *Kad* 1. **litter, barrow.** — 2. **like, as,** = *ltar Glr.* — 3. = *Kod, Kad-snyáms* v. *ˌKod-snyóms.*

ཁད་པ་ *Kad-pa*, 1. the same as *ˌKód-pa* **to stick fast, to be seized, stopped, impeded,** v. *ˌKad-pa*; hence also *ma-kád* = *ma-tág* **as soon as:** *dbugs čad ma-kád-du* as soon as the breathing ceases *Thgr.*; **de ma-kád** instantly, directly, *bu skyes-ma-kád čig Glr.* a child born **just now.** — 2. **to approach, draw near,** with *la, núb-la kád-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čád-la kád-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la kad yód-pa-la* as we were just about to seize him; *kád-du* postpos. c.a.: *rtiń-pa kád-du* **as far as** the heel *Mil.*; *kád-kyis* adv. **by degrees** *Mil.*; *kád-la, kád-du* id. *Tar.*

ཁན་པ་ *Kán-pa*, also *Kén-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *Kám-pa.* — 2. vb. **to add** (arithm.) *Wdk.*

ཁན་ད་ *Kán-da*, more correctly *Káṇ-ḍa*, also spelled *Ká-ˌdá, Ssk*, treacle or molasses partially dried, **candy**; *dé-la Kán-da bčos-pa* the candy made of it *Med.*; *skyér-kan-da* candied *skyer-pa.*

ཁན་མན་ *Kan-mán* (corrupted from *Kadmań?*) **modest** *Lh.*

ཁབ་ *Kab* 1. **court, residence** of a prince, *rgyál-poi Káb-kyi mi-rnams* courtiers. — 2. **wife, spouse,** *Kab čén-ma* the first wife (in rank); *dé-la kab ˌós-pa ma rnyéd-nas* as there was not found a wife worthy of him *Glr.*; *ˌdi ǰnyis ńai káb-tu byuń-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *Káb-tu bžés-pa* to take for a wife, to marry. *(Schr.* has even a verb: *čúń-mar Káb-pa.)* — 3. **needle,** *Kab-rtse* point of a needle, *kab-rál(?) Sch.* needle-case, *Kab-mig* eye of a needle, *Káb-mig-tu skúd-pa ˌǰúg-pa* or *rgyúd-pa* to thread a needle; *ǰra-káb* a small needle, *sbom-káb, mo-káb Dzl., ťa káb W., blo-káb W., Kab-rúl W.* a large, thick needle, packing-needle; *Kab-spú* **bristle** *Sik.*; *Kab-lén (rdo)* **loadstone, magnet.**

ཁབ་ད་ག་ *Kab-tá-ka* col. **knapsack, pouch.**

ཁབ་ལེ་ *Káb-le* (or *las?*) *W.* **difficult.**

ཁབས་ *Kabs* n. of a disease *Med.*

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ཁམ *Kam* 1. **a bit**, a small piece of anything, *Kam-čuṅ* a small bit, *Kam-gáṅ, Kam ɣčig* a mouthful, *Kam-tsád-du ɣčód-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas Kam ɣčig* id. — 3. *W., C.* **appetite**, **zá-če-la Kam yoṅ** *W.* I get an appetite for eating; **Kam dig soṅ** *W.* I have no appetite; *Kam-lóg* want of appetite, **nausea**, aversion (*Cs.* also: hatred); **Kam-lóg-pa** inclined to nausea, easily sickened *C.*; **Kam-lóg-kaṅ** *W.* id.; **Kam-kám čo dug, nyiṅ Kam-kám čo dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa.*

ཁམ་ཁུམ *Kam-kúm* high and low *Schr.* (?)

ཁམ་དོང *Kam-dár* **walnut** *Sch.*

ཁམ་པ *Kám-pa* 1. **fox-coloured, sorrel, brownish.** — **2. porcelain-clay, china-clay.** — 3. **Tanacetum tomentosum**, a very aromatic plant, frequent on high mountains.

ཁམ་ཕོར *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར *Kam-bír* (perh the *Ar.-Hd.* خَمِير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ *Kám-bu* 1. **apricot** *B., C., Kám-bui tsi-gu* the stone of an apricot; *Kam-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mṅa-ris kám-bu* dried apricots, v. *já-tiṅ.* — 2. **peach** *Sik.* — 3. v. *Kam.*

ཁམ་གྱག *Kam-ɣyág Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཁམས *Kams* (*Ssk.* धातु) 1. physical constitution of the body, **state of health**, *Kams bdé ba* healthy constitution, good health; *rje-btsún-gyi Kams bde lágs-sam?* is your Reverence well? asks a layman, and the Lama answers: *ṅa šiṅ-tu bde; Kyed Kams bde-am?* I am quite well; are you well? *Mil.*; *W.* more frq.: **Kam-záṅ-po**, *C.* also *Kam sáṅ* good health; *Kams-rmyá Med.*, acc. to *Cs.* **nausea**, feeling sick; *Kams-sós Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams sós-par gyur Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams dúb-pa bsáṅ-ba* to recreate the exhausted body *Mil.nt.* fig.: *ɣnod-sems-méd-pai Kams šas če* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) **empire, realm, territory, domain**; *yul-Kámś* empire, in a geographical and political sense, e.g. Nepaul *Glr.*; *rgyal-Kámś* 1. for *rgyál-poi Kams* kingdom, *Ka-ba-čan gyi rgyal-Kámś* the kingdom of Tibet. 2. for *rgyál-bai Kams* the empire of Buddha, the world; *rgyal-Kámś ɡrim-pa* to roam over the kingdoms, the countries *Mil.*; **region, dominion**, *bar-snáṅ-gyi Kams* the aërial regions, where the *lha* live *Pth.*; in physiology: *mKris-pai Kams* the dominion of bile *Med.*; *Kams ɣsum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *ɞdód-pai Kams*; above this is the 'region of form', *ɣzúgs-kyi Kams*, and ultimately follows the 'region of formlessness', *ɣzugs-med-pai Kams.* — 3. **element** (syn. *ɞbyúṅ-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mKa* and *rnam-šés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. **Khams**, Great Tibet, the parts between Ü and China; *smad-mdo-Kams-sgóṅ ɣsum* the low-land, the three provinces Do, Kham, and Gong, cf. *mṅa-ris*; *Kámś-pa* a man from Khams.

ཁར་རྩྭན *Kar-rstáṅ* v. *Ká-rtsáṅ.*

ཁར་གོན *Kar-gón* **steatite, soapstone**, *Sch.*, prob. = *dkar-goṅ.*

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ཁར་རྐྱང་ *Kar-rkyáṅ*

ཁར་རྐྱང་ *Kar-rkyáṅ* v. *Ka-rkyáṅ.*

ཁར་རྩྭང་ *Kar-rtsáṅ* v. *Ka-rtsáṅ.*

ཁར་པ་ནི་ or ཁ་སར་པ་ན་ *Karsa-pa-ni* or *Ka-sar-pa-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁལ་ *Kal* 1. (cf. *sgal)* **burden, load,** *Kal ◦kyér-ba* to carry a burden; *Kál-gyi stéṅ-du* on the top of the luggage *Glr.*; *Kal ◦gél-ba* to load a burden, to put a load upon, *Kal ◦bógs-pa* to take off the burden, to unload; **load, freight;** as a fixed quantity, *lúg-Kal* a sheep-load, *bóṅ-Kal* load of an ass; *◦brui Kal* a load of corn. — 2. **bushel,** a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* **Kal-ɣčig* frq. for *nyi-šu*, also with respect to persons; *ɣšór-Kal* a 'measuring-score', 20 *bre*, actually measured, as is usual with corn; *◦dégs-Kal* a 'weighing-score', the weight of 20 points on the steel-yard *(rgya-ma)*, in weighing wood, hay, butter etc.

ཁལ་ཁ་ *Kál-ka* n. of a Mongol tribe, Khal-ka.

ཁལ་ཁོལ་ *Kal-kól* **stunned, insensible** *Thgy.*

ཁལ་ཅག་ *Kal-čág* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁལ་པ་ *Kál-pa* 1. **wether,** castrated ram. — 2. **sow-thistle,** Sonchus.

ཁལ་མ་ *Kál-ma* **beast of burden, sumpter-mule** *B., C. Kál-ma-rnams bzáṅ-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.; Schr.; *mi Kal nyis-kyi la* C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁལ་རི་, ཁལ་རུ་ *Kal-ri, Kal-rú,* also *Ka-ri, Ka-rú* twenty bushels.

ཁས་ *Kas* instr. of *Ka; Kas-lén-pa* etc. v. *Ka*, 4; *kas-skóṅ* = *Ká-skóṅ*, q.v.; *kas-stóṅ* with an empty stomach; *kas-dmáṅ, kas-žáṅ,* **weak, poor.**

ཁ

ཁུ་ཙུར་ *Ku-tsúr* (in plants) semen virile *Dulva* X 1303 *distinguished from Kuma* ཁུ་དང་ཁུ་མ་ལས་ཐུན་མོང་བ་དང་ཐུན་མོང་མ་མིན་པའོ།

ཁི་ *Ki* numerical figure: 32.

ཁིའུ་ *Kiu C.: *Kyiu** **a cutting-out knife.**

ཁུ *Ku* 1. numerical figure: 62. — 2. for *Kú-lu* (?) *Lil.*

ཁུ་གུ་ *Kú-gu Cs.* '1. uncle. 2. an address'(?)

ཁུ་ཏུ་ **a hut, cottage,** constructed of branches *Lh.*

ཁུ་ནུ་ *Kú-nu* p. n. **Kunawar,** also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Kanám, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *Kú-ba* 1. **fluid, liquid,** also (but less frq.) *Ku-čú; lhuṅ-bzéd bkrús-pai Kú-ba,* the fluid in which a beggar's bowl has been washed *Tar.; Krús-Ku* dish-wash, swill *Tar.; ◦brás-Ku Cs.:* rice-soup, *Schr.:* rice-water; *šiṅ-Ku, rtsá-Ku* the sap of trees, of plants *Cs.; šá-Ku* broth, gravy; *már-Ku* melted butter. — 2. **semen virile,** *Ku-ba byin-pa* emittere semen; *Ku-krág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* **शुक्र.**

ཁུ་བོ་ *Kú-bo* **uncle,** on the father's side *B.* and *C.; ɲa-Kú* father and uncle; *ku-dbóṅ* and *Ku-tsáṅ* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *Ku-byúg B.,* also *ku-gyúg* and *yug:* **cuckoo,** called *byá-yi ryál-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsá* n. of a medicinal herb.

ཁུ་མག་ *Ku-mág Lh.* purse, money-bag, col. for *Kug-ma.*

ཁུ་ཙུར་ *Ku-tsúr Cs.* the clinched hand, **fist,** *Ku-tsúr snún-pa (Sch.* also *rgyáb-pa)* to strike with the fist. This signifi-

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cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have **मुष्टि** fist, others **खटक** half-closed fist.

ཀུ་ཡུ *Ku-yú*, in *C.* also **'a-yú**, **hornless,** having no horns, used of cattle *Sch.*

ཀུ་ལུ *Kú-lu* 1. the short woolly hair of the yak. — 2. *Lh.:* venereal disease, **syphilis.**

ཀུ་ལེ *Kú-le Sch.:* **steel-yard** and its weight; but *Dzl. W*, 17 the word refers to an ordinary pair of scales and denotes that **scale** of the two which contains the weights.

ཀུག, ཀུགས *Kug, Kugs* **corner,** concave angle, **nook**; of rivers, lakes etc.: **creek, bay, gulf, cove,** also *ču-kúg; kúg-tu* within a recess, on the farther side of a cavity.

ཀུག་ཏ *kúg-ta* (or *rta*), *a-li-kúg-ta*, a kind of **swallow** *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཀུག་རྣ *Kug-rná* and *Kug-snà* **fog, mist, haze,** during a calm, esp. in spring-time.

ཀུག་པ *kúg-pa* I sbst. 1. *Cs.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *kúgs-pa*, **to call** = *gúg-pa Mil.* (cf. also *ɣyaṅ*). — 2. **to find; get, earn;** *nor kúgs-pa-aṅ srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *ɣnyid kúgs-pa* to get sleep; *sraṅ ɣsum kugs*, it drew i.e. weighed three ounces.

ཀུག་མ *Kúg-ma* **pouch,** little bag, *me-lcags-kug-ma* tinder-pouch *Mil.*; *dṅúl-kug* money-bag, purse; **rdzóṅ-kug* Pur.* knapsack; *rtsám-kug*, resp. *žib-kug*, little bag for flour; *nú-kug* sucking-bag, for babies.

ཀུང་ *kuṅ* **hole, pit, hollow, cavity,** originally used only of dark holes and cavities; *sna-kúṅ* nostril, *rna-kúṅ* the ear-hole, *mčan-kúṅ* arm-hole, arm-pit; *brag-kúṅ* cleft in a rock, cavern; *byi-kúṅ* mouse-hole; *čab-kúṅ* a sink; *bso-kúṅ* peep-hole; *mda-kúṅ* loop-hole; in *C. *'i-kúṅ, mig-kúṅ, te-kúṅ** are used of any hole in walls, clothes etc., caused by decay or daily wear. *ɣtor-kúṅ* a sink, gutter; *kúṅ-dregs* soot of an oven or chimney *Sch.*; *kúṅ-pa, kúṅ-po Cs.* a large hole, *kúṅ-bu* a small hole, e.g. *spui kúṅ-bu* pore, passage of perspiration *Dzl.*

ཀུངས *kuṅs* 1. the original meaning perh. is **mine, pit** *Cs.* — 2. **origin, source** (fig.), *ɣyoi kuṅs smubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *kúṅs-čan*, and prob. of similar meaning *kuṅs-btsún*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *kuṅs-méd, kuṅs ṅán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth., Glr.*; *ɣtam-kúṅs Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *ɣtam-kúṅs čaṅ yin* the source of that speech is beer.

ཀུད་ *kud* **coat-lap,** or any cloth serving in an emergency as a vessel; **kú' ze'** hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཀུད་པ *kúd-pa* **pocket, pouch** *Sch.*

ཀུད་མ *kúd-ma* **side, edge** *Cs.*; *kúd-du* aside, apart, secretly; *kúd-du ɔjog-pa* to put, to lay aside.

ཀུན་ཏི *kún-ti*, or **kyen-ti**, is stated to be used in *Pur.* for **he, she.**

ཀུན་པ *kún-pa* **to grunt** (*Sch.:* to groan).

ཀུན་བུ *kún-bu Glr.* 97, 12?

ཀུམ(ས) *kum(s)* v. *ɔgum-pa; kúms-pa,* **crooked.**

ཀུམས་ *kums Sch.:* so it is said; *Mil.: lótsa-bai snyán-pa rgyáṅ-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཀུར *kur* 1. **burden, load,** for men, more fully: *mi-kur; kúr-skyed-pas ɔtsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *Kúr-po* **load, burden**; *Kúr-bu*, col. **Kúr-ru** prop. a small load; a load in general; *Kúr-pá* carrier, cooly; *Kur-rtsá, Kur-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *Kur-rtsá-pa* a station-cooly.

ཀུར་བ, འཁུར་བ *kúr-ba, ˚Kúr-ba* 1. sbst. *Cs.*: **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-Kúr*, bread of buckwheat, *rtsabs-Kúr* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *˚Kúr-ba.*

ཀུར་མ, ཀུར་མོང(ས) *Kúr-ma, Kur-máṅ(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *Kur-tsód.*

ཀུར་ཚོས *Kur-tsós C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *˚grám-pa*); **Kur-tsóg** *W.*

ཀུལ *Kul* 1. *Sch.*: "the soft **down** of furs", abbreviation of *Kú-lu*; *Kul-mal* small basket for wool *Ts.* — 2. **ravine** *Kun.* — 3. **district, province, domain**; *lhá-sa Kul* all that belongs to Lhasa *Georgi Alph.*, **dei Kul-la ˚dug*** is subject to him *C.*

ཀུལ་མ *Kúl-ma* the bottom, or the side of a thing *Cs.*

ཀེ *Ke* numeral, ninety-two, 92.

ཀེ, ཀྱེ *Ke, Kye (Sch.: Ke-ma)* 1. **profit, gain**; *Ke-spógs B.* and *C.*, **Ke-béd*** *W.* id.; *Ke-tsóṅ byéd-pa* **to trade**, to traffic *Pth.*; *šés-kyi Ke* gain, advantage obtained by knowledge and attainments; *Ke-pa* **tradesman**, dealer; *tsóṅ-˚dus Ké-pa* trader in a market *Mil.*; *Ke-nyén Sch.*; profit and loss, risk; *Ke-sgrúb-pa Cs.*, **Kye-béd tób-cè*** *W.*, to make profit, to gain, *Ke brgyáb-pa*, to make a good bargain *Sch.*; **Ke-ru ˚do-wa*** *C.* to abate, to go down in price; **Ké-càn, Ke-me'***, profitable, unprofitable; **Kyé-mo*** *W.* **cheap.** — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཀེགས *kegs* v. *kegs.*

ཀེངས་པ *Kéṅs-pa* 1. partic. of *˚Kéṅs-pa*, filled, replete with. — 2. adj. puffed up, **proud, haughty**, arrogant; sbst. pride etc.; *Keṅs-séms, Keṅs-drégs* pride. *Keṅs-po Med.* with reference to food: producing flatulence.

ཀེན་པ *Kén-pa* 1. *Schr.* worm-wood, prob. erron. for *Kám-pa.* — 2. *Sch.*: to lean, to repose on, erron. for *bKán-pa.*

ཀེབས *Kebs*, col., *W.*: **Kyebs***, *Cs.*: *kébs-ma* **covering**, coverlet: **Keb sáṅ-pa***, to take the covering off *C.*; *čár-Kebs* a covering against rain, rain-cloak; *stéṅ-Kebs, lcóg-Kebs*, table-cloth *Cs.*; *tód-Kebs Lt.* **cap, hood**; *ydúṅ-Kebs*, a certain beam or board above the capital of a pillar; *ydóṅ-Kebs*, **veil**, cloth to cover the head; **dún-Kyebs*** *W.* **apron**; **paṅ-Kéb*** *C.* **napkin, apron.**

ཀེམ *Kem* v. *Kyem.*

ཀེར་རྒྱག་པ *Kér-rgyag-pa*, **to defraud; to usurp** *Sch.*

ཀེལ་བ *Kél-ba* prob. for *˚Kél-ba*, **to load** upon; *blo Kél-ba* is said to be used in *C.* for *blo skyél-ba W.*, v. *skyél-ba* no. 6.

ཀེས་ཉེན *Kes-nyén* the day before yesterday *Sch.*

ཀེས་པ *Kés-pa C.* **to hit**, *˚tsáms-la* (or *mtsáms-la?*) to hit the right thing, the exact point or line; *ynád-la* to strike the vital parts, to hit mortally, fatally.

ཀོ *Ko* 1. numeral, 122. — 2. *Bal.* (**χ'o***) for *Ka-ba*, bitter.

ཀོ *Ko* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *Koi* his, her; **Kó-pa, Kó-wa*** plur. **they**, *W.* and *C.*, v. *Georgi Alph.*, in an edict; **Kó-càg, Kó-tso*** id. *C.*; **Kó-wa nyi*** *W.*, both of them: *Korán* 1. he himself. 2. he, = **Ko*** col.; with partic.: *Ko dá-ci sñon la soṅ-ba de, Mil.*, he that just went on in advance, proceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance

(like *ṅó-bo*); *má-ko, yèi-Ko, rgyú-Ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ṅa*, I, is connected with *ṅó-bo;* cf. also *Kó-na, Kó-bo.*

ཁོ་ཏི *Ko-ti C.* (Chinese?) **tea-kettle.**

ཁོ་བྱག་བཏོད་པ *Ko-tág yèód-pa* c. termin. **to despair of** *Mil.;* **to resign, to acquiesce in, to reconcile one's self to;** also *sems Ko-tág yèód pa Pth.*

ཁོ་ན *Kó-na* adj. and adv. 1. **just, exactly, the very,** *rgyál-pos ˌdod-pa Kó-na yin* that is just what has been wished for by the king *Dsl.* 2. 17. *sṅá-ma Kó-na bžin-du* just as before; *ˌdi Kó-na yin-par ṅes* he is evidently the very same (man) *Mil.; srin-bu Kó-na ˌdrá-ba* just like a worm *Thgy.; tsul de Kó-nas* by the very same process *Tar.* 13, 12; *de Kó-na nyid-du gyur cig* just so may it happen! (at the conclusion of a prayer) *Glr.;* but *de-Ko-na-nyid,* as a philosophical term, is also the translation of the *Ssk. táttva,* essentiality, truth, implying to the Buddhist nothing but **vacuity,** the Nirvāna *Trig.* 20. — 2. **only, solely, exclusively,** *skád-cig Kó-na,* only for a moment *Dzl.* 2, 12. *ˌdod Kó-nas brél na,* if taken up merely with lust: *sémscan Kó-na bdé-bar ˌdód-tsa-na* as he intended only the welfare of beings *Thgy.; Tar.*

ཁོ་བོ *Kó-bo* mas., *Kó-mo* fem. pers. pron. 1st. person, I, pl. *Kó-bo-cag* we, indiscriminately as to the rank of persons, *B.* and *C.;* mi *Kó-boi rnam-šés* the soul of me the man, i.e. my human soul *Mil.;* also pleon. *Kó-bo ṅa.*

ཁོ་བོམ *Ko-bóm,* the Tibetan name for **Khatmandu,** the capital of Nepaul *Glr., Mil.;* sometimes also called *klui ˌpo-brán,* prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ *Kó-ma,* perh. misprinted for *Kom* **knapsack, wallet** *Mil.,* or else a secondary form of that word.

ཁོ་བཡུལ *Ko-yyú,* occurs only in **Ko-yú skórce* (perh. col. for *ˌKor-yyúl) W.* **to thrash,** which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོར་ *Kó-ra, Cs.* also *Kór-sa,* **circumference;** circumjacent space; also **fence,** surrounding **wall;** *Kó-ra Kor-yúg-tu, (Kor-) Kor-yúg-tu,* in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *Kor-yúg kún-tu* in the whole circuit, round about.

ཁོ་ལག *Ko-lág* 1. *Cs.:* **bigness,** robustness (Lex. पीरणाह), *Ko-lág-yáṅs-pa* big, prominent limbs; *Sch.: Ko-lág čé-ba* a large space. — 2. *Lh.;* **dumpling,** made of *rtsám-pa* and beer; *Ld.:* **pap** of *rtsám-pa* and tea, called *spags* in *C.*

ཁོག *Kog* 1. frq. for *Koṅ(-pa),* **the interior, inside;** v. also *Kóg-pa* and *Kóg-ma.* — 2. for *Kogs, ˌkogs* q.v. — 3. for *ˌgégs-pa.*

ཁོག་པ *Kóg-pa,* sometimes *Kóg-ma, Kog,* the trunk of the body, *ṡa-Kóg* the body of an animal cut up for food; **ṡa-Kóg ḍálce, ṡig-ce** to cut up a carcass; **Kóg-tu, Kog náṅ-du** within the body.

ཁོག་མ *Kóg-ma C.* **pot,** earthen vessel = *ǰru; Kog-čén* large pot.

ཁོགས *Kogs* **cough** *Med., Kógs-pa* to cough.

ཁོང་ *Koṅ,* rarely *Kóṅ-pa,* pers. pron. 3d. person, **he, she;** like *Ko* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.,* acc. to Lewin, as plur., = they; *Kóṅ-gi* his, her; pl. *Kóṅ-rnams, Kóṅ-cag, Kóṅ-tso, Kóṅ-cag-rnams; Koṅ-rán* and *Koṅ-nyid* he himself; *rgyál-po Koṅ-ráṅ yin dgóṅs-nas* the king supposing that he himself was meant *Glr.*

ཁོང་པ *Kóṅ-pa* 1. prov. for *Kóṅ-pa.* — 2. **the inside,** inward parts, prov. *Kógpa (Cs.* also: the veins); *Kóṅ-du, Kóṅ-na, Kóṅ-nas* adv. and postp. **in, within, from**

within, out of; *Khóṅ-du* (also *Khoṅs-su*) *čúd-pa* or *tsúd-pa*, with or without *sems* (resp. *tugs*) being prefixed 1. **impressed on**, fixed in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *Khóṅ-du sdú-ba* to impress on the memory, to learn (by heart) *Glr.*; *Khóṅ-nas snyiṅ ǰyúṅ-ba ltar* as if their heart was torn out, *Pth.*; *snyiṅ Khoṅ rús-pai dkyil-nas ysól-ba btab* he prayed from his inmost heart *Thgy.*; *Khóṅ-nas ȝés-pa, smrá-ba* to know by heart, to say, recite by heart *Cs.* **Kóg-la yid-du med** *W.* I have no recollection of it; *Khóṅ-pai dród-la ǰan* it helps against internal heat *Med.*; *Khóṅ-par sóṅ-bai dug bžin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **Kóg-paṅKan-pa**, a bad character *W.*, **Kóg-pa čén-mo** *W.* generosity, magnanimity (?) —

Comp. *Khoṅ-krág*, the blood contained in the veins *Cs.* — *Khóṅ-Kro (-ba)* **wrath, anger**; *Khóṅ-Kro spóṅ-ba Mil.* to put away, subdue anger, **zá-ba** *C.* to 'conceive' anger, take a dislike; *Khóṅ-mi-Kro-ba* quiet, calm, mild *Pth.* — **Kog-ṭúg** col. uneasiness, **sorrow, anxiety**; **Kog-ṭúg ǰhé'-pa** *C.*, **čó-če** *W.* to be uneasy, anxious. — *Khoṅ-gáṅ* full, filled up in the inside, **solid**, *Khoṅ-stóṅ* **hollow, tubular.** — **Kog-tén, Kog-ḍén**, *W.* grudge, ill-will, **hatred.** — *Khoṅ-tsíl* **suet.** — **Khoṅ-lóg** *W.* **cholera.** — **Kog-šiṅ** *W.* 1. **the core** of a tree, heart-wood. 2. **tenon.** — **Kog-šúgs** **a groan, sigh** *W.*, **Kog-šúgs táṅ-če** to sigh, to groan. — **Kog-šúbs-la sil-če** *W.* to read low, softly, whisperingly; **Kog-sil táṅ-če** *W.* to read noiselessly, so as not to be heard. — *Khoṅ-(ɣ)seṅ* inner caverns, not opening to the daylight; (those of the Rirab are the habitations of the Lha-ma-yin or Asura).

ཁོན་ *Khoṅs* 1. sbst. *(Khóṅs-ma Cs.?)* **the middle, the midst**; *gaṅs-Khóṅs-na* in the midst of alpine snows *Mil.*; respecting time: *žág bdún-gyi Khóṅs-su* **within, during,** seven days *Pth., Tar.*; respecting money: *de nyíd-kyi Khóṅs-na yṅás-so*, (this) is contained, included in that (sum) *Tar.* 32, 15; *Khóṅs-su ɣtúgs-pa Lex., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked**; *W.*: **Khoṅs ča dug** it is **bent, curved,** e.g. paper by heat, the limbs by the gout; **Khóṅs-kan** *W.*, **Khoṅ-ril** *C.* **crippled.**

ཁོད་ *Khod* I. v. *ʿKód-pa* and *ʿgód-pa*. — II. inst. of *ʿKod*.

ཁོན་པ *Khon-pa* **anger, grudge, resentment**; *Khon ʿdzin-pa, Khón-du ʿdzin-pa* to hate, **Khón-la kúr-če** *W.* id.; **Khon-gúg-ste dád-če** *W.* ("to sit waiting with hatred") id.; **Khon-bér** *W.*, the sting, the burning of anger or hatred in the soul.

ཁོབ *Khob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *ʿKob*. — 3. v. *ʿpebs-pa*.

ཁོམ *Khom* **wallet, leather trunk** *C., Cs.*: felt or skin bag; *yzims-Khóm Cs.* id. (prob. resp.); *Khom-ʿbóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ *Khóm-pa Schr.*; to be able, esp. **to be enabled** to do a thing by the absence of external impediments; *Khóm-pa min Cs.*, **Khóm-če mi rag** *W.* I have no time, I cannot do it now; *sdod mi Khom* I cannot sit and wait now *Pth.*; *mid mi khóm-par* without your having time to swallow it down *Dzl.* 70, 17. *mi-khóm-pa brgyad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མོ་ཡུག *Khor-mo-yúg Sch., Khor-yúg, Khór-sa* v. *Kó-ra*; *Khor-yúg-tu* **continually, incessantly** *Mil.*

ཁོལ *Khol Cs.* = *Khól-bu*; *Khól-du ǰyúṅ-ba*, **abridgment,** epitome *Cs.*

ཁོལ་པ *Khól-pa* 1. *Cs.* **boiled.** — 2. *Sch.* **boiling, bubbling,** *zaṅs khól-pa* a bubbling kettle *Dzl.*

ཁོལ་པོ *Khól-po*, also *Khol-brán*, **servant,** man-servant, *Khól-por ŕjés-su bzúṅ-ba* to

take, to hire for a servant *Pth.*; frq. fig. *sems-kyi Kól-por yda* (the body) is a servant of the mind *Mil.*; *jig-rten srid-pai Kól-po* a servant of the world i.e. of mammon *Mil.*

ཀོལ་བུ *Kól-bu* **a small piece**, *Kól-bu nyuṅ-ˌbru tsam žig kyaṅ ma lus Pth.* not so much as a grain of mustard seed is left.

ཀོལ་མ *Kól-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *ču Kól-ma* **boiling** water; *dug-mtso kól-ma* a boiling lake of poison. — 2. *Sch.:* an outlet for the smoke in a roof.

ཀོལ་མོ *Kól-mo* 1. **maid-servant** *B.* — 2. a coarse sort of **blanket** usually given to slaves *Schr.* — 3. mowed corn, **a swath** *C.*

ཀོས *Kos* v. *gés-pa.*

ཀོས་པ *Kós-pa* **wished for,** wanted *Sch.*

ཀྱལ་ལེ *Kyá-le Cs.*, **Ká-le* W.*, as much as fills the hollow of the hand, **a handful,** e.g. of water.

ཀྱག་པ *Kyág-pa* to lift, v. *ˌkyog-pa.*

ཀྱག(ས)་པ *Kyág(s)-pa* 1. **frozen; ice.** — 2. **the frost, cold,** *Kyág-tog-Kar* on the ice *Glr.*; *Kyág-pa ˌKyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **Kyág-la jar* (v. *byór-ba*) **soṅ* W.* it has stuck fast by freezing. — **Kyag-žu-ko-kó* Ts.* mud caused by a thaw, **snow-water.** — **Kyág-sran-čan* W.* hardened against the cold. — *Kyag-rúm, Kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *ˌKyag-pa.*

ཀྱད *Kyad* 1. **difference, distinction** *B., C., W. *gaṅ táṅ-na Kyad med* W.* it is no matter which you give me; *ṅá-daṅ-ˌprad-pa*dáṅ Kyad-míd-do* it is quite the same as if they came to myself; *sems-la Kyad byuṅ* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. **something excellent, superior,** *bzoi Kyad, bzo-kyád* an excellent work of art *Glr.*; *bsgrúb-pai Kyad yoṅ* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth *Cs.* — *Kyad-dón* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čós-kyi če-Kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mto-Kyád* **height,** *zab-Kyád* **depth,** *ˌpyug-Kyád* **wealth.** — 4. **part, division,** the same as *Kyád-par* 2; **sa-Kyád* W.* **place,** corresponding exactly to **sa-ča* C.*

*Derivatives. *kyę'-tsar-čen* = ṅó-mtsar-čan* wonderful *C.* — *Kyád-du* adv. especially, particularly, *Kyád-du ˌpyags-pa* particularly (uncommonly) lofty, sublime *Glr. Kyád-par* adv. = *Kyád-du Glr.* 50, 7, and more frq. sbst.: 1. **difference, dissimilarity** *B.* and *C., ṅa daṅ Kyod ynyis Kyád-par-če* I and you — that is a great difference *Glr.*; *de daṅ kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *miṅ-gi Kyád-par yin* it is (only) a difference of name *Glr.* — 2. **sort, kind,** *ˌbrás-bui Kyád-par kun* all sorts of fruit; *ri-dvágs-kyi Kyád-par žig* a particular kind of game; perh. also: **division, part,** *yúl-gyi Kyád-par* **province** *Tar.* ཀ. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tar.* ཅ, 7. *Kyád-par-čan* **superior, excellent, capital,** *blá-ma Kyád-par-čan čig Mil.* an excellent spiritual teacher; *Kyád-par-du* adv. **particularly,** chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyád-du ysód-pa, ysád-pa,* c. accus. but also dat., **to despise,** e.g. *dmá-la* an inferior, *ryyu-ˌbrás* the doctrine of retribution, *ṅyon-móṅs-pa* trouble etc.

ཀྱབ *Kyab* v. *Kyáb-pa.*

ཀྱབ་པ *Kyáb-pa* **to fill, penetrate; to embrace, comprise,** c. accus., also dat., *mi-ˌtsáṅ-bas Kyáb-pai sa-ˌpyógs* a place full of dirt *Thgy.*; *ˌbrúm-pa máṅ-pos* full of, quite covered with pustules, pocks *Med.*; *mKris-*

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pas filled, impregnated with bile *Med.*; *lus sems dga-bdés kyáb-par gyúr-nas* body and soul (filled with) full of joy *Glr.*; *bar kyáb-pa* to fill up an intermediate space; **to make** (a country etc.) **full** of light, religion, happiness, frq.; *ťams-čád-la drín-gyis* to embrace all creatures with benevolence; *kún-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Glr.*; *kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *kyab-ɣdál* or *rdól* comprehensive, extensive. — *kyab* seems also to be a sbst. in *kyab-čé-ba*, and still more so in *rgya bod yoṅs kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཁྱབ་འཇུག *kyab-ǰúg* **Vishnu**, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *ɣza-sgra-ɣčan-ˌdzin* (Rahula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-ǰug-ɣzér Med.*, **kyab-ǰúg-gi nad** *W.*, **ra-hu-le ne** *C.*, **epilepsy.**

ཁྱམས *kyams Cs., Sch.* **yard, court-yard,** *Cs.* also gallery. It is, like *ťsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *kyams-su* for *ˌkyams-su)*; but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *Kyams-smád* the lower one; *kyams-ťóṅs Cs.*: 'impluvium'.

ཁྱམས *kyams Cs.*: p. n. = *kams*, v. *kams* 3.

ཁྱམས་པ་, ཁྱར་པ་, ཁྱལ་པ་ *kyáms-pa, kyár-pa, kyál-pa* v. *ˌkyáms-pa*, etc.

ཁྱི་ *kyi* **dog**, *kyi rmug B.* and *C.*; the dog bites, *W.*: barks; **so tab** *W.*; bites; **tam** *W.* lays hold of; *kyi bós-nas ma brduṅ* proverb: if you call the dog, then you must not beat him *Glr.* — *kyi rkaṅ-ɣnyis Sch.* 'a bastard dog, a cur' (?) — *kyi-skád* the barking. — *kyi-káṅ* **dog-kennel.** — *kyi-gu* **a puppy.** — *kyi-rgán* an old dog. — *kyi-rnó* the itch of dogs. — *kyi-dám* 'dog's seal', a mark burnt in; **stigma** *C., W.* — *kyi-dúg* poison of hydrophobia *Sch.* — *kyi-mdúd-pa* the pairing of dogs *Sch.* — *kyi-pul* **dog-kennel, dog-house.** — **kyi-pal-ǰór** *W.* Blitum virgatum. — *kyi-spyáṅ W.* **jackal.** — *kyi-ǰo* a male dog. — *kyi-brú Sch.* a vicious, biting dog. — *kyi-sbráṅ* dog's fly. — *kyi-mo* a female dog, **bitch.** — *kyi-smyón* canine madnes, **hydrophobia** *C., W.*; also mad dog = *kyi smyón-pa.* — *kyi-rdzi* dog-keeper. — *kyi-ɣžóṅ* trough for dogs and other animals, **manger.** — *kyi-žig* **flea.**

ཁྱི་གུ *kyi-gu* 1. v. *kyi.* — 2. *W.* **bud** (of leaves and branches, not of blossoms), **eye** (of a plant).

ཁྱི་རྒྱ *kyi-ra* **chase, hunting,** esp. of single huntsmen, not of a party; stable-stand, cf. *liṅs*; **kyi-ra-la čá-če** *W.* to go a hunting, **kyi-ra čo-če, gyáb-če, gyúg-če** id.; **kyi-ra-la čá-kan** hunter, sportsman; *kyi-ra-ba B.* and *C.*, **kyi-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *kyi-róṅ* p.n., v. *skyid-gróṅ.*

ཁྱི་ལ་བ་རི་ *kyi-la-wa-ri* a sort of treacle made of *seṅ-ldeṅ Wdṅ.*

ཁྱིག *kyig* v. *ˌkyig-pa.*

ཁྱིད་ *kyid* breadth of the hand with the thumb extended, a span.

ཁྱིམ *kyim (Ssk.* གৃহ*)* 1. **house,** not as a building, but as a dwelling-place of man, **a home.** Even when in *Sik.* they speak of **žiṅ-kyim, nyúg-kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *kyim-na* at home, *kyim-du* home (to go home); *kyim daṅ kyim-na* house for house, each in his house *Tar.* 151. 22; *kyim spó-ba* to remove to another place; *kyim skyóṅ-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in housekeeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byá-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la ˌón-ba, ytón-ba* to get married, to be given in marriage, respecting the female part *Glr., Mil.* — 2. **the signs** of the Zodiac, which is called *Kyim-gyi ˌkór-lo*, viz. *lug* ram, *ylaṅ* bull, *ˌkrig-pa* (pairing) twins, *kárkata (Ssk.)* crab, *sèṅ-ge* lion, *bú-mo* virgin, *sraṅ* balance, *sdig(-pa)* scorpion, *yżu* (bow) archer, *čhu-srin* (sea-monster) capricorn, *bùm-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not ๑ to ๑๒, but ๐ to ๑๑, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skár.* — 3. **double-hour,** the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.:* **halo,** or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-táb(s)* **husband,** frq.; also wife; *Kyim-táb-la ytón-ba* to give in marriage, to give away a woman for a wife; *Kyim-táb-mo* **wife,** housewife, *Cs.* — *Kyim-bdág* master of the house, **husband;** owner of a house, **citizen;** *Kyim-bdág-ma* fem. — *Kyim-pa* 1. **layman,** 2. *Cs.:* surrounded by a halo (*Kyim* 4); *Kyim-pai pyógs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par ˌdug* or *ynas* he lives as a layman; *pyis Kyim-pai tsúl-càn-gyi rnál-ˌbyor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* **a houseowner, peasant, farmer, husband;** *Kyim-pa-ma* **housewife.** — *Kyim bya* **domestic fowl, cock, hen, poultry** *W., C.* — *Kyim-mí* family of a house, household *Cs.* — *Kyim-tsáṅ* id. — *Kyim-tsér Glr.* 51, 10, usually *Kyim-mtsés, Kyim-mtsés-pa,* fem. *Kyim-mtsés-ma* **neighbour.** — *Kyim-żág, Kyim-zlá, Kyim-ló* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, **dust,** dirt (in a house), **sweepings** *W.*, **Kyim-sa dú-ce, spún-ce* to sweep (a floor), to sweep together.

ཁྱིམ་ཉ་ *Kyim-nya Sch.:* **whale** (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྱུ་ *Kyu, Kyú-bo Cs., Kyú-mo Pth.* **flock, herd,** *lúg-Kyu* a flock of sheep, *mdzó-mo-Kyu* a herd of bastard cows, *ynág-Kyu* of horned cattle; *Kyu skón-ba* to keep, tend a flock or herd; **company, band, gang, troop,** *mi-Kyu Cs.* a company of men, *bú-mo-Kyu* a bevy of girls, *dmag-Kyú* a troop of soldiers; *Kyú-nas ˌbud-pa* to exclude from the company *Pth., C.*; *Kyu-snár ˌdrén-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyu-mčóg* **bell-wether;** also the most distinguished amongst a number of men, the first, **chief, head** *Pth., Kyu-mčóg-ma* fem.; *Kyu tsógs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱུ་ *Kyu Sch.* 'ell', prob. incor. for *Kru.*

ཁྱུ་བྱུག་ *Kyu-byúg* acc. to *Lex.* = *ku-hú.*

ཁྱུག་ *Kyug* v. *ˌKyúg-pa.*

ཁྱུན་ *Kyuṅ (Sch.* also *Kyúṅ-mo)* the Garuda bird, a mythical bird, chief of the feathered race. *Kyúṅ-žog-càn = pyag-rdór.*

ཁྱུན་དཔྱད་ *Kyuṅ-dpyad* a small round **basket** of reed *Cs.*; *Kyuṅ-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dúm Ld.*, v. *rkón-pa.*

ཁྱུན་སྡེར་ *Kyuṅ-sdér* ('Garuda claw') *Med., Cs.:* n. of a medicinal root, pseudo-zedoary; *Kyuṅ-rgód Med.* id (?).

ཁྱུད་ *Kyud* v. *ˌKyúd-pa.*

ཁྱུད་མོ་ *Kyúd-mo* **rim** of a vessel *Sch.*

ཀྱུར་མིད་པ *Kyur-mid-pa* **to swallow** *Med.*; *kyur-mid-du sóṅ-ste* suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཀྱུས *Kyus* wall-side *Ts.* (?)

ཀྱེ *Kye* 1. for *Kyeu Mil.* — 2. for *Ke* q.v.; *Kyé-mo* v. *Ke.*

ཀྱེ་མ *Kyé-ma* n. of a disease *Med.*

ཀྱེཝུ *Kyeu* (diminutive of *Kyó-bo?*) 1. **male child, infant boy.** 2. **youth, adolescent** *B.*

ཀྱེད *Kyed* pers. pron. 2nd. person, **thou,** and particularly in the plur. **you,** in *B.* eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *Kyed ltá-bui márabs* such vulgar, mean people, as ye are *Dzl.* — *Kyéd-kyi* thy, your. — *Kyed-ráṅ (kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *Kyéd-càg, Kyéd-rnams, Kyed-tso; dge-tsúl Kyéd ɣnyis* you two Getsuls *Glr.; Kyed ɣsúm-po* you three (a mother speaking to her sons) *Glr.; Kyéd-càg* you, when speaking to one person *Glr.*, = *nyid-càg.*

ཀྱེད *Kyed* 1. = *Kyid W.* 2. v. ˚*Kyéd-pa.*

ཀྱེན་ཏི *Kyén-ti Pur.* **he, she,** v. *Kún-ti.*

ཀྱེབས *Kyebs* v. *Kebs.*

ཀྱེམ *Kyem (Sch.* also *Kem)* **a shovel,** *W.*: **kyem daṅ ɣáṅ-cè** to shovel away, to remove with a shovel; *Kyém-gyi ˚dáb-ma* the blade of a shovel, *yú-ba* the handle of it *Cs.* — *gru-Kyém, ču-kyém W.* **oar,** *lcags-Kyém* **spade;** *me-Kyém* fire-shovel; *wa-Kyém* a scoop, hollow gutter-shaped shovel *Cs.*; *Kyém-bu* spoon *Cs.*

ཀྱེར *Kyer* v. ˚*Kyé-ba; Kyér-so* v. ˚*Kyer-so.*

ཀྱོ *Kyo B.* frq., also *Kyó-ɣo Pth.* 1. **man** (seldom). 2. **husband,** *Kyo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *Kyod ɲai Kyo mi byéd-na* if you do not marry me *Dzl.* — *Kyo-méd* **single, unmarried.** — *kyó-mo* wife *Cs.* — *Kyo-ɕúg* husband and wife, married couple; *Kyo-ɕúg ɣnyis grógs-nas soṅ* these two married people went together; *Kyo-ɕúg mdzá-ba-rnams* a loving couple; *Kyím-bdag Kyo-ɕúg ɣnyis* the citizen with his wife; *ɣsér-lha Kyo-ɕúg ɣnyis* about the same as: Mr. and Mrs. Serlha; *Kyo-ɕúg-tu sdú-ba* to join a couple in marriage *Dzl.*

ཀྱོ་ག *Kyó-ga* 1. **man** emphatically, as: *skyés-bu ɲa hór-pa yaṅ Kyó-ga yin* we Turks are men, too; **hero,** *Kyó-ga-pa* id. — 3. **heroic deed, exploit.**

ཀྱོག་པོ *Kyóg-po* **crooked, curved, bent;** *Cs.* also cunning.

ཀྱོག་ཐོན་ *Kyog-tóṅ* (v. *Kyó-ga* and *toṅ*) *W.* **young man, youth.**

ཀྱོགས *Kyogs* **litter, bier** *Pth.*, **palanquin** *Cs.* also scaffold (?) *Cs.*

ཀྱོང *Kyoṅ* v. *Kyóṅ-ba.*

ཀྱོད *Kyod* pers. pron. 2nd. person sing. and plur., **thou, you;** *Kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *càg: Kyód-càg Mil.*; occasionally also *kyód-rnams*, cf. *Kyed; Kyod-ráṅ* 1. thou thyself, you yourself. 2. thou, you *(W. *Kyo-ráṅ*).*

ཀྱོན *Kyon* **size, extension, width, circumference, area, height** e.g. of Dzambuling *Dzl.*, of the Sumeru *Glr.*, of the lunar mansions or the zodiac *Glr.; Kyon-yáṅs-pa* a wide extent, *Kyoṅ-yáṅs sa-ɣżi* all the wide world (earth); *Kyon-sdóm Cs.* 1. narrow-extent. 2. sum, contents. — *Kyón-nas* **thoroughly,** *Kyón-nas mi sdig-càn* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཀྱོམ་ཀྱོམ *Kyom-Kyóm* 1. **oblique, awry,** irregularly shaped. — 2. v. ˚*Kyóm-pa.*

ཀྱོར *Kyor (Cs. Kyór-pa)* as much as fills the hollow of the hand, **a handful,** cf. *skyor; Kyor gaṅ, Kyor re* one handful, *Kyor do* two handfuls.

ཀྱོལ་བ *Kyól-ba* v. *Ɉyól-ba; Kyós-ma C.* = *skyós-ma, skyás-ma.*

ཀྲ *Kra* 1. a small bird of prey, **sparrow-hawk, falcon,** used for hunting, also *bya-krá; Kra-żúr Sch.*: a species of eagles; *Krá-pa* falconer. — 2. v. the following article.

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ཁྲ་བོ *Krá-bo*

ཁྲམ་པ *Krám-pa*

ཁྲ་བོ *Krá-bo* perh. also *Krá-mo* **piebald,** two-coloured, (not many-coloured, which is *bkrá-ba*); *rgya-stág-krá-bo* the streaked Indian tiger *Mil.*; **ta-tá** *C.* id.; **ta-wo-pi-wo, ta-si-pi-si** *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmar-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *kra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *kra-čam-mé Glr.* is said of a rainbow-tinted meteor, *kra-lam-mé Mil.*, (or *lham-mé,*) of a similar phenomenon, *kra-čem-čém Pth.* of a flight of birds; **ṭa-čám-se, ṭa-čem-mé, ṭa-čém-se** *C.*, **čam-ṭá-ṭiṅ-ṅé** *Ld.*, **ṭa-ṡig-ge ṭa-ˌčig-ge, ṭa-róg-ge** *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether,** *kra-me-ré Mil.* id.

ཁྲམ་ *Krá-ma* 1. *Cs.* **register, index.** — 2. *C.* **judicial decree.** — 3. a species of grain, acc. to *Wdṅ.* = *mgyogs-nás* a kind of barley growing and ripening within 60 days; v. *nas.*

ཁྲག *Krag* (in *Bal.* still pronounced **Krag** elsewhere **ṭ ag**), *Cs.:* resp. *sku-mtsal,* **blood;** **ṅal-ṭ ág, ṡaṅ-ṭ ág** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **paṅ-ṭ ág** blood of the childbed is to be distinguished; *ɣzuṅ-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krag ˌdón-pa, W.* **tón-ce**, to bleed a person; *ɣtár-ba* id.; *krag ɣcód-pa* to stop, to stanch the blood; *krag čád-pa* vb. n. to cease to bleed, cessation of bleeding; **nyiṅ-ṭ ág ˌkól-la rag** *W.* I feel my blood boiling, e.g. from ascending a steep hill; *krag ˌdzág-pa* menstruation (the plain undisguised expression): *krag čág-pa* clotted blood, gore *Cs.*; *krag-ṡas-čé-ba* plethoric *Med.*

Comp. *krag-ˌkrúgs Sch.:* agitation, flutter, orgasm of the blood. — *krág-ċan* bloody, e.g. *ral-gri.* — *krag-ɣcód* n. of a medicinal herb *Med.*, *krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *krag-ˌtúṅ* a class of terrifying deities *Thgr.* — **ṭ ág-tuṅ-bu** *W.* **leech.** — *krag-ɣzér W.* rheumatic pain (?) — *krag-ró* clotted blood (?) *Med.* — *krag-liṅ* a clot of blood. — *krag-ṡór* hemorrhage, bloody flux (?) *Med.*

ཁྲག་ཁྲིག *Krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* = **प्रयुत** one million, cf. *dkrigs-pa.*

ཁྲག་ཁྲུག *Krag-krúg Cs.* **complicate, confused;** *Zam.:* like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲག་ཁྲོག *Krag-króg Lt.?*

ཁྲངས་ *Kraṅ* v. *mKraṅ.*

ཁྲད་པ *Krád-pa Cs.* stretched out; *krád-por sdód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba Wdṅ.* a botanical term applied to the leaves of plants.

ཁྲབ *Krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail;** consequently *kráb-ċan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *krád-mKan* armourer *Glr.*

ཁྲབ་ཁྲབ *Krab-kráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲམ་ཀ *Krám-ka* **a cut, a notch** (in wood), lines cut into wood so as to cross one another, as an ornament; *krám-ṡiṅ* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-krám* a notch.

ཁྲམ་པ *Krám-pa* I. *C.:* **a liar,** *slu-bar byéd-pai krám-pa Pth.*; *krám-ma* fem. *Cs.*; *ka-krám* a lie *Mil.*; *krám-sems-ċan* **lying, mendacious** *Mil.* — II *W.:* 1. **lively, brisk, quick,** like boys, kids etc. (the contrary of *ylén-pa* slow, indolent, apathetic); **ṭám-pa ċo** *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest,** attentive to the wishes of others.

ཁྲལ་ *Khral (Lex.* དཌ punishment) 1. **punishment, chastisement** for sins, **visitation;** in this sense the word is said to be used still, but much more frq. it signifies 2. **tax, tribute, duty,** service to be performed to a higher master; *Khral sdú-ba* to collect taxes, *ɟál-ba, skór-ba* to pay taxes, *bkál-ba* to impose taxes; *dṅúl-khral* money-tax, tax to be paid in money, *ˌbrú-khral* corn-tax, tribute paid in corn, *til-már-khral* tax, tribute to be paid in sesame-oil.

ཁྲི་ *Khri (Cs. Khri-ma), Khri-khrág, Khri-ʦhó* **ten thousand,** a myriad, *Khri ɟyed daṅ ɣnyis* 15 000; *nyi-khri* 20 000; *bži-khri* 40 000; *brgyad-khri bži-stóṅ* 84 000, a number frq. occurring in legends.

ཁྲི་ *Khri,* also *Khriu,* seldom *Khri-bo,* resp. *bžúgs-khri,* **seat, chair; throne; couch; frame,** sawing-jack, trestle etc.; **gya-ʈi** an Indian (Anglo-Indian, European) chair; *čós-khri* a professorial chair, pulpit *Pth.,* reading-desk, table for books, school-table; **nyé-ʈi** (v. *snyé-ba*) a contrivance to rest the head on when sleeping on the ground *W. nyál-khri,* resp. *ɣzim-khri,* bed-stead; *sén-ge-khri* throne; *khri-la bskó-ba* to raise on the throne; *khri-la ˌkód-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *khri-ydúgs* po. **the sun.** — *khri-pa Cs.* **a chairman;** one sitting on a throne. — *khri-ˌɓáṅ* 1. *Cs.:* the height of a chair, a high chair. — 2. *mčod-rtén-gyi khri-ˌɓáṅ* the same as *baṅ-rim.* — *khri-mún* or *món Pth., Tar.,* **prison, dungeon.** — **ʈi-žiṅ, ʈiu-žiṅ**, the common, plain word for chair.

ཁྲིལེབ་ *Khri-le-ba* **fear** *C.* (?)

ཁྲིག་ཁྲིག་ *Khrig-khrig* 1. *so Khrig-khrig byéd-pa* to gnash, grind the teeth *Mil.; ɣzúgs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig.*

ཁྲིགས་ *Khrigs* **plentiful, abundant** *Sch.; za-ˌóg Khrigs-se* silk-fabrics, silks, in abundance *Mil.; Khrigs-se gaṅ* quite full *Sch.; Khrigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་, ཀྲིད་ *Khrid, ˌKhrid,* **instruction, teaching;** *Khrid ˌdébs-pa* to give instruction, to instruct, *Khrid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.; Khrid bšád-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *Khrid záb-po* thorough instruction; *slu-Khrid* instruction to an evil purpose, seduction, v. *slú-ba; sna-Khrid Lex.* guide, leader. — *Khrid-mKan* col. teacher. — *Khrid-ɟrúg* scholar, pupil. — *Khrid-pa* v. *ˌKhrid-pa.*

ཁྲིམས་ *Khrims* 1. **right,** not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom, usage, duty.** Accordingly *rgyál-po,* or *btsún-po Khrims-méd* means an unjust king, an unprincipled priest or ecclesiastic; *Khrims bžin-du, Khrims daṅ mṫun-par* conscientiously, justly; in conformity with custom, duty, law; *čos-khrims* religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sroṅ-btsan-sgam-po says: *rgyál-Khrims čós-Khrims-su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Glr.* 97, 4: *čós-Khrims ˌjig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law,** *dgé-ba bču daṅ ldán-pai Khrims* a general law, founded upon the ten virtues *Glr.; des čós-khrims daṅ rgyál-khrims ɣnyis ɣtán-la ɓab,* he regulated the spiritual and secular law *Glr.* 97, 1.; *bka-khrims* resp. law, as a collection of precepts, **decree, commandment;** *khrims čá-ba* to enact a law, to publish a decree, frq.; *khrims sgróg-pa* to pro-

claim an edict; *mṫó-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *Krims-yig* code of law *C.*; *Krims* also a single **precept, rule, commandment** *Dzl.*; *Burn.* I, 630. — 3. **administration of justice,** *čós-kyi Krims* the ecclesiastical, *dpón-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs ynyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *krims srún-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsúl-Krims* a spiritual precept or duty; also a frequent man's name. — 4. **action, lawsuit,** *W.* also **ṭ́im-sàgs** or only **sàgs*; *gaṅ žig ṭ́im-si ṗi-la* W.* for the sake of some law-suit, **ṭ́im tóṅ-ce** to sit in judgment, to try, to hear causes; **ṭ́im čǫ̀-pa* C.* = **ṭ́im tóṅ-ce* W.*, means also to pass sentence, to punish, **ṭ́im ḍág-po tóṅ-wa** to inflict a heavy punishment; *mi-la Krims-bčad ṗog* he incurs, suffers punishment *Pth.*; **ṭ́im žú-ce* W.* to go to law, to commence an action; **ṭ́im žú-kan* W.* plaintiff; **ṭ́im tóṅ-kan* W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; **ṭ́im-kyi dág-po* C. id.*; *Krims-gyóg* apparitor, beadle *Cs.*; *krims-pa* lawyer, advocate *Cs.* (seems to be little used); *Krims-kaṅ* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. **use, custom, usage** — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིམ་ *Kril* v. *ཀྲིལ་*.

ཁྲིས་ *Kris?* *Kris-ǰágs* **peace,** v. *ǰags.*

ཀྲུ་ *Kru (Krú-ma Cs.)* **cubit,** a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. — *Kru ǰál-ba* to measure with a cubit measure *Cs.*

ཀྲུ་བ་ *Krú-ba* sometimes for *ཀྲུ་བ་*.

ཀྲུ་གཟར་ *Kru-yzár* a kind of **stew-pan** *Sch.*

ཀྲུ་སྐྱོག་ *Kru-skóg* a pit filled with corn (?) *Sch.*; in *Mil. Kru-skóg-pa* stands for digging, breaking up the soil, gardening.

ཀྲུང་ཀྲུང་ *Kruṅ-Kruṅ* (*Ssk.* क्रौञ्च) **crane,** Grus cinerea.

ཀྲུན་ *Krun* **height, length, extension** *Lex., Cs.*

ཀྲུལ་ *Krul* 1. *Krul ytoṅ-ba* to let fall, **to drop** (several things at intervals), *mčí-ma* tears *Mil.* — 2. **da-ṭ́úl* W.* **intercalary month.**

ཀྲུལ་པོ་ *Krúl-po C.* 1. **cheerful, merry.** — 2. **fornicator.**

ཀྲུལ་མ་ *Krúl-ma* 1. *W. *kú-wa ṭ́úl-ma** crooked handle, **crank** (spelling uncertain). — 2. *C.* **a whore.**

ཀྲུམ་ཀྲུམ་ *Krum-Krúm*, *Sch.: Krum-Krúm byéd-pa*, *Lt.: Krum-Krúm brdúṅ-ba* **to pound** in a mortar.

ཀྲུམས་སྟོད་ *Krums-stód*, and *-smád*, two Nakshatras, v. *rgyu-skár* རྒྱུ་སྐར་.

ཀྲུས་ *Krus* 1. pf. of *ཀྲུ་བ་*. — 2. sbst. **bath, washing, ablution**; *Krús-ku*, water for bathing, washing or rinsing; dish-water; *Krus byéd-pa* to bathe, to use baths *Dzl.*; *Krús-la ɡró-ba* to go to bathe *Dzl.*; *Krus ysól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysól-ba*) *Glr., Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. **baptism,** and *Krus ysol-ba* **to baptize** *Chr. R.* and *P.* — *Krús-kyi rdziṅ*, pond, pool for bathing; *Krus-káṅ* bathing-room or house; *Krus-sdér* basin, washing-bowl *Sch.*; *Krus-búm* sacred watering-pot; *Krus-yzóṅ* bathing-tub *Sch.*; *Krus-yzér* bathing-water *Sch.*, but in *Lt.* this word re-

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lates to a certain medical procedure or method of curing.

ཀྲེ་ *kre* (Ssk. **प्रियङ्गु**) **millet**, *Kre-čáṅ* Murwa-beer *Sik.*, v. *Hook. Himal. Journ.*

ཀྲེ་ཙེ་ *Kre-tsé* Chinese **vermicelli** *C.* (**ṭ e-tse**).

ཀྲེགས་པ་ *krégs-pa* v. *mKrégs-pa.*

ཀྲེལ་ *Krél*, resp. *tugs-Krél* 1. **shame, shamefacedness, bashfulness, modesty**; **ṭ el káb-cè** *W.* v. *gébs-pa.* — 2. **piety**, esp. *W.* — 3. *C.* **disgust, aversion.**

Comp. and deriv. — *Krel-gád* a scornful laughter. — *Krél-čan Cs.* bashful, timid; *W.* **pious, faithful, conscientious.** — *Krel-ltás, Krel-ltos*, dread of wicked actions; *Krel-ydoṅ* (lit. a face capable of shame) id. — **ṭ él-dad-čan, ṭ él-ˌdod-čan** *W.* fond of making others ashamed. — *Krel-ldán* = *Krél-čan.* — *Krél-ba* vb. to make or to be ashamed, **ṭ el soṅ** he was ashamed, **ṭ él-cè mi yoṅ** *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *Krél-ba daṅ ṅó-tsa-ba med* he has no shame nor dread *Dzl.*, **ṭ él-wa yod** *W.* it is a shame. — *Krel-méd (-pa), W.* **krel-méd- (čan)* shameless, insolent. — **ṭ él-ˌg** object of disgust, *C.* — *Krél-yod* **chastity, modesty, decency**, *Krél-yod-pa* chaste etc., *Krél-yod-par byéd-pa* to behave chastely etc. — *Krel-šór* = *Krel-méd.*

ཀྲེས་པོ་ *Krés-po Thgy.* **load, burden,** = *Kur.*

ཀྲོ་ *Kro* 1. a kind of **bronze**, of about the same quality and worth as ˌ*Kár-ba*, but inferior to *li*, q.v.; *Kró-ču* liquid, melted bronze; *Kró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཀྲོ་པ་ *kró-pa W.* for *Krod.*

ཀྲོ་བ་ *Kro-ba* 1. **anger, wrath**, (cf. ˌ*Kró-ba* vb.) frq ; *Kóṅ-kró-ba* inward anger *Thgy.* — 2. **angry, wrathful** *Cs.*; *Kró-bar byéd-pa*, ˌ*gyúr-ba* to be, to grow angry *Cs.*; *Kró-bo*, fem. *Kró-mo* angry, fierce, ferocious, e.g. *ycan-yzán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger and terror (**भैरव**), e.g. *Kró-ba-čén-po* = *ydin-rje* the ruler of hades; **ṭ'o-túm-po** furious with rage, raging with anger *C.*: *kro-ɣnyér* distortion of the face by anger; *Kró-ba-ma, Kró-ba-čan* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — **ṭ o-ṭ á** *W.* **dissatisfaction, grumbling.** — *Kro-món Sch.* prison (perh. *Krimón*). — *Kro-žál* an angry, frowning countenance *Glr.*

ཀྲོག་ *Krog* ? — *Krog brgyáb-pa* to drink hastily, to gulp down *Glr.*; *Krog-krog* plump! the sound caused by something falling heavily on the ground *W.* — *Krog-smán* the raw, unprepared substance of a medicine *Sch.*

ཀྲོག་པོ་ *Króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཀྲོན་ཏེ་ *Kroṅ-ṅé* **upright, straight, erect**, (cf. *kroṅ,*) *Glr., Mil.*

ཀྲོན་པོ་ *Króṅ-po*, **tóṅ-po** *Ts.* **close-fisted, stingy.**

ཀྲོད་(པ་) *Kród (-pa), W.* **tó (-pa)** **crowd, assemblage, mass, multitude**; *mi-Kród* a troop, crowd of men, *ri-Kród* an assemblage (mass) of mountains; *rtsva-Kród* a heap, stack, rick of hay; *nags-Kród* a dense forest, *mun-Kród* thick darkness; *dur-Kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei Kród-du lha-ycig ˌjóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* **tó-pai náṅ-na** and **náṅ-du** c. genit. is the usual expression for **among.**

ཀྲོན་ *Kron* **claw, fang**; *Krón-kyis rkó-bai sde* the class of the gallinaceous birds *S.g.*

ཀྲོན་པ་ *Krón-pa* 1. **well, spring.** — 2. *Lh.*: a wooden **water kennel**; *Krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med. Kron-rágs* enclosure of a well *Sch.*

ཀྲོམ་ *Krom* 1. **market-place, market-street, bazar**; *Krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *ysaṅ-snágs króm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people,** multitude of persons; *Krom-čén* a great crowd; *tsógs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *krom dmar-nág ¸kyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *króm-čén (po) Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-skor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ *króm-po Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ *krom-mé* sparkling, glittering, *zil-pa krom-mé* a sparkling dew-drop *Pth.*

ཁྲོམས *kroms* v. *¸grém-pa.*

ཁྲོལ *krol* 1. v. *¸król-ba* and *¸gról-ba.* — 2. **a sound;** *król-gyis soń Glr.* (the ring) slid sounding (across the azure-floor); *krol-dóń* is said to denote a large hand-bell, and *krol-lóg* the same as *krog-króg W.* — Cf. *¸król-ba.* — 3. kettle (?) v. *lcags.*

ཁྲོལ་ཁྲོལ *krol-król* adj 1. **bright, shining,** = *król-po.* — 2. *krol-król byéd-pa Glr.*, **mig ṭ ol-lé ṭ ol-lé tá-wa* C.* to stare, *la,* at.

ཁྲོལ་ཆ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོལ་པོ *król-po* 1. **sparkling, glistening, dazzling,** e. g. water when the sun shines upon it; **od ṭ ól-po* W.* brightness, splendour. — 2. **distinct, intelligible,** **(s)pé-ra ṭ ól-po zer mi ṣe(s) W.* he cannot speak distinctly.

ཁྲོལ་མོ *król-mo W.* **brittle, fragile,** opp. to *mnyén-po.*

ཁྲོལ་ཚགས *krol-tságs Lex., Cs.* **a sieve.**

ཁྲོས་པ *krós-pa* v. *¸kró-ba.*

མཁན་ *mkʻan,* an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkʻan* one who knows the country, the road, a guide, a pilot (*Dzl.* ২৩৮, 7); *lám-mkʻan* id. *Mil.*; *śiń-mkʻan,* worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *¸dógs-mkʻan Glr.*, one who is binding, fastening; also with an objective case: *ṅai bú-mo ¸dód-mkʻan Glr.* such as are courting my daughter; *bsád-mkʻan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa: *dúṅ-ma kyer-kʻan-ni mi* W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kʻan-ni lug* W.* the slaughtered sheep.

མཁན་པོ *mkʻán-po (Ssk.* उपाध्याय, पण्डित) a clerical teacher, **professor,** doctor of divinity, principal of a great monastery, **abbot,** who, as such, is endowed with the *mkʻan-rgyúd,* or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbaṅ, luṅ, krid;* next to him comes the *slób-dpon,* or professor in ordinary. *mkʻán-po tón-mi sámbho-ṭa* Dr. Thon-mi Sambhoṭa; *mkʻán-mo* **mistress, instructress** *Cs.*: *mkʻán-bu* **pupil, scholar** *Tar.*; *mkʻan-čén* a great Doctor, a head-master; *mkʻan-slób* for *mkʻán-po daṅ slób-dpon,* e.g. *blá-ma mkʻan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkʻán-po daṅ slób-ma Glr.* 100, 4. — *mkʻan-rábs* the series or succession of the abbots in the great monasteries *Cs.* — *mkʻan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mkʻa (Ssk.* ख) 1. **heaven, heavens,** gen. *nam-mkʻa; mkʻa-la* in the heavens, *mkʻá-la ¸púr-ba, rgyú-ba, ldiṅ-ba* to fly, wander, soar, in the air. — 2. **ether,** as the fifth element. — 3. symb. num.: **cipher, naught.**

Comp. — *mkʻa-klóṅ, mkʻa-kyáb, mkʻa-dbyiṅs* the whole compass or extent of the

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མཁར *mkʻar* **མཁྱེན་པ** *mkʻyen-pa*

heavens *Cs.* — *mkʻa-ɟró-ma*, in *Mil.* gen. *mkʻa-ɟro-ma*, *Ssk.* **डाकिनी**, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mkʻa-mnyám Lex.* like the heavens, infinite. — *mkʻa-ldiṅ* the sky-soarer, the bird Garuda, v. *kyuṅ*. — *mkʻa-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mkʻa-spyód-du ɟségs-pa* to go to heaven, to die *Mil.*

མཁར *mkʻar* 1. resp. *sku-mkʻár. Glr.*, **castle**, nobleman's seat or mansion, manor-house, frq.; **citadel, fort** *Pth.*; **house** in general *Mil.* — 2. termin. case of *mkʻa*.

Comp. — *mkʻar-dpón* governor of a castle, commander of a fortress. — *mkʻar-lás C.* and *B.*, the work of constructing a castle, of raising an edifice; **kʻar-lén** *W.* id. — *mkʻar-srúṅ* the guard or garrison of a castle, fortress *Cs.* —

མཁར་བ *mkʻár-ba* 1. (also *ɟkʻár-ba*) *B.* and *C.*, **staff, stick;** *mkʻar-ɟsil* staff of the mendicant friars, the upper part of which is hung with jingling rings; *ɟyag-mkʻár* resp. for *mkʻár-ba*. — 2. **bronze, bell-metal,** v. *ɟkʻár-ba*.

མཁལ་མ *mkʻál-ma* **kidney, reins,** *mkʻál mdog* 'kidney-colour, dark red' *Cs.*

མཁས་པ *mkʻás-pa Ssk.* **पटु**, (originally like σοφός) **skilled; skilful,** in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkʻás-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise;** c. accus. or dat., in a thing; *so-tsis-la* in farming, *čos* in religion; *slób-ma skyóṅ-ba-la mkʻás-pa* an able tutor, pedagogue *Mil.*; *mkʻas-btsun-bzáṅ* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkʻas-btsún* learned clerics, reverends *Glr.*, *mkʻás-po* or *-pa* a learned man, **a scholar,** *snóṅ-gyi mkʻás-po-rnams* learned men of former times; *mkʻas-grúb* id., *rgya-gár-gyi mkʻas-grúb-rnams* Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkʻas-mčóg* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *tabs mkʻás-pos* 'by wise means' may be questioned.

མཁུན་པ *mkʻún-pa Sch.* v. *kʻún-pa*.

མཁུར་ཚོས *mkʻur-tsós* v. *kʻur-tsós*.

མཁོ་བ *mkʻó-ba* **desirable,** to be wished for, *mkʻó-bai yo-byád*, in *C.* also ***ko-ɟhe***, desirable things, requisits, wants, desiderata; ***hindu-tʻn-gyi mi-la kʻó-we tsoṅ-zóg*** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkʻó-ba* indispensable, most necessary. Cf. *ɟkʻo*.

མཁོས་པབ *mkʻos-pʻáb Lex.* v. *ɟkʻos*.

མཁྱུད་པ *mkʻyúd-pa Cs.*: to keep, to hold, to embrace, = *ɟkʻyúd-pa; dpe-mkʻyúd Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkʻyúd-čan* unwilling to lend books, *dpe-mkʻyúd byed-pa* to be unwilling to lend books; *mkʻyud-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ *mkʻyen-pa*, resp. for *šés-pa, rig-pa, gó-ba*, **to know,** *yab-yúm-gyis mkʻyén-par mdzód-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po mkʻyén-tam* does the king, does your majesty know the . . .? (the king himself will answer: *ṅas šés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dág-par mkʻyén-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkʻyén-par gyúr-to* perceived, found out, discovered; **to understand,** *mkʻyen sóṅ-ṅam* did you understand it? *mkʻyen-rgyá-čan* possessed of much understanding, very learned *Mil.*; *mkʻyén-ldan-yáṅs-pa* profoundly learned; *mkʻyen-brtsé Glr.* prob.: omniscient-merciful; *tams-čad-mkʻyén* all-knowing, a later epi-

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thet of Buddha; *ye-mkyén, mṅon-mkyén* = *ye-śés, mṅon-śés*. — *ṭugs-mkyén* is known to me only as a sbst. abstr.: the knowing, **knowledge, prophetic sight**, *rje-btsún-gyis ṭugs-mkyén-gyis ɣzigs-pa lágs-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén, ɣsuṅ-mkyén* and *ṭugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our **pray**, or **please**, but sometimes it is construed with the inf.: *mdzád-pa(r) mkyen-mkyén*, please to do.

མཁྲང་(བ) *mkraṅ (-ba)*, also *kraṅ* **hard, solid, compact**; *srá-mkráṅ-ċan ɠyur-méd Thgy.* **firm, hearty, sound**, of a strong and robust constitution. — *mkráṅ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྲིག་མ *mkrig-ma* **the wrist** of the hand.

མཁྲིགས་པ **ṭigs-pa** col. *W.* (also *Bunan*) for:

མཁྲིས་པ *mkris-pa B.* and *C.* (*Ssk.* पित्त) **bile, gall.** — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nád* bilious disease; *mkris-ṭsád* prob. bilious fever; *gráṅ-mkris* a feverish shivering, a chill.

མཁྲིས་མ *mkris-ma Lex.* w.e., perh. = *ཀྲིས*.

མཁྲེགས་པ *mkrégs-pa*, *W.* **ṭág-mo** (*Ssk.* खर) **hard, firm**, e.g. snow; **go-ṭág-ċan** *W.* **obstinate, stiffnecked, stubborn.**

ཁོན་བ *ཁོན-ba* (not: to put a fault or crime on another *Cs.*, but:) **to hurt** or **offend, to annoy, to vex**, *tsúr-la ཁོན* we cause vexation to ourselves (by minding too much the affairs of others); *ཁོན* **animosity**, *ཁོན་མང* there occur many collisions, quarrels *Mil.*, *dpon-slób re ཁོན ɠbyuṅ* there arise mutual differences, animosities, between masters and scholars *Mil.*

ཁོད་པ *ཁོད-pa* esp. *W.* 1. **to sit, to sit firm**, *rtai ká-ru* on the back of a horse. — 2. to remain sitting, **to stick fast**, to be stopped, kept back, e.g of a bird, *rnyius*, in a snare; *rkáṅ-pa ཁོད-de ɠyél-ba* to get entangled with the foot so as to fall; *sgo ཁོད ɠdug* the door sticks. Cf. also *ཁད-pa* and *bkad-pa*.

ཁོམ་པ *ཁོམ-pa* 1. **to faint away, to swoon.** — 2. *Sch.* also: to take into one's mouth.

ཁོར་བ *ཁོར-ba* I. sbst. 1. **staff** v. *mkár-ba*. — 2. **bronze, bell-metal**, *ཁོར-(bai) ċú* molten, liquid bronze, *ཁོར-bai mé-loṅ* a metallic mirror; *ཁར-rṅá* **gong**, used in India and China instead of bells; *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *ཁར-ɣżóṅ* a dish or basin of metal; *ཁར-záṅs* a metallic kettle. — II. vb., in *C.* the same as *ཁོད-pa*. — 2. in *W.* intrs. to *dgar-ba*.

ཁོར་ཀུ་བ *ཁོར-ཀུ-ba* to resist *Sch.*

ཁོལ་བ *ཁོལ-ba*, pf. and fut. (imp. *kol?*), *W.* **kál-ċe** 1. *B.*, *C.*, *W.*: **to spin**, *bal*, wool, *skúd-pa* a thread, *srád-bu* yarn. — 2. *W.* **to send, to forward**, things.

ཁོ་བ *ཁོ-ba* **to offend, insult**, *Bhar.* (*Lex.* = द्रोह injury); *ཁོ-ཁྲིག*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *ཁáṅ-ba* is synon. — *Cs.'s* 'to emulate, contemn, hate, long for', and *Sch.'s* 'pride' I am not able to verify.

ཁུན་པ *ཁུན-pa* **to groan**, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *ཁུན-sgras ཁáṅ-pa ཁeṅs* he filled the house with

groanings *Pth.*; *sdáṅ-bai dgrá-la ɣyag ltar ˌkun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

འཁུམ་པ ˌkúm-pa pf. *kums* (cf. *skúm-pa*) **to shrink,** to be contracted, e.g. of the limbs, by gout; **ɣúr-ra raṅ-žin ˌkúm-če yin* W.* the ditch will get narrower of itself: *kúms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

འཁུམས་པ་ ˌkúms-pa *Lex.* and *Cs.* to comprehend, understand: *Sch.* also: to practise, to impress on the mind.

འཁུར་བ ˌkúr-ba I. sbst. = *kúr-ba*, **pastry.** II. vb., pf and fut. *kur*, rarely *bkur* (v. *bkúr-ba*) 1. **to carry, convey,** *kur(-ru) ˌkúr-ba* to carry a load: *mi ték-par ˌkúr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry; **kur žog* C.*, **kur kyoṅ* W.* bring! fetch! **kur soṅ* C.*, **kur kyer* W.* take away! carry off! *ˌkúr-du tógs-te* taking up in order to carry, taking on one's back *Dzl.*; **lág-par kúr-če* W.* to hold in one's hand. — 2. **to carry away or off,** *ro ˌkúr-ba Pth.*, to carry away a corpse; **to take along with,** in *W.* even: **to pocket,** **sém-la kúr-če* W.* to take to heart: **ᵛá-ne ˌkúr-če** to take a wife, to marry. — *ˌkúr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kur, kúr-ba* etc.

འཁུར་རྩོལ་ *ˌkur-tsól* v. *kur-tsól.*

འཁུལ་བ ˌkúl-ba **to subdue, to subject** *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *ɣyóg-tu ˌkúl-ba*; v. also *kul* 3. *Zam.*; *kral ˌkúl-ba* perh. to force a tax, a rate, on a person.

འཁེགས་པ་ ˌkegs-pa pf. *kegs* **to hinder, stop, shut off, debar,** *lam* the way *Mil.*; *ji-ltar bkag ruṅ ma kégs-pas Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyál-bai ɟyág-gis kyaṅ mi kégs-pa Mil.* not being hindered even by Buddha's power.

འཁེངས་པ་ ˌkéṅs-pa, pf. *keṅs*, **to be full,** *čus keṅs yod-pa Glr.*; *blo-grós ma kéṅs-te* his mind not being satiated *Tar.* 135, 13.

འཁེབ་པ ˌkéb-pa pf. *kebs*, **to cover, to spread over,** *yoṅs-su kébs-té* being covered all over *Stg.*; *ka ṭams-čad kebs-te* over the whole face *Stg.*; **to overshadow** *Dzl.* ཇ, 17.

འཁེལ་བ ˌkél-ba pf. *kél* 1. **to put on, to load, to pack on,** = *ˌgél-ba*; *bču-tóg kél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. **to spin,** = *ˌkál-ba C., Glr.*

འཁོ་བ ˌkó-ba (vb. to *mkó-ba*), **to wish, to want,** to think useful, serviceable, necessary, to have occasion for *Mil.*; *ˌkó-ste ˌoṅ* he will be able to make use of it *Mil.*; **ˌkóa mi ˌko** or **ˌkó-če med* W.* I do not want it, I do not like it; *ˌko-bjéd* fit for use, **useful.**

འཁོགས་པ་ ˌkógs-pa weak from old age, **decrepit, decayed**; *rgan* or *rgas-ˌkógs* id.; *sño-kóg, skya-kóg* (sic) *Thgy.* with a complexion blue or pale from old age.

འཁོན་བ ˌkóṅ-ba (cf. *sgóṅ-ba*) to contract one's limbs, to sit in a cowering position, **to squat; to hide one's self;** *dpa ˌkóṅ-ba* to become discouraged, disheartened *Thgy.*

འཁོད་, ཁོད་ ˌkod, *kod* 1. **surface, superficies;** *sai ˌkod snyóms-pa* to remove inequalities of the surface, to level, to plane, *ˌkód-snyoms-pa* levelled, made even, plain; also fig.: *bár-gyi kod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. **a mill-stone,** **yá-ko** the upper stone, **má-ko** the nether stone *C.*

འཁོད་པ ˌkód-pa **to sit down, to sit;** *bar-snáṅ-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Tar.*; **to live, to dwell** *Dzl.*; gen. used like a passive to *ˌgód-pa* **to be put, placed, established** (in virtue, in a doctrine, = to be converted to); *gleg-bám-du* to be put down in writing, to be recorded *Tar.* Cf. *ˌkád-pa.*

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ཁོན་པ *ˌKón-pa* ཁོར་བ *ˌKór-ba*

ཁོན་པ *ˌKón-pa* (*Lex.* have a pf. *bkon*) 1. c.c. *dań*, **to bear a grudge** or ill-will against a person, **to be dissatisfied** with a thing; *ˌKón-nas* when they (the states) were at war with one another (opp. to *mtún-nas* in peaceful relations) *Glr.*; *ˌKón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *čos dań ˌKón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *ˌKón-žugs-pa*, *ˌKón-du ˌdzin-pa* = *ˌKón-pa*; *ˌKon res byéd-pa Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *ˌKón-po* **dissension, discord** *Sch.* Cf. *kón-pa*. — 2. *C.* = *ˌKar-ba* II.

ཁོབ *ˌKób Sch.* **barbarous, rough, rude,** gen. combined with *mta*, *mta-ˌKób*, with or without *yul*, **barbarous border-country.** So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-ˌKób ka-ba-čan*. The rarely occurring *yań-Kób* seems to indicate a still more distant and barbarous country.

ཁོབས་པ *ˌKóbs-pa* to be startled, agitated, alarmed, in one Lex. however, it is explained by *Kyáb-pa*.

ཁོར *ˌKor* 1. **circle, circumference**; the persons or objects encircling, surrounding (a certain point or place); *ltéba dań dei ˌKór-rnams* the navel and the circumjacent parts *Med.*; **de-Kór-la* W.* thereabout; *nye-ˌKór* v. *nye*; more esp. **retinue, attendants,** *ˌKor dań bčas-pa* (**सपरिवार**) with attendants, suite: *ˌKor rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tós*, *rań-sans-rgyás*, *byań-čub-sémś-dpa*, and *so-sói skyé-bo-rnams* q.v.) *ˌKor dgra-bčóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bčóm-pa*); *ˌKór-du bsdús-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Cs.* has *ˌKór-po* or *ˌKór-pa* male attendant, and *ˌKór-ma* female attendant), *ˌKor ɣčig Mil.*; *ˌKor ɣnyis* two attendants *Glr.*, hence *ˌKor-rnams* sometimes for domestics, household servants; but if *ˌKor* with a numeral is preceded by *ɣtsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *ɣtsó-bo ˌKor lňa* should be translated: the master and four attendants (not five). — 2. instead of *ˌKór-ba*, or *Kór-lo*, esp. in compound words; *lo-ˌKór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *ˌKór-mKan* **attendants** *Glr.* — *ˌKór-ˌbáńs* **subjects** *Cs.* — *ˌKor-ɣyóg* = *ˌKór* **retinue, servants** etc. — **ɟhuń-Kór* C.* **waiting man,** valet de chamber, = *sku-mdún-pa* which is the respectful word for it. — *nań-ˌKór* household servants, domestics. — **Kor-gyág* W.* **latch.** — *ˌKor-ˌdás* v. sub *ˌKór-ba* II.

ཁོར་བ *ˌKór-ba* I.vb. (cf. *skór-ba*), **to turn round, to turn about, to go round** in a circle; *ˌKór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *mgo ˌKor* my head turns, I am getting dizzy, confused; also **I am duped,** cheated, imposed on, *kyéd-kyi ka-sbyáń-gyis ňed mgo mi ˌKor* we are not to be taken in by the volubility of your tongue *Mil.*; **to pass away, to grow full, to be completed,** *lo-dús ˌKór-ba-na* when one year was past *Glr.*; *srás-kyis lo ˌKór-te* when the prince had completed one year, was one year old; **da bú-lon Kor* W.* now the debt is entirely paid off, cleared; **Kor mi ťub** it cannot be paid off; **mi Kor**, the sum is not full, not sufficient to cover the debt; **to walk about, roam, ramble** *W.*; **to return** from a journey, to come home; **rán-la Kór-ba** to come or fall back (on the head of the author, originator); to come together, **to contract, to gather,** e.g.

clouds, frq. water, **Koi Ká-ču Kor** *W.* it makes his mouth water: *dgrá-bo ˚Kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: **Kor soń** it has become cloudy; *ynam Kor* the sky is getting overcast, clouded; therefore even **to arise, to be produced, formed,** *zil-pa ˚Kor* dew is produced, *ɣyá*, rust, even: *lus-la sras ˚Kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. **the orb** or **round** of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *˚Kór-ba* with all its consequences should be nothing but a product of human imagination. — *˚Kór-bar ˚Kór-ba* to turn round, to wander about in the orb of transmigration; *˚Kór-bai btsón-ra, ˚dam, mtso* the dungeon, the swamp, the sea of the *˚Kór-ba; ˚Kór-ba-las ˚dás-pa* to escape from the *˚kór-ba*, = to enter into the Nirwana *˚Kór-˚das* 1. abbreviation of the foregoing. 2. for *˚Kór-ba dań ˚das-pa* the stay in the *˚Kór-ba* and the escape from it; *˚Kor ˚das ynyis-su ńas ma mtoń* I have not seen that there is a difference between these two *Mil.*

འཁོར་ཡུག *˚Kor-yúg* **a wall, rampart** *Cs.*, v. *Kó-ra.*

འཁོར་གཡའ *Kór-ɣyá C.* **latch.**

འཁོར་ལོ *˚Kór-lo* (*Ssk.* **चक्र. मण्डल**) 1. **circle,** *tsógs-kyi ˚Kór-lo* offerings arranged in a circle, v. *tsogs: ˚Kór-lo ˚brí-ba* to describe a circle *Tar.* More frq.: 2. a circular body, **a disk, roll, wheel,** any modification of the cylinder, *bču-ɣsum-˚Kór-lo* the column on the *mčod-rtén* consisting apparently of thirteen circular disks; *˚Kór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mKán-gyi ˚Kór-lo* potter's wheel; *čós-kyi ˚Kór-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *˚prúl-(gyi) ˚Kór(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *čú-tsod-˚Kór-lo* a clock; *šiń-rta-˚Kór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dań sdug-bsńál-gyi ˚Kór-lo,* vicissitude of fortune; *dús-kyi ˚Kór-lo* (**कालचक्र**) acc. to *Cs.'s* Chronological Table (*Cs.'s Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyúd, Mūlatantra,* in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *˚Kór-lo sgyúr-ba,* or *skór-ba,* with *čós-kyi,* to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **čǒ-kyi Kór-lo lèn-mor bé'-pa** *C.* to devote one's self to the preaching of religion. On the other hand: *˚Kór-los sgyúr-bai rgyál-po* (**चक्रवर्तिन्**) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཁོར་ལོག **Kor-lóg** is said to be used in col. language instead of *Ka-ló* 3. *W.*

འཁོར་ར *˚Kór-sa* = *skór-lam* v. *skór-ba* I. extr.; *˚Kór-sa bár-pa, čén-po Glr.*

འཁོར་གསུམ *˚Kor-ɣsum,* lit. three circles, *Ssk. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

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བཀོལ་བ ˌ*Kól-ba* I. pf. *Kol*, cf. *skól-ba*, **to boil, to be boiling,** *ču Kol* the water is boiling; ˌ*Kol ǰúg-pa* to make boil, to set to the fire for boiling, = *skól-ba*; **to ferment** (dough), **to effervesce, to sparkle** (beer) *W.* — II. pf. *bkol*, imp. *Kol* 1. to oblige a person to be a servant or bondman, **to use as a servant;** in full: *bran-du*, also *yyóg-tu*, ˌ*Kól-ba*; therefore *bran-Kól*, *Kól-po* **servant, man-servant:** *bkol-spyód-kyi sdug-bsńál* the calamity of servitude, current expression for designating the lot of animals; *yżán-dag-gis dbáń-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lás-la bkól-ba* to make a person minister to works of virtue. — 2. **to save, to spare,** to enjoy with moderation *Cs.*, *zúr-du . . . bkól-ba Lex.*; *Sch.:* saved, laid up, put by. — 3. *Sch.:* **to become insensible, to be asleep, to get benumbed,** in reference to the limbs; seems to be used in *Med.*

བཀོས ˌ*Kos* 1. *C.* also ˌ*Kós-ka* (cognate to ˌ*Kó-ba*), **worth, value, importance** *Cs.*; ˌ*Kós-čan* important, mighty, of great influence, ˌ*Kos-méd* the opposite of it. — 2. ˌ*Kós-su-ǰab-pa* **clyster** *Sch.*; one Lex. has *mKos-páb*, w.e. ཇེལ་བར་ཐོག་ཏུ་ཆུ་མཚན་འབྱུང་བའོ།

བཀྱ(ས)་བ ˌ*Kyáǵ(s)-pa* 1. **to freeze** (of water, earth, provisions); **to coagulate, congeal** (melted fat etc.). — 2. **to feel cold,** ˌ*Kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, **Kyag ǰhuń** *C.*, **Kyágs-sa rag** *W.* I feel cold; ˌ*Kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **Kyágs-ża** *W.* id., the cold fit of the ague. — ˌ*Kyags-rúm*, ˌ*Kyags-róm* **ice** *Glr.*; ˌ*Kyags-lhám* snow-shoe *Sch.*

བཀྱམ་བ ˌ*kyám-pa* **to run about, to wander,** e.g. *čá-med yúl-du* in an unknown country *Glr.*; ˌ*Kór-bar* in the orb or round of transmigration, v. ˌ*Kór-ba*; ˌ*Kyám-ste nor mi bdóg-pa żig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnám-par* ˌ*Kyám-pao* they are mistaken, on the wrong track *Wdń.*; ˌ*Kyám-du ǰúg-pa* to cause to ramble or rove about, to scatter; ˌ*Kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring *Tar.* 153, 15. — ˌ*kyám-Kyi* a vagrant dog. — ˌ*Kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču* ˌ*Kyám-pa* inundation, flood *Ma.*

བཀྱར་བ ˌ*Kyár-ba* **to err, to go astray, to deviate from,** **yan Kyár-la ma ča** *Ld.* do not step out of your rank! do not absent yourself! ˌ*Kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe* ˌ*Kyár-po* a defective simile; *tsig* ˌ*kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe* ˌ*Kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

བཀྱལ་བ ˌ*Kyál-ba* = *kyal-ka* q.v.

བཀྱི་བ ˌ*Kyi-ba Sch.*, prob. an incorrect reading for ˌ*Kyil-ba*.

བཀྱིག་པ ˌ*Kyig-pa*, pf *bkyigs*, fut. *bkyig*, **to bind** (a prisoner, a bundle of straw etc.); **kye** (v. *ske*) **Kyig-pa** *C.* to strangle, suffocate.

བཀྱིགས་པ °*Kyigs-pa* **to comprise, encompass** *Pth.*, v. *páń-pa*.

བཀྱིད་པ ˌ*Kyid-pa*, *Sch.: mig* ˌ*Kyid-pa* **to turn** or **roll** one's eyes.

བཀྱིམས་པ ˌ*Kyims-pa* 1. **to be encircled** with a halo, as the sun and moon sometimes are *Cs.*; ˌ*og-*ˌ*Kyims Lex.* = **परिधि** halo; also ˌ*ǰa-ód* ˌ*Kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-búń** or **múg-pa Kyims, dúd-pa Kyims**, fog, smoke, **comes floating on.**

བཀྱིར་བ °*Kyir-ba* **to turn round** in a circular course *Cs.*, *Lex.*: *ydugs* ˌ*Kyir-ba* to turn a parasol round (?).

བཀྱིལ་བ ˌ*Kyil-ba* vb. n. 1. **to wind, to twist;** *duń yyás-su* ˌ*Kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-la* ˌ*Kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád* °*brúl-du* ˌ*Kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); ˌ*ód-du* ˌ*Kyil-żiń*, the body enveloping itself in light *Mil.*; to roll: *nya yser-mig* ˌ*Kyil-*

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ba yod the fish rolls its golden eye *Mil.*: to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ৩২, 13; ৭৮৩, 2; *krom dmar-nág ˌkyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru ˌkyil-bar gyúr-te Pth.*; **kyil-ču,** and **ču-kyil** col. puddle.

འཁྱུ་བ *ˌkyú-ba*, pf. *ˌkyus* **to run** *Lex.*

འཁྱུག་པ *ˌkyúg-pa*, pf. *kyug* 1. *Cs.*: **to run**; *ˌkyug-po* a runner; *ˌkyúg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *ˌkyúg-po ˌkyú-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. **to dart** or **sweep rapidly along**, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains; of the light: to flash, to shoot rays of light, *kra-kyug-kyúg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-ˌkyúg-ge-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **kyúg-šar-čán** *W.* hasty, hurrying, careless.

འཁྱུད་པ *ˌkyúd-pa* 1. **to embrace** frq., *mgúl-nas ˌkyúd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. *ˌkyigs-pa.* — 2. **to glide** in or into (as serpents), *mnál-du ˌkyúg-pa* of the soul in the new conception, like the synonym *ˌkríl-ba*, for *ˌjúg-pa.* — 3. **to be able**, **nád-pa mál-sa-na láṅ-na** (instead of *laṅ-bar*) **mi kyud** the sick man is not able to rise from his bed. — *blos mi ˌkyúd-pa byéd-pa Thgy.* (not clear).

འཁྱུར་བ *ˌkyúr-ba Cs.*: to be separated, divorced; *Lex.*: *bskúr-bas ˌkyúr-ba*, therefore prob. the vb. n. to *skyúr-ba*, to be deserted, cast off.

འཁྱེན་པ *ˌkyén-ba* seems to be = *ˌgéṅs-pa C.* col.

འཁྱེད་པ *kyéd-pa* (1. cf. *ˌgyed-pa*) *Cs.* **to be distributed**, e.g. food, *Dzl.* — 2. *C.* and *W.* **to be sufficient, to suffice, to be enough, to hold out**, **mi kyed** there is not enough. — 3. *C.* to gain (a law-suit), **to be acquitted.** — 4. *pyir kyéd-pa* **to bow** without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འཁྱེར་བ *ˌkyér-ba* pf. *ˌkyer* (Northern *Ld.* **kyers**), at the end of a sentence *kyér-ro Tar.* and others, (*Cs. kyer-to?*), nearly the same as *ˌkur-ba*; (the **ཉར** of the Lexx.: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away, to take away**; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. **to carry, to bring**, in a more general sense, *C.* and *B.*: *kyer šog* bring! *kyer soṅ* carry off! take away! (in a like manner as *ˌkúr-ba*); *des ču bláṅ-nas kyer ˌóṅ-bai lám-ka-na* he having fetched water, being on his way to bring it *Pth.*; *kyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — *ˌkyér-so* 1. **appearance**, esp. a neat, handsome appearance of persons or things. 2. **advantage, superiority, pleasantness**, *Mil., C.*

འཁྱེལ་བ *ˌkyel-ba Ld.* **to hit, to strike.**

འཁྱོག་པ *ˌkyóg-pa*, pf. *kyag*, imp. *kyog*, **to lift, lift up**, = *ˌtógs-pa, tégs-pa Glr.*; **to carry, bring**, **sól-ǰha kyog** bring in the tea *C.*, cf. sub *kag.*

(འ)ཁྱོག་པོ *ˌkyóg-po* or *kyóg-po* **crooked, bent**; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas ǰar ˌkyog tsur ˌkyog byás-šiṅ* the fish winding its body, writhing *Pth.*; *ˌkyog-čan, ˌkyog-ˌkyóg* tortuous; *ˌkyog-bšád* a crooked, out of the way construction or explanation. — *ˌkyog stón-pa* to fly into a passion (?) *Sch.*

(འ)བྱོགས་ ˌKyogs or Kyogs **palanquin, sedan-chair, litter** *Pth.*; ˌKyogs-dpyáṅ* id.; a lath or pole for carrying burdens *Sch.* pr. Chò-jyam C.

འབྱོང་བ་ ˌKyóṅ-ba pf. and imp. *Kyoṅ* **to bring** *W.*

འབྱོམ་པ་ ˌKyóm-pa pf. ˌKyoms 1. **to rock, to wave,** of a ship *Schr.*, of the water *Sch.* (not quite clear); **Kyom-kyom ḍo-ba** *C.* **to reel, stagger,** **čáṅ-ghī Kyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *mtso-ˌKyóm* dizziness, vertigo, ni. f.; *lug-gláḍ ṅgo-ˌKór ˌKyóm-pa ɣso* the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འབྱོར་བ་ ˌKyór-ba 1. **to miss, fail,** not to hit *Cs.* — 2. **to reel, stagger,** from intoxication. — 3. **to warp,** of wood.

འབྱོལ་བ་ ˌKyól-ba, pf. ˌKyol, cf. *skyél-ba*, **to be carried, to be brought** (somewhere) *Pth.*; with *ɣnóḍ-pa* to be done, inflicted *Mil.*; **to arrive at, come to, reach,** *sku-tsé mtá-ru* the end of life.

འབྱོས་པ་, (འཇྱོས་པ་) ˌKyós-pa (ˌjyós-pa) *Sch.*, ˌKyós-ma *Mil.*, **a present, gift,** = *kyós-ma, skyás-ma.*

འབྲ་བ་ ˌKrá-ba I. vb., pf. prob. ˌKras **to lean to, to incline towards** *Cs.*; ˌKrá-sa a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. **hard,** = ˌKráṅ-ba, *mkráṅ-ba Sch.*

འབྲབ་བ་ ˌKráb-pa, pf. *bkrab* (?), cf. also *skráb-pa*, 1. **to strike, to beat,** in repeated strokes, as in swimming and rowing; **to thrust, stamp, thump,** tread heavily, *bro ˌKrab-pa* to dance in that manner *Mil., Pth.* — 2. **to winnow, to fan** *Stg.*, col. **ṭáb-pa**. — 3. **mig ṭab ṭab** (or **ṭab-ṭab**) **ǰhé-pa** *C.*, **čé-če** *W.*, **to blink, twinkle, wink** with the eyes. — 4. **ka-žág ṭab-če** *W.* **to jest, to joke,** to crack jokes. — 5. *Sch.*: **to leap, jump,** *Schr.* for joy. — 6. **to scoop out, to bail out** *Sch.* — 7. **to fight, to combat** *C., W.*

འབྲལ་འབྲིལ་ ˌKral-ˌKríl **confusion, disorder.**

འབྲི་བ་ ˌKri-ba, pf. ˌKris, cf. *dkri-ba*, cognate to ˌKril-ba, 1. **to wind, roll; twist** one's self, **to coil** (of snakes) *Dzl.*; *kyim-táb-kyi ˌKri-ba* conjugal embrace *Pth.*; **'ógma ṭi-se** (for ˌKri-ste) **rag** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kún-la ˌKris-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; ˌKri-žiṅ = ˌKril-žiṅ. — 2. mostly as a sbst.: **the being attached to,** given to, c.c. genit. (synonym of *čágs-pa*): *raṅ-dón-gyi*, to one's own advantage, *bu-smáḍ-kyi* to wife and children *Mil.*; **fondness, attachment;** *žen-ˌKris* id. — 3. *kral ˌKri-ba* **to impose** a tax *C., Lex.*

འབྲིག་པ་ ˌKrig-pa I. sbst. 1. (*Ssk.* **मिथुन**) **coitus** (of the two sexes), **copulation, pairing,** the usual, not exactly obscene, yet not euphemistic term for it; ˌKrig-pa spyód-pa, also ˌKrig-čágs spyód-pa *B.* and *C.*, **ṭig-pa čé-če** *W.*, to lie with etc.; ˌKrig-pai čós-la rtén-pa to indulge in lust, to be given to voluptuousness; ˌKrig-skád *Sch.*, ˌKrig-tsig *Lex.*, obscene words, unchaste language; ˌKrig-pa ˌbyin-pa to talk smut. — 2. **a sign of the zodiac, the twins.** — 3. symb. num.: 2.

II. vb. 1. **to cohere, to stick together** *Cs.* — 2. **to be clouded** (of the sky), *ɣnam ˌKrig* the sky is getting overcast; also **ṭigs soṅ** *W.* without a sbst., it has become cloudy, dull; ˌód-zér daṅ ǰa-ˌód ˌKrig-pa wrapt in rays of light and the splendours of the rainbow *Pth.*; *taṅ tams-čád mes ˌKrig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa.*

འབྲིད་ ˌKrid v. *Krid.*

འབྲིད་པ་ ˌKrid-pa, pf. *Krid*, fut. *bkri?*, **to lead, to conduct** men or beasts to a place; **to command, to head** (an army); **to bring** along with, ˌKrid-de ma ˌóṅs-so he has not brought (his wife) with him *Dzl.*; therefore ˌKrid equivalent to 'with': *bú-tsa ˌKrid byuṅ-nas* coming out with their children

Glr. — *blo ˌKrid-pa* perh. a mistake for *brid-pa*.

འཁྲིམས་ ˌ*Krims*, *bréd*(*-nas*)-ˌ*Krims Lexx.* w.e.

འཁྲིལ་བ་ ˌ*Kríl-ba* 1. **to wind** or **coil round** (of serpents), **to embrace** closely, **to clasp round**, e.g. in the act of coition; *ma byams bú-la ˌKríl* a loving mother clasping her child *Pth.*; *ˌKríl-mkʻan* a plant furnished with tendrils or claspers *W.*; *ˌKríl-šiṅ Wdh.* a climbing plant, creeper. — 2. **to glide, slip into,** of the soul when entering another body, = *ˌKyúd-pa.* — 3. *ka ˌKríl-ba W.* to speak imperfectly (like children), **to stammer,** — 4. **to heap up,** = *ˌdríl-ba, sgríl-ba.*

འཁྲིས་ ˌ*Kris* 1. syn. with *ˌgram*, **bank, shore, coast,** *rmá-čui ˌKris-na yód-pai mkʻar*, a castle on the banks of the Hoangho *Glr.*; **Kyo'-ráṅ-gi ɟi-na yo'* C.* it lies just before you, under your nose; *blá-mai sku-kris-su = blá-mai ɟyógs-la Mil.nt.* — 2. v. *ˌKri-ba.*

འཁྲུ་བ་ ˌ*Krú-ba* 1. *Cs.* **to wash, to bathe,** = *ˌKrud-pa*, cf. *Krus.* — 2. **diarrhoea, looseness**; dysentery (?); *ˌKru-nád, ˌKru-sbyóṅs* (**अतिसार**) id.

འཁྲུག་པ་ ˌ*Krúg-pa* 1. vb., pf. *ˌKrugs*, cf. *dkrug-pa, bkrug-pa*, to be in disorder, agitation, commotion, **to be disturbed**; *ˌKrúg-par ˌgyúr-ba* to get disordered; of the blood: *rtsa ťams-čád ˌKrúg-tu bčug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-ˌKrúgs*: **to quarrel, fight, contend**, *de ɲyis ˌKrúgs-nas*, the two quarrelling; *bod čʻe naṅ ˌKrúg-go*, the nobles of Tibet are contending among one another, have internal feuds; *mčí-ma ˌKrúg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy., Mil., Tar.* — 2. sbst. **disorder, tumult, war,** also **single combat, duel**, *ˌKrúg-pa šor* disorder arises; *ˌKrug-dús byas* he appointed the time of the duel *Glr.*; *ˌKrúg-dpon = dmág-dpon*; *ˌKrúg-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *ˌKrúg-pa byéd-pai dús-su* in times of war *Glr.*; *dmag-ˌKrúg, ˌtab-ˌKrúg* war. — *mi-ˌKrúgs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *ˌKrug-lóṅ* is the explanation given by *Lexx.* for *skyo-ṅógs*, hence prob.: contest, strife. — **ɟúgs-mkʻan* W.* having small cracks, flaws, of potter's ware.

འཁྲུངས་ ˌ*Krúṅ-ba* or *ˌKrúṅs-pa* 1. resp. for *skyé-ba* **to be born,** *bčom-ldan-ˌdás ˌKrúṅs-pa daṅ dus-mnyám-du* at the same time when Buddha was born *Glr.*; *ɲyis-la sras ma ˌKrúṅs-par* as by neither of the two (queens) a son was born *Glr.*; *ˌKruṅs-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; **to arise, to originate,** *ˌKruṅs-rábs* legend of the origin . . .; *kyed-ráṅ-gi ťúgs-la ˌKrúṅs-pai ťsig* words as they may just arise in your honour's mind *Mil.*; *snyiṅ-rje ťúgs-la ˌKrúṅs-pas* compassion arose in the soul of his reverence *Mil.*; *tiṅ-ṅe-ˌdzin ˌKrúṅs-pas* meditation arising. — 2. **to come up, shoot, sprout, grow,** of seeds and plants frq.

འཁྲུད་པ་ ˌ*Krúd-pa*, pf. *bkrus*, fut. *bkru* **to wash, to bathe,** *gos* clothes, *ka-lág* face and hands *Dzl.*; **to wash off,** *dri-ma* dirt; fig. *sa náṅ-gyis ˌKrud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འཁྲུམས་ ˌ*Krums* **carcass, carrion,** game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འཁྲུལ་བ་ ˌ*Krúl-ba* (*Lex.: Ssk.* **भ्रम्** to turn out of the way, to wander, to stray, hence perh. originally:) 1. **to be dislocated, sprained, distorted,** **ťsig ɟul* W.* the limb is dislocated; usually: 2. **to be out, to be mistaken,** almost always used in the pf. tense, *ˌKrúl-pa* mistaken, deceived, *ṅa mig ˌKrúl-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba ˌKrul dogs túr-re gyis* take care not to hear wrong *Mil.*; *ɲyis čʻig-tu ˌKrúl-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *ˌdi dge-slóṅ-mar ˌdód-pa ˌKrúl-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *ˌgró-ba ˌKrúl-pa* the deceived creature *Glr.*;

སེམས་འཁྲུལ་ཞིང་འགྱུར Ud. XXVIII. 27
"to become deranged" inpāli cittakkhipanī
va pāpuṇe.

frq. with *snaṅ*: *raṅ-snáṅ ˚khrúl-par ˚dug* I have been mistaken, it was a deception of the senses *Mil.*; *snaṅ-˚khrúl*, and *˚khrul-snáṅ* **illusion, delusion**; *˚khrul-snáṅ-čan* **delusive** *Glr.*; to err, as a syn. of *nór-ba*: *kyód-čag ˚khrúl-pai ˚jig-rten-pa* ye deluded children of the world! *Mil.*; *žes ˚dón-pa-rnams ˚khrul* they who pronounce (read) in this manner, are mistaken; *ˌa ˚dogs ˚khrul* the adding of *ˌa* is a mistake: *nor-˚khrúl* mistake, *nor-˚khrúl sél-ba Schr.*, **tón-če, sál-po gyáb-če**, *W.* to remove mistakes, to correct. — 3. **to be insane, deranged,** syn. of *smyós-pa Dzl.* and others. — *˚khrúl-pa* 1. adj. **mistaken, deceived.** — 2. sbst. **mistake; frenzy, madness**; *˚khrul-yží* **mistake, error**; *˚khrúl-so* (*errandi locus*) occasion for committing mistakes, a wrong way, **peril; mistake, error,** cf. *gól-sa*; *˚khrul-˚khór* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *˚jhrul-˚khór*).

འཁྲེན་པ་ *˚khrén-pa* 1. **to wish, to long for,** *zas-skóm Med.*, *kyim-la Lex.* — 2. *W.* **to look upon with envy, jealousy.**

འཁྲོ་བ་ *˚khró-ba*, pf. *khros*, **to be angry,** *la* at.

འཁྲོག་པ་ *˚khróg-pa* **to roar, rush, buzz, hum,** *rná-ba kúr-la ˚khrog Med.*, a tingling noise is caused in the ear: *rgyu-lóṅ ˚khróg-čiṅ* a rumbling in the bowels *Med.*; *sbo-˚khróg* in the belly; *˚khrog-khróg* roaring, rushing, buzzing.

འཁྲོལ་བ་ *˚khról-ba* pf. and fut. *dkrol*, imp. *khrol* 1. **to cause to sound, to make a noise, to play,** *ról-mo* on an instrument, **to ring** (a bell), **to beat** (a gong, cymbal); *ma dkról-bar* without being played on. — 2. **to sound, resound,** **ḍód-pa ṭ́ól-la rag** *W.* my bowels croak: *˚khról-po* a player, performer, bell-ringer etc., cf. *khról-po*; **ṭrol-lo-lo-tsé** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter **g,** originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in *C.* as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *γ* or *χ*; v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C.* **gha**) 1. = *˚ga* (*C.* **gá**). — 2. = *gaṅ*.

གཞུམ *ga-khrúl C.* (pron. **gha-ṭ́al**) **tax, duty** (on cattle and butter).

གག *ga-gá W.* a title of honour: **the old gentleman, the old squire** e.g. **ga-gá ta-ra-čáṅ** the old Squire Tara Chand, opp. to *no-nó* the young Squire; instead of it in *C.*: **'a-}ho-lág**.

གག་ཙིལ་ *ga-ga tsil*, **tickling** *Cs.*; *ga-ga-tsil byéd-pa* **to tickle.**

གག་གེ་མོ་ *ga-gé-mo* **such a one, such a thing** *Cs.*; **such and such;** v. *če-ge-mo.*

གག་གོན་ *ga-gón* **a melon** *Cs.* (some Lexx. have: cucumber, others: barley).

གལ་ཆེན་, གཆེན་ *ga-čén, ga-čén* **some** (people), **a good many; a good deal** *W., C.*

གཆད་ *ga-čád* **without cause, involuntarily,** e.g. to weep *Med.*

གད་ *gá-ta Ssk., ga-tai sde-tsan* a particular kind of Indian hand-writing, besides Nagari and Lantsa *Glr.*

གད་ *gá-da* (**गदा**), **club, mace.**

གཱ་དུར་ *ga-dúr* medicinal herb of an astringent taste.

གཱ་དོར་ *ga-dór Lex.* w.e.: *ṡa-bai ga-dor*; *Sch.* explains: the growth of a new branch on a stag's horn.

གཱ་འདྲས་ *ga-ˌdrás C.* (pronounced **ghandę*) **how?**

གཱ་ན་ *gá-na* = *gaṅ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáṅ-na-ba* the same as a sbst., **the whereabouts** of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na ˌdúg-par*, *gá-na bžúgs-par*) *soṅ* he went where the king was *Dzl.*, frq. — **ga-na-méd** *W.* **absolutely, at all events**, **ga-na-méd kal gos** it must be sent by all means; **ga-na-méd lóg-te taṅ yin** I shall give it back at all events (*B. čis-kyaṅ*).

གཱ་པུར་ *ga-pur* **camphor** *Med.*

གཱ་བྲ་ *ga-bra* n. of a medicine *Med.*

གཱ་ཙམ་ *ga-tsám* **how, how much, how many how long,** interr. and correl.; **as much as,** e.g. as much as you like (you may take) col.

གཱ་བཙོན་ *ga-btsón* an eruption of the skin *W.*

གཱ་ཚོད་ *ga-tsód C.* **how much,** **rin gha-tsǫ́* what is the price?

གཱ་ཞ་, གཱ་གཞད་, གཱ་ཤ་ *gá-ża, gá-ɣża, gá-ṡa* **a jest, joke, laughter,** *gá-ża daṅ rtséd-mo rtse Pth.* they jest and play; also adj.: inclined to jesting, **di-riṅ gá-ṡa mi dug** he is not in a good humour, in good spirits, to-day *W.*

གཱ་ཟུག་ *gá-zug W.* **how,** interr. and correl.

གཱ་གཟི་ *ga-ɣzi W.* **squinting.**

གཱ་རི་, དགའ་རིས་ *ga-ri, dga-ris* = *gá ża W.*; **ga-ri mi rag** I am in low spirits, **dejected.**

གཱ་རུ་ *gá-ru* = *gaṅ-du* 1. **whither,** which way, to which place, whereto. — 2. **where,** interr. and correl.

གཱ་རུ་ཌ་ *ga-ru-ḍa* the Garuda-bird. v. *Kyuṅ.*

གཱ་རེ་ *ga-ré* 1. **where is?** *B.* and col. — 2. *Ld.* a species of Lathyrus.

གཱ་ལ་ *gá-la* for *gáṅ-la*, *čí-la C.*; **ghá-la tén-ne ne' ǰhun** owing to what, or from what cause did the disease arise? **ghá-la ɣęn** to what does this serve, of what use is this? *Sch.*; **whither,** to what place? **ghá-la ˌdó-ghi yim-pa** *Ü*, where are you going to? — *gá-la-ba* = *gá-na-ba*.

གཱ་ལེ་ *gá-le C.* **slowly, softly, gently,** gen. in a good sense, opp. to every thing turbulent: therefore in exchanging compliments on meeting or parting: **ˌo-ná ghá-le ku žu naṅ** (perh. to be spelled *sku bžugs snaṅ*) says the person that has paid a visit, **ˌo-ná ghá-le ɣeb** he that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** Cf. *snaṅ-ba*.

གཱ་ལོག་ *ga-lóg W.* **squinting.**

གཱ་ཤ་ *gá-ṡa* 1. v. *ga-ża*. — 2. **girth** or **rope** slung across breast and shoulder in order to draw or carry anything; also **dog-harness**; also the **bandoleer** or **shoulder-belt**, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-tág*.

གཱ་ཤས་ *ga-ṡás, C.* **gha-ṡę**, **some, part;** **bhú-mo yaṅ gha-ṡę́ čǫ ǰhé'-pa yin** even girls, in part, take to religion (become nuns).

གཱ་ཤེད་ *ga-ṡéd* v. *ṡed*.

གཱ་ཤེལ་ *ga-ṡél* **glass-beads, glass-pearls** *Sch.*

གཱ་སིར་ *ga-sir*, instead of تَعْزِير **punishment** *Ld.*

གཱག་ *gag* 1. **silver** in bars, ingots, small pieces etc., **uncoined** *W.* — 2. **wad, wadding** (for loading muskets) *W.* — 3. *Cs:* = *bya-gág*, *gag-tsé* a water-fowl.

གཱག་པ་ *gág-pa Med.*, a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

གཱང་ *gaṅ* I. interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its sbst. (so at least in good language), and if preceding it, it stands in the genit. case: *ɣyogs gaṅ* which

region or part of the world? *gáṅ-gi dus* which time? in the latter case it may also mean **whose**: *gáṅ-gi lam* whose way? *ɟyi naṅ ɣnyis čós lugs gaṅ bzaṅ* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *ɟyogs gáṅ-nas oṅ, ṅo mi ɕés-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gaṅ yin bu ni gaṅ yin bye-brág ɟyes* decide which is the mother and which the child *Dzl.*; *gaṅ ɕé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gáṅ-na* where? *gaṅ-la* whither? *gáṅ-nas, gáṅ-las* whence? *gáṅ-du* where? whither? *gáṅ-na-ba* = *ga-na-ba* v. above; *gáṅ-pa, yul gáṅ-pa*, col. **gaṅ-yúl-pa***, from what country? — 2. *C.* for *ci* **what?** **ghaṅ zér-ba(m)*** what shall I say? **kyṍ-kyi miṅ-la ghaṅ zér-ghyi yṍ-dham*** what is your name? **ghán-la yoṅ*** what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever,** ὅστις: *gaṅ ɟyir ɬóṅ-ba de ni* she who follows *Dzl.*; *gaṅ gos ˌdód-pa-la gos byuṅ* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gaṅ rnó-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyód-kyi dpá-ba gaṅ yin-pa-la kó-bo mgu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyál-bu gáṅ-du tse ˌɟós-pai ɣnás-su sóṅ-ṅo* they went to the place where the prince had changed life *Dzl.*; *gáṅ-gi lam sṅóṅ-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-čád* or a plural-sign accompanies the partic.: *gaṅ mi ɕés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: **gaṅ táṅ-na ḳyad med*** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gaṅ* is joined with *yin, yod*, or *dug*, so that such sentences in their form are very similar to the relative sentences of occidental languages: but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de ɣnyis-kyi srid gaṅ yód-rnams* the claims to government which both of these maintained *Glr.*: *gáṅ-ɬse — dèi-ɬse* **when — then**; *gaṅ žig* **whoever, if any body** etc. frq.; vulgo in *W.* often pleon. = any or some, **gaṅ žig ɬims-si ɟi-la*** on account of some law-suit, instead of *ɬims žig-gi ɟyir*; *gaṅ la-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yaṅ* being added to *gaṅ* or to the verb: *dṅós-po gaṅ mṫoṅ yaṅ Mil.* whatever he sets his eyes upon; *gaṅ ltár-na yaṅ, gaṅ yin kyaṅ* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gaṅ-yaṅ-rúṅ-ba, gaṅ-rúṅ, gaṅ-èi-yaṅ-rúṅ* whosoever he may be, whatsoever it may be, *quicunque*; *ɣnas gaṅ-yaṅ-rúṅ-ba-na* whereever; *gáṅ-nas gáṅ-du skyes kyaṅ* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**: *žo dar ču sogs gaṅ yaṅ ḳa*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *saṅs-rgyás gáṅ-gis kyaṅ ma bčágs-pa* not yet trodden by any Buddha *Glr.*; *ɟan gaṅ ɬogs gyis* be as useful as ever possible *Mil.*; *gáṅ-dag* all *Glr.* and elsewhere; *dé-dag mi ˌbyuṅ gaṅ yaṅ med* these are to be found everywhere; *gáṅ-la gaṅ-ˌdul* converting each in the manner best suited to him; *gáṅ-gis kyaṅ* = *čis-kyaṅ* by all means; *gáṅ-gis kyaṅ dgós-pa méd-pa* altogether useless *Mil.*; *gaṅ daṅ gaṅ Cs., Sch.* (more frq. *gaṅ daṅ èi*) every thing whatsoever *Glr.*

གང་གཆུང་ *gaṅ-ga-čuṅ* an officinal plant *Med.*

གང་བཱ་ *gaṅ-gā Ssk.* the river **Ganges.**

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གང་བ *gáṅ-ba*, sometimes *gáṅ-po*, also *gaṅ* 1. **full**, *rin-po-čés baṅ-mdzód gáṅ-ba žig* a treasury full of jewels *Dzl.*; *tál-ču kól-mas gáṅ-ba-ste* being filled with boiling lye *Thgy.*; *ser-pyé bre gáṅ-po, ser yžóṅ-pa gaṅ* a measure filled with gold-dust, a basin full of gold; *ˌóbs-kyi náṅ-na sbrul ydúg-pas gáṅ-ṅo* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gáṅ-bar gyúr-to* the progeny increased *Glr.*; *mčód-rten kru gáṅ-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also **heaped** (measure), opp. to **gaṅ-čád** (lit. *bčad*) **smoothed** (measure).

གང་བུ *gáṅ-bu* **pod, shell, husk** (*Sch.* also also flower-bud?) *ˌod-zér-gyi gáṅ-bur ˌdril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *góṅ-por* in a lump, in one mass) *Glr.*; *gaṅ-ló* an empty pod, freed from the kernels *W.*

གང་ཟག *gaṅ-zág* 1. **man**, as an intellectual being, **a person**; *gaṅ-zág yžán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the **I** or **self**, **पुद्गल** *Was.*; *bstan-bčós-la mkʼás-pai gaṅ-žág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *čos pyi-bžól byéd-pai gaṅ-zág Mil.*, men who postpone religion, not troubling themselves about it: *ˌpágs-pai gaṅ-žág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čaṅ-gyi gaṅ-zág* heretical people; *gaṅ-zág pál-pa, ta-mál-pá* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus pyis-kyi gaṅ-zág Glr.*, *ma-ˌóṅs-pai gaṅ-zág skál-ba daṅ ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. **layman**, one that has not taken orders *Dzl.* ২৩০, 5 and elsewhere. — 3. (resp. *žal-zág*) **tobacco-pipe**, not the hukka, but a small sort, similar to ours, gen. made of metal; *gaṅ-mgó* **bowl** of a tobacco-pipe; *gaṅ-mjúg* mouth-piece or **tip** of it *C.*

གངས *gaṅs* 1. **glacier-ice, glacier**; *gáṅs-čaṅ* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gáṅs-čaṅ-las ˌbyúṅ-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáṅs-čaṅ-gyi skad* the Tibetan language; *gáṅs-bžóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (v. Huc Voyage II. 421). — *gaṅs-rgyúd* a chain of snow-mountains. — *gaṅs-čen-mzod-lṅá* 'the five receptacles of the vast glacier-ice', or *gaṅs-čen-rjé-lṅá* 'the five kings of the same', pronounced **ghaṅ-čen-ˌdzo'-ṅá**, or **je-ṅá**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gaṅs-čen-mtsó-rgyál* name of a deity (?) *Glr.* — *gaṅs-tigs Med.* perh. stalactite. — *gaṅs-ri* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. **ice** in general; **gaṅs-soṅ** it has frozen *W.* — 3. **snow** in general, **ghaṅ ˌbab** it snows *Ts.*; **ghaṅ-ma-čár** sleet. — 4. **the sclerotic** of the eye *Sch.*

གད་པ *gád-pa* 1. **a bluff**; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: **conglomerate**; *gad-phug* a cavern in such a bank; *gad-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གད་མོ *gád-mo* **laughing, laughter**, *žig-rtén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *ṅai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos ˌdébs-pa* to laugh at a person *Tar.* 25, 15.

གན *gan B.* and *W.*, *gám C.*, **nearness**, proximity, used only in such connections as *gan-du* **to, towards, up to**, *ṅai gán-du žog* come to me; *rgyál-poi gán-du* he went to the king; *káṅ-pai gán-du soṅ* he went

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towards the house; *rgyál-poi gán-nas ɲin* he came from the king; in col. language also c. accus.: **ɖóg-po gáṅ-du* W.* close by the brook, and c. termin. case, **čur gán-te* W.* hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གན་ཀྱལ་ *gan-kyál*, and *rkyal*, **supine,** lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *ɴgyel-ba* to fall backward; *sgyél-ba* to make one fall on his back; **ghaṇ-kyál lóg-pa** to perform a somerset, to tumble over head and heels *C.*

གན་རྒྱ་ *gan-rgyá C.*, **gam-rgya* W.*, **a written contract, an agreement.**

གན་དར་ *gan-dár Sch.:* a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*

གན་མཛོད་ *gan-mdzód* **store-room, storehouse** *Sch.*

གནྡྷོ་ལ་ *gándho-la* n. of a famous temple in *rdo-rje-ɟdán* (Vajrāsana near Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *ɲi gándho-la náṅ-du lhá-ḳaṅ byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ɟtsug-lag-ḳaṅ;* more correctly perh. = *dri-ɟtsaṅ-ḳaṅ*, i.e. = **गन्धकुट**. Cf. also ghánḍhola.

གཉིར་ *gáṅi-ra Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གབ་སྒྲ་ *gáb-sgra W.* **a belch** (vulgar).

གབ་པ་ *gáb-pa* **to hide,** to conceal one's self *Dzl.* and elsewhere frq.; *gáb-yig*, writing in secret characters, cryptography *W., C.; gáb-sa* a place of concealment, hiding-place.

གབ་སྤྱངས་ *gab-spáṅs Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གབ་ཚོ་, གབ་ཆོ་ *gáb-tse, gáb-tse* a tableau containing numerous mythological and astrological figures, and used for fortune-telling.

གབ་ཚད་, གབ་པའི་ཚད་ *gab-tsád, gáb-pai tsá-ba* a disease *Med.;* acc. to *Schr.* a hectic, consumptive fever.

གམ་ *gam* v. *gan.*

གམ་བུ་ར་ *gám-bu-ra W.* **citron, lemon.**

གའུ་ *gau* 1. **a chest, box** *Pth.;* a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound *W., *gau zér-čе** **to squeak.**

གར་ *gar* I. (*Cs. gár-ma*) **a dance,** *gar byed-pa, W. *gár se-čе**, to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár-mkʻan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr., Siwa; gar-stábs* a dancing gesture or motion. — II. *= gá-ru, gáṅ-du,* **whither, whereto, where;** *gar yaṅ* anywhere, *gár yaṅ skyé-ba* growing everywhere *Wdn.; gar yaṅ mi ɴgró-ba* to go nowhere, to remain where one is *Mil.; Pth.* — **gar-méd* W.* at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

གར་སྣག་ *gar-nág* n. of a medicine *Lt.*

གར་བ་ *gár-ba* **strong,** *gar-čaṅ strong beer.*

གར་བུ་ *gár-bu* **solid,** not hollow *Sch.*

གར་རྡོ་ *gár-mo* **thick,** e.g. soup, = *skʻá-ba; gar-slá Sch.:* thick and thin; thickness.

གར་ཞ་ *gár-ża*, native name of the district called by the Hindoos Lāhul or Lāhōl (acc to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

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fusing Christian knowledge by means of books and tracts.

གར་ལོག *gar-lóg*, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka''. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg*, or *lèaṅ-mo-mgo-lóg*, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-gliṅ*.

གར་ཤ *gar-šá* the muscles of the thumb (?) *Med.*

གལ *gál* 1. **importance**, *gál-du ˚dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-čan Cs.*, more frq. *gal-čé-ba* important, *de mi šin-tu gál-čé-bar yód-do Glr.*, *bslab-bya gal-čé-ba Glr.* important precepts; *gal-čuṅ* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gal-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, **na-la ghal ǰhuṅ** *C.* I have been compelled. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; **gal-ltèm** *W.* id.; *gal ˚dzúg-pa* to set a trap or snare.

གལ་འགག *gál-˚gág Med.?*

གལ་ད *gál-ta W.* **crow-bar, handspike.**

གལ་ཏེ *gál-te* I. sbst., *gál-te mčáṅ-kuṅ bèug Pth.?* — II. conj. **if, in case**, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . ˚óṅ-na* if . . comes (ἐάν . . . ἔλθῃ); also followed by *yaṅ* (*kyaṅ*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek ἄν (not 'if', *Cs.*) I found only in a few passages of the Kye-lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-srid W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however.**

གལ་མདོད *gál-mdo* n. of a disease *Med.*

གལ་བ *gál-ba* **to force, to press** something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གལ་རོ *gal-ró W.* **refuse, rubbish.**

གས *gas* v. *˚gás-pa*.

གི *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *ṅ*; for the signification v. *kyi*.

གི་གུ *gi-gu* the vowel sign ◌ི, **i.**

གི་གུ་ཤེལ, གི་གུ་ཤ *gi-gu-šél*, *gi-gu-šá Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་ཝཱཉ *gi-wáṅ*, *Glr.*, *gi-bám Lt.*, also *giu*, or *giu-wáṅ*, *Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-wáṅ* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ལིང *gi-líṅ* a strong-bodied, durable horse *Sch.*

གི་ལིན *gi-lin Wts.* a fabulous animal.

གིང *giṅ Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན *gin* affix, v. *kyin*.

གིར་མོ *gir-mo Ld.* the Indian **rupee**, = 5 *jau*.

གིས *gis* instead of *kyis* after *g* and *ṅ*, v. *kyis*.

གུ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *ynás-sa gu-dóg*, *líṅ-pa gu-dóg*, *lam gu-dóg* a nar-

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row place, valley, road; *gu-yáṅs* (*-pa*) spacious, roomy, wide, *gu yáṅs-pa ˚dug* there is much room here.

གུ་གུ་ཤ *gú-gu-ša Ts.* **plate, flat dish.**

གུ་གུལ *gú-gul* (**གུ་ཀྱུལ**) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ *gú-ge* n. of a province in the south-western part of Tibet.

གུ་ཏི *gú-ti W.* **deaf** (?).

གུ་རུ *gú-ru Ssk.*, spiritual teacher, father-confessor.

གུ་རུག *gu-rug Ld.* **colt** or **foal** of an ass.

གུ་ལཱན *gu-lán* n. of a deity, resorted to by mothers for being blessed with children; acc. to *Sch.: Siwa.*

གུ་ལེ *gú-le W.* for *gá-le* q.v.; *gú-le-la* id., **slowly, softly, gently,** without noise, ***go gú-le-la čug*** shut the door gently! *gu-yár Sch.* apparently the same.

གུ་སུ *gú-su Wdk.* **garment, dress** (?).

གུག་གེ་བ *gúg-ge-ba* **bent,** bent downwards (?), of leaves *Wdn.; gúg-pa* id.

གུག་པ *gúg-pa W.* to rub or scratch gently, **to tickle.**

གུཾ *guṅ* I. *Sch.:* 'the broad-headed tiger of Central Asia, Charachula' (*Mongol.*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dguṅ* (*Cs. gjuṅ-ma*) 1. **the middle,** *gúṅ-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gúṅ* (*-nas*) *ton* taken out of the middle of the upper part *Mil.; gúṅ-du byéd-pa Thgy.* prob. to divide through the middle, to dissect (anatomically); *gúṅ sgrig-pa Sch.* 'to unite'; with respect to time: *dbyár-gyi gúṅ-la W.* in the middle of summer; *nyin-gúṅ*, and *mtsán-gúṅ* mid-day, mid-night *Cs.*; *guṅ-gnyis*, the two middle times, mid-day and mid-night; *nám-gyi guṅ-tún-la* at the hour of midnight. — 2. **mid-day,** *guṅ ˚báb-pa* to take a noon-rest on a journey; *guṅ-tsigs* dinner *Schr.*; *guṅ sáṅs-la ˚gró-ba* (*W. *čá-če**) to take a walk about the middle of the day, at noon; perh. also generally: to take a walk; *guṅ-lón Sch.:* 'at noon', more prob.: afternoon. — 3. **mid-night,** *gúṅ-la* at midnight *Glr.; dguṅ-gčig* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguṅ.*

གུཾ་སྟག *guṅ-stág* prob. = *stag Ld.-Glr. Schl.* fol. 13, 6.

གུཾ་ཐང *guṅ-tháṅ* n. of a monastery in *Máṅ-yul Mil.*

གུཾ་མོ *gúṅ-mo* **the middle finger; *guṅ-dzúg*** *C.* id.

གུཾ་དམར་ལ་ཕུག *guṅ-dmár-la-phug C.* **carrot.**

གུཾ་ལ་ཕུག *guṅ-la-phug C.* **radish.**

གུད *gud* 1. **slope, declivity** *Cs.* — 2. **separation, solitude, seclusion** *Sch.; gúd-du ˚bór-ba* to place obliquely *Cs.; gúd-du gšégs-pa Dzl.* 22*v*, 18 to separate, to disperse (?) *Sch.* — 3. *C.:* **loss, damage** = *gun, god.* — 4. *Ld.:* **heavy** or **thick of hearing, *gud-nág*** quite deaf, deaf as a post. — 5. *gúd-du ǰúg pa* v. *˚gúd-pa.*

གུད་པ *gúd-pa* v. *˚gúd-pa.*

གུན *gun* (*Cs. gún-pa*) **loss, damage, *ňá-la gun ǰog*** *W.* I have suffered a loss (prop. damage has come over me).

གུན་པོ *gún-po Lh.* **expensive, dear.**

གུན་དམ *guṅ-dúm* a bottle-shaped or cylindrical **basket** to put fruit in, *Ld.* (perh. akin to *rkón-pa*).

གུམ་པ *gúm-pa* v. *˚gúm-pa.*

གུར *gur*, resp. *bžugs-gúr, yzim-gúr Cs.*, also *dbu-gúr C.*, **tent,** *gos-gúr Cs.* a tent of silk, *ǰyiṅ-gúr* of felt, *sbra* and *re-gúr* of coarse yak's hair felt, *ras-gúr* of cotton cloth; *rgyal-gúr Cs.* 'a king's pavilion', *dmag-gúr* a military tent. — *gur-mčóg* a magnificent tent, or *gur-rgyál.* is used by Chr. Prot. for the tabernacle. — *gur-tág* the tent-ropes, ***gur-bér*** *W.*, or *gur-šiṅ Cs.* the tent-poles. — *gur-tóg Cs.:* 'the upper covering or outer fly of a tent'. — *gur-ǰžól Cs.:* 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

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ˌgram lattice in the side of it, and *gur-lčám* stakes supporting the roof *Sch.*, — peculiar expressions relating to the felt-tents of the Mongol nomads.

གུར་ཁུམ་, གུར་གུམ་ *gur-kúm, gur-gúm* 1. **saffron,** Crocus *Glr., Lt.* — 2. **marigold.** Calendula, and similar yellow flowers *C.*

གུར་གུར་ *gur-gúr Ld.* a small **churn** used for preparing tea.

གུར་ལྤགས་ *gur-lpágs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gúl Bal.* **slowly,** for *gú-le.*

གུལ་ནག་ *gul-nág Lt.* n. of a medicine.

གུས་པ་ *gús-pa* sbst. **respect, reverence, devotion;** also adj. **respectful, devout;** *dge-ˌdún-la gús-pas ǰyag ˌtsál-lo* the priesthood I respect with devotion; *ma-gús-pa* unbelieving, undevout *Thgy.*; **gus-žáb čó-če** *W.* to show a respectful willingness to serve; **humble,** *gús-par ˌgyúr-ba Cs.:* 'to humble one's self'; in modern letters = *ǰran,* your most humble servant.

གུས་པོ་ *gús-po C., W.,* **expensive, costly, dear.**

གེ་ *ge* num. for 93.

གེ་ཤ་ *ge-šá* a kerchief for the head hanging down behind.

གེ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = केसर; it is said to grow in Nepal, and to be called also *pád-ma ge-sár.* — 2. *Sch.:* **pistil,** but, like *ze-ˌbrú,* it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-čan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi rgyál-po Glr.* and elsewh.; *ge-sár-gyi sgruń* the fabulous history of the same.

གེགས་ *gegs* **hindrance, impediment, obstacle,** *gégs-med-par* without hindrance, unimpeded, *te-tsóm dań gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing impediments or mischief *Zam.*; *čos-mdzád yóńs-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sańs-rgyás mi ťób-pai gegs bži* four obstacles to attaining the Buddhaship *Thgy.*; also without a negation: *ťób-pai grogs ˌgró-am gégs-su ˌgro* will you help me or hinder me in obtaining . . . ? *Mil.*; *ˌgrúb-pai gegs* impediment to perfection.

གེལ་པ་ *gél-pa* **branch** of a tree, *šiń-gel-pa.*

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgú-bču,* in the abbreviated numbers *go-ǰčig* etc., 91—99. — 3. for *gó-ča.* — 4. for *gó-bo.*

གོ་ *gó* 1. **place, room, space** (prob. = *gu*): in this sense it is used in *go-mťsams-méd-par* without intermediate spaces, continuous; *ˌbru sna ťsogs go-mťsams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mťsams-méd-par gáń-ba* closely filled *Tar.* 13; prob. also in *go-čod:* 'the space is cut off, or filled i e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho čo' soń** or **)huń** *C.*, **go čód-kan yod** *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyál-bai gó mi čod* by this the victory has not yet been fully decided *Mil.*; *ťos bsam sgom ǰsúm-gyi go čod* (by only once looking at the Ommanipadmehūm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *Kyéd-la go mi čód-pai čos* a doctrine not satisfactory to you *Mil.*; *bu ťsab ňa spyugs či ǰyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank,** condition of life, so in many of the following compounds, the word being seldom used alone: *ǰai gór* in the place, office, dignity of his father *Dzl.*; *gó-nas* according to, in proportion to *Glr.*; *go rgás-na* when rank and

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dignity are grown old and gone, when the position in life has been lost *Glr.*: hence *go-rgás* may be applied to an old maid (*Schr.*); *ráṅ-gi go ˌdug* that is my place, my business, like *ča*; also **place, space, spot** in a still more general sense: *'á-mai gó-na* at the place of my mother, with my mother *Glr.*; *raṅ-ˌtág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar jyé-nas ˌoṅs*, we came parting the space between the clouds *Mil.*; *sprín dkar ldíṅ-gi go-čóg Mil.!* — 3. **armour**, gen. *gó-čá*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-ǩáṅ* **arsenal** *Schr.* — *go-ǩráb* coat of mail with helmet, **armour.** — *go-grál* **rank, dignity** *Cs.* — *go-grás* id. *Cs.* — *go-rgás* v. *go* 2. — *gó-ča* 1. **armour**; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-ǰigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srúṅ-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-ˌdún* = *sna-ˌdún*, of different sorts, **various** *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse,** *dé-las go-ldóg* the contrary of it *Med.*: **go ǰug go-lóg-la** *W.* head fore-most; **go-lóg čó-če** *W.* to go to work in the wrong way, **go-lóg ḍi-če** to write wrong. — *go-ǰáṅ(s)* 1. **degree, rank, dignity,** *blón-poi go-ǰáṅ-la bkód-par ˌgyúr-ba Pth.* to be installed into the dignity of a minister; *go-ǰáṅ spár-ba Lex.* to raise the dignity. 2. **model, pattern,** standard of perfection (?) *Cs.* — *go-mtsáms* v. *go* no. 1. — *go-mtsón* harness and weapons. — *go-rim* 1. **order** of rank *Glr.* — 2. **succession,** successive order, turn.

གོ་ཁ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. **to understand, comprehend,** *W.* **há-go-če**; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; **gho-dé-wa yoṅ** *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-žiṅ rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine,** *par* that. *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension,** *gó-ba bláṅ-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai mǰál-ba Lex.*: *'mǰál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large **eagle** or **vulture,** *C., W.* and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brún* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yú Med.*, n. of a flower *Cs.*

གོ་རྒ་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lóṅ* a waiting-servant, **page** *Cs.*

གོ་ལ་ *gó-la Ssk.* **ball, bullet.**

གོ་ལོག་ *go-lóg* v. *go-ldóg* sub *go* Comp.

གོ་ཤེན་ *go-šén* v. *go-čén.*

གོ་སྐ་ *go-ská* **rank, dignity,** **go-ská čén-po, tón-po** *W.* high in rank.

གོ་ད་མ་, གཱུ་ད་མ་, གོ་ཏ་མ་ *Gó-ta-ma, Gau-ta-ma, Gou-ta-ma,* **the Gotamide,** the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

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sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f.); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག་ *gog* W. for *góṅ-po* **a lump.**

གོག་ཐལ་ *gog-tál* **ashes,** **gog-tál yúm-ce, yóg-ce, tiṅ-ce** W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. **to crawl** (of little children). — 2. **to crumble off, to scale off** (of the plaster of a wall, of scurf etc.).

གོག་པོ་ *góg-po* **dilapidated, ruinous,** *kháṅ(-pa) góg(-po)* a house in ruins; *mkhar-góg* a dilapidated castle; of clothes: out of repair, ragged; *žiṅ-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg Cs.:* 'the sound of a somewhat broken vessel'.

གོང་ *goṅ* 1. **price, value,** also *goṅ-thán Glr.*, frq.; *goṅ dpyád-pa* (often also *bcád-pa,* inconsistent with etymology) to apprize, to fix a price; *goṅ brgyáb-pa C.* (*goṅ ˌgríg-pa Schr., Sch.*) id. — 2. **the above,** in space as well as in time, (in *Khams* e. g. it is used as a sbst., signifying: elevated, alpine pasture-grounds): **the above said, the former,** referring to a preceding part or passage of a book, *goṅ daṅ mtun, goṅ daṅ ˌdrá-bar, goṅ-bžin, goṅ-mtsúṅs* as above (mentioned): *prín goṅ ˌog ˌdzól-ba* to confuse a message, to make a medley of it *Glr.*: *góṅ-du, góṅ-na, góṅ-nas, góṅ-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo góṅ-du* over the door; *yáb-'kyi góṅ-du ˌdas,* he died before his father *Glr.*; *déi góṅ-du* before this time *Glr.*: *ma tsogs góṅ-du* before they are assembled: *góṅ-gi* the former, the above mentioned; *góṅ-gi dé-rnams* those preceding; *góṅ-du bšád-pa ltar* as

གོང་ནས་བཤད་པ་ Ud. vin. 72 fol. 102

གོང་ཁ་ *góṅ-pa*

སྔགས་ཀྱི་གོང་ཁ་ = སྔགས་ཀྱི་ཀར་ཆ Ud. vin. 71 fol. 102

has been said, explained above; *góṅ-du smós-pa* the above mentioned; *góṅ-gi . . . žes smós-pa* the above statement that . . .; *sṅa goṅ bód-kyi rgyál-po* the former (ancient) Tibetan kings; *goṅ* and *ˌog* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-góṅ* and *ba-ˌóg* Volume XV Section 1 and 2; the face and the back of a leaf: *bži-góṅ* folio 4, a. — *goṅ-sku-ɣžógs,* a title, like our: his highness, excellence, eminence *Sch.* v. *sku.*

གོང་ཡོ་, གོང་བུ་ *góṅ-po, góṅ-bu,* W. **gog**, **lump, mass, heap, clot,** *šá-goṅ-po* a lump of flesh *Dzl.*; *krag-góṅ* a clot of blood *Glr.*; **bol-góṅ* C.*, **sa-góg* W.*, clod, glebe; **ka-góg* W.* snow-ball.

གོང་བ་ *góṅ-ba, W. *góṅ-ṅa*, góṅ-kyi góṅ-ba,* **collar,** *goṅ-ba-nas ˌdzín-pa* to seize by the collar. high collard gown E.

གོང་མ་ *góṅ-ma* a higher one, **a superior; the former,** the first named, *góṅ-ma bžin-du* like the former; *rgyál-ba góṅ-ma* the most high, the divine Buddha *Mil.*: *góṅ-ma če, góṅ-ma čén-po* the most high, applied to worldly sovereigns, as: *rgya-nág góṅ-ma* the emperor of China *C.*; *góṅ-ma-rnams Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included. [illegible] Emperor of China

གོང་སོ་ *góṅ-mo* **ptarmigan, white grouse,** *lhá-bya góṅ-mo B.* and *C.*, **ri-bya góṅ-mo* W.*, *goṅ-srég* id. (?); *goṅ-yag Sch.*: wood-grouse, cock of the wood, Tetrao urogallus. [illegible] Mil 27a

གོང་ཞུ་ *goṅ-žú C.* **paper lantern.**

གོད་ *god, W. *gód-ka* Dzl. gód-pa, Cs. gód-ma* 1. **loss, damage,** *god ˌgyúr-ba Thgy., *ghoˀ-la ˌdó-wa* C., *god-la čá-ce* W.*, to suffer loss, e.g. *nór-la* or *nor,* a loss of money and property; *gód-pa* vb. id., **nor gód-da* W.* have you had a loss? 2. *C.* **punishment.**

གོན་ *gon* the common **gourd, pumpkin** *W.*

གོན་པ་ *gón-pa* I. vb. **to put on** (clothes, shoes), *mgó-la ža gón-pa* to put on a cap.

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— II. sbst. **coat, clothing** *Sch.*; **gón-če* Lh., Ld.*, **gón-ma* Bal.* id.

གོབ་ནོན *gob-nón* (spelling uncertain), **gob-nón čó-če, tán-če, gyáb-če* W.* **to tease, vex, irritate.**

གོམ་པ *góm-pa* 1. **a pace, step,** *góm-pa ˌbór-ba* to make a step, to pace; *góm-pa bdun ˌbór-ba Glr.* 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa ˌdór-ba* prob. = *ˌbór-ba; góm-pa ˌdébs-pa* and *skyél-ba Lt.!?* — *góm-paí stabs* the (peculiar) manner of stepping *Zam.*; **prú-gu-la gom-táň láb-če* W.* to teach a little child to walk; **gom čág-če** to stride solemnly along; **gom-ǰór** col. a veranda (?). — 2. **the 'pas'** in dancing.

གོམས་པ *góms-pa* **accustomed, wonted, wont** c. dat.; *klóg-pa-la góms-šiň* practising (the art of) reading *Dzl.*; *góms-par byéd-pa*, and *ˌgyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mí daň góm-te* W.* accustomed to man, tame, domesticated: **ghom-kyę* C.* a habit, custom.

གོར་མ *gór-ma Cs.*: a general name for stone; *Sch.*: stones, rubble, bowlder-stones.

གོར་མ་ཆག *gor-ma-čág*, eleg. *gor-ma-bkúm*, **certain, sure, indubitable,** *de ˌbyúň-ba gor-ma-čág-go* his coming is quite sure *Wdň.*; *dé yin gor-ma-čág-go* that it is this, is quite certain *Stg.* frq ; *gor-ma-čág-par* adv. certainly.

གོར་མོ *gór-mo* 1. **round, circular** *Sch.*; *gor-gór Med.* id. — 2. *W.* **a rupee.**

གོར་ཤི་ཤ *gór-ši-ša* v. *tsán-da-na.*

གོལ་བ *gól-ba* v. *ˌgól-ba.*

གོས *gos* 1. resp. *ná-bza*, **garment, dress.** — 2. in some compounds **silk.** — *rgyán-gós* fine clothes *Glr.*; *rgyún-gos C., W.*, an every day coat; *čos-gos* clerical garb or garments *Schl.* 170, *Burn.* I. 306, *Köpp.* I. 339, II. 266; *mtáň-gos* a sort of petticoat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyun-gos C., W.* — *gos gón-pa, gyón-pa* to put on, *ˌbúd-pa* to take off, *brǰe-ba* to change clothes; *brtségs-pa Sch.*: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

Comp. *gos-skúd* **silk-thread.** — *gos-sgáb* **skirt** or **flap** of a coat. — *gos-sgám* box, chest, or press for clothes, **wardrobe.** — *gos-čén*, col. *go-šén*, silk fabrics, **silks.** — *gos-rnyíň* an old coat or dress. — *gos-ťúň* **trowsers** *Glr., C.* — *gos-mťá* = *gos-sgab.* — *gos-nág* a black garment, a female dress. — *gos-bzáň* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced **goi-lág, go-lág** in *C.* **gho-lág**) **dress, clothes,** body-linen; **gos-lág ťú-če* W.* to wash linen.

གོས་པ *gós-pa* pf. of *bgó-ba.*

བྒྱ *gya* num. instead of *brgyád-čU*, in the abbreviated numbers *gya-ǰčig* etc. 81—89.

བྒྱ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyú* (*Cs.*: crookedness?) **intrigues,** secret machinations *C., W.*; *ynód-sems daň bslú-bai gya-gyú sogs* malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *sems*; *gya-gyú byéd-pa* to intrigue, to plot. — *gya-ma-gyú* 1. of rivers etc.: **quiet, calm,** gently flowing along *Mil.* 2. of a man: **cautious, close, reserved,** so that one does not know what to think of him, ni f. — *gya-nyés Mil.* was explained: **marvelous, inexplicable,** of men, occurrences etc. — *gya-nóm-pa* Cs.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm*, *gya-tsóm* haste, hurry, rashness *Cs.*

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གྱ་བ་ *gyá-ba* **deformed, disfigured,** having lost his or her former beauty *Cs.*

གྱག་པ་ *gyág-pa* diminished *Cs.*; v. ˚*gyág-pa.*

གྱང་, གྱེང་ *gyaṅ, gyéṅ* **pisé,** earth or clay stamped into moulds, and frequently used as building-material in *Sp., Ld.*, and other parts of Tibet; *gyaṅ-sgróm* pisé-mould; *gyaṅ-skór* pisé-wall round an estate or village *Glr.*; *gyaṅ-ra* cattle-yard constructed of pisé; *gyaṅ-tse* terrace wall of pisé *Ld.*; *gyaṅ-rim* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyaṅ-ris* fresco or wall-painting.

གྱད་ *gyad*, also *gyád-pa, Ssk.* मल्ल 1. **a champion,** a man of great physical strength, **an athlete,** frq.; *da-dúṅ gyád-gyi tsal ˚gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྱན་རྒྱུ་ *gyan-rgyu Med., gyan-rgyui bu-ga, gyan-rgyui mtu?*

གྱམ་ *gyam* **a shelter, a grotto** large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *ɟoṅ-gyám* (for *ɟa-boṅ-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྱར་གྱོད་ *gyar-gyód* prob. = *gyod-ka, god-pa* loss, damage.

གྱི་ *gyi* for *gyi*, after *n, m, r, l*; v. *kyi.*

གྱི་ན་(བ་) *gyi-na(-ba)* 1. **bad, coarse, mean, poor, miserable,** of food, clothes etc.; *gyi-na ˚tsó-ba* a miserable, starving life *Pth.* — 2. **unsteady, fickle** *Schr.*

གྱི་ལིང་ *gyi-liṅ Glr.* n. of an excellent breed of horses.

གྱིག་ *gyig* **caoutchouc, India rubber,** *gyig-śiṅ, gyig-sdóṅ* caoutchouc-tree *Sik.*

གྱིང་ *gyiṅ* n. of a deity *Pth.*, perh. = *kiṅ-káṅ.*

གྱིང་རོ་ *gyiṅ-mo W.* gently **sloping,** gradually descending or subsiding.

གྱིད་ *gyin* v. *kyin.*

གྱིམ་བག་ *gyim-bág* **amalgam;** *gyim-bág-gis ˚byúg-pa* to gild in the fire *Schr.*

གྱིས་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgyid-pa.*

གྱུ་ *gyu Cs.* = *gya-gyú*; cf. also *sgyu.* — ཀྱུ་བ་ *gyú-ba* v ˚*gyú-ba.*

གྱུར་རོ་ *gyúṅ-ro* v. *gyóṅ-ro; gyur* v. ˚*gyúr-ba.*

གྱེ་གུ་ *gyé-gu* **crookedness, curve; hunch, hump,** crookback, crooked; *gyé-gu-čan* of a camel, *gyé-gur ˚dúg-pa* being crooked, of trees, opp. to *draṅ-po, Stg.*

གྱེ་གོང་ *gye-góṅ* n. of a Bonpo idol (?) *Mil.*

གྱེང་ *gyéṅ* v. *gyaṅ.*

གྱེད་པ་ *gyéd-pa* v. ˚*gyéd-pa.*

གྱེན་ *gyen* (opp. to *ṭur*) **up, upward, up-hill,** mostly followed by *du* or *la, gyén-du ˚dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lús-pa* to keep above (water) *Glr.* **gyen-la ɖáṅ-po** *W.* **perpendicular, vertical;** *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pú-rig gyen-čád* Upper Purig, *Ld.-Glr. Schl.* 26, b. also sbst.: *gyen ɾzár-po* a steep ascent *C.*

གྱེར་ *gyer* v. *dgyér-ba.*

གྱེས་ *gyes* v. ˚*gyé-ba.*

གྱོ་མོ་ *gyó-mo* 1. **gravel, grit** *Dzl., Stg.* — 2. **potsherd** *Cs.*; *gyo-dúm* id. — 3. **tile, brick** *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyói rdza Med.? gyo-rtsi Wdn.?*

གྱོག་པ་ *gyóg-pa* **curved, crooked** *Cs.*; *gyóg-po* **left-handed, awkward** *Sch.*

གྱོགས་ *gyogs C.* pronounced **ghyog, ghyo**, for *sgyogs* **cannon,** large gun.

གྱོང་ *gyóṅ* **want, need, indigence,** *lto-gós-kyi gyóṅ tég-pa* to be able to endure want of food and clothes *Mil.*; ˚*Kur-ba* to be

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reduced to want. — *gyón-po* (cf. *kyoń-po*) **hard, harsh, rough, rude, impolite,** (*srab-*) *ka-gyón-po* hard-mouthed; *gyoń-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *ka-gyoń-čé* very rude, impudent *Mil.*

གྱོད་ *gyod* v. ˚*gyód-pa*.

གྱོད་པ་ *gyód-ka* **loss; quarrel, law-suit** *Sch.*

གྱོན་པ་ *gyón-pa* **to put on, to wear** = *gón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

གྱོས་པོ་ *gyós-po* **father-in-law**, *gyós-mo* mother-in-law, *gyos-sgyúg* parents-in-law *Dzl.*, *Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba*.)

ག་ *grva* 1. **angle, corner** *Dzl.* ꟻ꟰, 13; **lap, lappet, extremity,** *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. **school,** *klóg-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *snágs-grva* a school for mystical theology *Cs.*; ˚*dúl-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yíg-grva* a writing-school *Cs.* — 3. **a cell** *Cs.* (?) — 4. sometimes for *grvá-pa*.

Comp. *grvá-kaṅ* **school-house, school-room;** **láb-ḍa-kaṅ** *W.* id. — *grvá-pa* **scholar, disciple,** generally; **monk,** the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* **school-master** *Cs.* — *grva-ǰrúg* **school-boy.** — *grvá-tsáṅ* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — **ḍa-sáy** **cell** *C., W.* — *grva-sa* **monastery,** *grva-sa čén-po* a great monastery; a school attached to such a one; *mtsan-nyid-kyi grvá-sa žig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་དི་ *grá-ti* **plate, dish** *Ld.*

གྲ་བ་ *grá-ba* 1. sbst., also *gra-ǰád* **'a muzzle'** *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. **a beard** of corn, **awn,** ˚*bru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to ˚*bru gáṅ-bu-čan* leguminous plants) *S.g.*; **the bones** of fish v. *nya*. — *Zam.:* a tree or shrub, prob. the Tibetan **furze,** Caragana versicolor. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲགས་པ་ *grág-pa* I. sbst. 1. **noise, rumour, talk,** *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = ˚*grág-pa*, *miṅ yaṅ mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲགས་པ་ *grágs-pa* I. vb. 1. **to bind** *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also ˚*grágs-pa*, ˚*grógs-pa* q.v. — 2. pf. of ˚*grág-pa*. — II. sbst. 1. **fame, reputation,** character by report, *grágs-pa ṅán-pa* ill name, bad repute *Pth.*; **rumour, report,** *deï grágs-pa čén-po byuṅ* the report of it spread, was circulated; in most cases it signifies **good name, renown,** *snyán-pa daṅ grágs-pas sai steṅ tams-čád kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snyan-grágs* id. (*Cs.:* good tidings); *grágs-pa-čan, snyán-grags-čan* illustrious, renowned; *rgyáṅ-nas grágs-pa če-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); **fame, glory,** *rnyéd-pa daṅ grágs-pa-la čágs-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-čén-po* is also the name of a goddess = *dpal-lhá-mo*. — *grags* = *grágs-pa: grágs-˚dod-čan* desirous of glory *Mil.*; *grágs-čan* *W.* (pronounced **ráy-čáṅ**) **famous, renowned; beautiful, splendid, glorious; proud, haughty** (in this case perh. for *drégs-pa-čan*). — *grágs-˚dzin-ma*, *Ssk.* **यशोधर, यशोवति,** the second wife of Buddha, acc. to others the second name of his first wife. — 2. **cry, outcry, clamour** (perh. better

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written *grág-pa*), *dga-grágs ˌir-ba* to raise shouts of joy.

གྲང་བ *grán-ba*, *W.* **ḍán-mo**, I. adj. **cold, cool**, *grán-bai ynas* a cool place; **dán-mo rag** *W.*, **ḍhán-ghi ˌdúg** *C.* I am cold.

II. sbst. **coldness, cold**, *grán-ba ni dró-bar gyur* the cold changed into warmth *Dzl.*: **mén-ťog ḍán-mo ỳog** *W.* the cold has struck, killed, the flowers. — *gran-nád* the cold fit of the ague, **ḍhan-ťi** (lit. *mkris*) *C.* id. — **dan-ńád** *W.* synon. with *grúm-bu*, **gout, rheumatism, arthritic pain**; *gran-dro* **cold and warmth**, *gran-dro-méd-pai ras-kyán ˌdi* this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, **temperature.** — *gran-ṣúm Lt.*, *gran-ṣúm byéd-pa* to shiver with cold *Schr.*

III. vb., also *grans-pa* 1. **to get** or **grow cold**, *gráns-su bcúg-pa Lex.* to let grow cold; *gran ˌgró-bar ˌdug* it will grow cold *Mil.*; *gran mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider**, v. *bgrán-ba*; also *Zam.*: *ces grán-naan* though such may be supposed; *Cs.* and *Schr.* have also *gran* **perhaps**, *yin gran* perhaps it may be so.

གྲངས *grans*, col. also **ḍan-ka**, *Ssk.* संख्य **number**, frq., *lan grans-dú-mar* a number of times *Mil.*; *grans-méd-pa*, eleg. *grans-ma-mčís-pa* innumerable; *gráns-čan* numerous (?) *Cs.*; *gráns-čan-pa* the atheistic Sankhya sect of the Brahmans (Ban. p. 66); **dá-ḍán žág-ḍan gyáb-če** *W.* to date (lit. to write down the number of month and day); *grans ˌdébs-pa* or *rtsi-ba* to count *Cs.* — *grans-brdá* (*Cs.* Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲངས་པ *gráns-pa* to grow cold, v. *grán-ba* III.

གྲབ་རྒྱག *gráb-rgyág* pride, boasting *Sch.*

གྲབས *grabs* 1. **preparation, arrangements, measures; a contrivance**, *grabs byéd-pa* to make preparations for, to be on the point of, frq., ˌ*gró-bai grabs byéd-pa*, to make preparations for departing, *ỳsód-grábs yód-pai ťsé-na* just as preparations were made for slaughtering them *Mil.*; **ko kyug ḍhab ỳhe** *C.* he is getting sick, is going to vomit; *ťáb-grabs*, ˌ*dzin-grabs* the making one's self ready for combat. — 2. col. also for *gros*, **deliberation,** **ne čir dhab ỳhe dug** *C.* they are deliberating about me; **nan-nán-ni ḍabs ťún-ne** *W.* on mutual agreement.

གྲམ་པ *grám-pa* 1. **swamp, marsh, fen** *Lex.* — 2. ˌ*grém-pa Mng.*

གྲལ *gral*, *Ssk.* पङ्क्ति 1. **row, series, class**, esp. a row of persons, *gral(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grál-gyi ťóg-ma, ltag, gon*, more frq. *gral-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *ťá-ma, ˌog* or *gral-mỳúg(-ỳžug)* the lower end; *gral mgó-ma* the first, the head person *Mil.*; *ỳyas-grál* the right-hand end, *ỳyon-grál* the left-hand end; *gral-rim C.* **claim, title,** *rgan-ỳžon-gral-rim* the right of seniority; *grál-pa* a beer-house customer; *gral-ỳtám* tap-house talk *Mil.*; *dban-grál* the row of supplicants for a benediction; *mčed-grógs dan dban-grál mťun dús-su Mil.* if you sit with your fellow-believers in one row, on one mat; **če-ḍál-la čud son** *W.* he has entered into the row, the class, of adults. — 2. **bench.** — 3. **proportionality** (?), **žen-rin ḍal-méd dan** *W.* with his disproportioned length and breadth, his unwieldiness. — 4. **mi žig-la ḍal žig ḍig-če** *W.* (lit. *sgrig-pa*) *W.* to play **a trick** to a person.

གྲལ་མ *grál-ma* a small beam, **rafter**, *Cs.*; *grál-bu, gral-ỳyám S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲས *gras* **class, order, series; rank, dignity; tribe** *Cs.*

གྲས་པ *grás-pa* 1. for *drás-pa.* — 2. **to bind**, v. *grágs-pa.*

གྲི *gri* (so pronounced in *Pur.*) 1. **knife**, *gris ỳčód-pa*, **ḍi dan čád-če** *W.*, to cut with a knife, but also *grir rňám-pa, ỳsód-pa,* ˌ*gúm-pa Ma:* to kill with a knife;

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gri-só, gri-dùó, gri-Ká the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-gúg Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *gri-sà* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.: dar-mai gri?*

གྲི་མག *gri-mág* v. *grib-ma.*

གྲིན་པ *grin-pa Mil.*, prob. = *sgrin-po* **skilful, clever.**

གྲིབ *grib* 1. **shade**, *grib-kyi ɟu Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-ɟyogs* the side not exposed to the sun, north side, col., *grib-lhágs* the coolness of the shade, the cool shade *Sch.*; *grib-ma *ḍi-mág* W.* **shadow** (cast by an object); *dei grib-ma gáṅ-la ɟóg-pa* on whom his shadow falls; *grib-tsád* a dial *Cs.* — 2. **spot, filth, defilement, contamination**, mostly in a religious sense: *grib yoṅ* pollution arises; *ro-grib* defilement by a corpse; *grib-sél* name of a Buddha; *grib-(kyis) nón-gyi ydon* a demon that defiles and poisons the food, a harpy; **kó-la ḍib ɟog soṅ* W. C.* he is crack-brained, not in his right mind; **ḍib-càn** stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ *grim-pa* **to hasten, to hurry** *Sch.*

གྲིམ་ཙེ *grim-tse Sik.* a pair of **scissors.**

གྲིམས *grims Med.?* (*Lex.* **चतुरस्र** quadrangular, regular, harmonious) Schr.: intelligent, clever.

གྲིལ *gríl* (cf. *ˌgríl-ba*) **a roll**, *ɔòg-gríl* rolled paper, a paper-roll; *gos-ˈgríl* a garment folded up *Cs.*; *gríl-Ka byéd-pa* to make up a parcel *Sch.*

གྲུ *gru* 1. **boat, ferry, ship, vessel**, also a hide blown up with air, used for crossing rivers = **ko-ḍhú* C.*; *gru-ɔán* id.; *gru-ɔán-pa* ferry-man; *grú-la ɔón-pa* to go on a ferry. **Comp.** *grú-Ka, gru-ɔán-Ka, grú-btaṅ-sa C.* starting- or landing-place of a ferry. — *gru-glá, gru-btsás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *gru-bo*, gen. *gru-ɣzíns*, ship. — *gru-ˌdzin* (**पोतल**) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shakya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grú-ma*) **angle, corner**, convex or concave, also **edge, border, brim**; *gru-ɣsum, gru-bżi* etc. triangle, quadrangle; *gru-ɣsúm-pa* triangular; *dkyil-ˌkor gru-bżi-pa żig ˌbri-ba* to draw a quadrangular figure, a square; *ˌdomgáṅ gru-bżi*, a surface six feet square; *dbyibs gru-bżir yod S.g.*; **ḍu-nar-càn* W.* rhomboidal; *gru-yon, Cs. gru-gyél*, oblique angled; *gru-dráṅ* right-angled *Cs.*; *gru-Kún* v. *mtogon.* — *yúl-gru* **place, village, town, country.** — 3. **lustre**, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གྲུ་གུ *grú-gu* 1. **clew, hank.** — 2. n. of a country.

གྲུ་ཆར *gru-čár* 'a fine, fertile rain' *Sch.*

གྲུ་མོ, གྲེ་མོ *grú-mo, gré-mo* **elbow**, *grú-mor Ka-tvám-ka bzuṅ-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi ɟul-rdég żig byás-nas* pushing him with his elbow *Mil.*; *gru-súg byéd-pa* id.; *grú-moi Kug*, the hollow of the elbow-joint *Glr.*

གྲུ་ཤ *gru-šà*, or *gru-šá*, n. of a country *Pth.*

གྲུག་པ *grúg-pa* to break into small pieces, **to crumble, to bruise** *Dzl.*; *grúg-pai ˌbras* bruised rice *Schr.*; *rús-pa čag-grúgs* fracture of a bone *Med.*; *grúgs-bu* something broken.

གྲུབ་བ, གྲུབ་ཆེ *grúṅ-ba, grúṅ-po*, fem. *grúṅ-mo* 1. **wise, prudent** *Mil.*; also: *grúṅs-pa lags* very learned Sir! *Thgr.* — 2. **meek, mild, gentle** *Cs.*

གྲུབ *grub Ld.* **all**, **ḍub ɔi soṅ** all are dead; **ḍub zas soṅ** it has all been eaten up, (v. the next word).

གྲུབ་པ *grúb-pa*, pf. of *ˌgrúb-pa* 1. **made ready, complete; perfect**; (*ma grúb-pa* also: not existing); *grúb-pai raṅ-byón spyan-ras-ɣzigs Glr.* the perfect, by himself originated, Awalokiteswara = *lhún-gyis grúb-pa*; *don tams-čád grub-pa, don-grub*, **सर्वार्थसिद्ध, सिद्धार्थ** 'the fulfilment of every wish' n. of Buddha, also of a spell or

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magic formula. — *grúb-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *ɟúṅ-po liṅ-las grúb-pai lus Med.*, v. *ɟúṅ-po.* — 2. **the state of perfection,** *grub-pa ṭob-pa* to attain to this state, *grub-ṭób* **सिद्ध** one that has attained to it, **a saint;** *grub-brnyés, grub-mčóg* id.; *grub mtá* (*C.*col. **ḍhum-tá*) *Ssk.* **सिद्धान्त opinion, theory** *Zam.; ɟyi-náṅ-gi grub-mta ma ₒčáms-par Glr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grúb-pa, grub-pa-méd-pa?*

གྲུམ་པ *grúm-pa* 1. *S.g.* n. of a burrowing animal, *Sch.:* **badger.** — 2. pf. of *ₒgrúm-pa* **lamed, crippled,** *grúm-po* a maimed person, a cripple; *grúm-bu, grum-nád* **gout, rheumatism,** = *tsig-nád; drag-grúm* gout, podagra; **ža-ḍúm** *W.*, a feeling of lameness in the limbs.

གྲུམ་ཙེ *grúm-tse* a thick woolen **blanket** *Mil.nt.*

གྲུལ་བུམ *grul-búm* a class of demons, *grul-búm-mo* female demons; there are also horned demons of this kind.

གྲུས་པོ *grús-po C.* a yak two or three years old.

གྲེ *gre* a Naksatra, v. *rgyu-skár.*

གྲེ་གཾ *gré-gaṁ C.* **a sheet of paper** (*W.* **žog-gáṅ**)

གྲེ་བ *gré-ba* the fore-part of the neck, the **throat,** both the wind-pipe and the gullet; **ḍé-wa dé-mo**, or **nyán-pa dug** *W.* he has a good voice, sings well; *gre (-ba) gágs(-pa) Med.* hoarseness; **ḍé-wa táṅ-čé** *Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **ḍe-bsál táṅ-čé** *W.* to hawk, to hem, to clear the throat.

གྲེ་བོ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *grú-mo.*

གྲེ་མག *ḍe-mág*, vulg. for *grá-ma* **awn.**

གྲེ་མོག་འབུ *gré-mog-ₒbu W.* **ant, emmet.**

གྲེ་གུ *greu* **pea, pease,** *món-sran-greu* acc. to *Wdn.* = **माष.**

གྲེས་མ *grés-ma* **the flashing, lightening, shining** *Schr.*

གྲོ *gro* 1. **wheat,** *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. **breakfast,** taken late in the forenoon or about noon, *gro ₒdégs-pa Glr.*, also **ḍho ₒbóg-pa** *C.* to take breakfast, = *tsál-ma zá-ba.* — **ḍo žig** *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'cl. a.m.

གྲོ་ག *gró-ga, W.* also **ḍó-wa**, **the thin bark of the birch-tree,** frq. used to write on (esp letters), or for ornamenting bows etc. *Mil.*

གྲོ་བོ, གྲོ་མོ *gró-bo, gró-mo* **reddish gray.**

གྲོ་མ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdn.* — 3. **ḍhó-ma, gya-ḍhó** *C.* **potato.**

གྲོག་པོ *gróg-po* (*Lex.* **ཁབས**) 1. a deep **dell, ravine,** lateral valley *C.*; *gróg-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. *W.* = *gróg-ča.*

གྲོག་མ, གྲོག་མོ *gróg-ma, gróg-mo* **ant, emmet;** *grog-tsáṅ, grog-mkár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

གྲོག་ཞིན *grog-žiṅ* n. of a medicine *Wdn.*

གྲོགས *grogs*, col. **rog** 1. **friend;** the more definite form is *grógs-po*, fem. *grógs-mo; ka-grógs* a seeming friend, a false friend; *ɣtiṅ-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *snyiṅ-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mṭoṅ-ma-ɟrád-pai grógs-po byas,* they joined in friendship without knowing each other *Glr.* — *kye grógs-po* ho, friend! *Pth.* — 2. **associate, companion, comrade,** *grógs-po-dag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

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gentlemen! *Stg.*; **fellow**, *grógs-kyeu* play-fellow, play-mate *Dzl.*; *dpúṅ-grógs* fellow-combatant, brother in arms; *ₒdúg-grogs*, resp. *bžúgs-grogs* inmate, fellow-lodger *Mil.*, **ḍáṅ-rog* W.*, (v. *braṅ-sa*) id.; also neighbour *W.*, *C.*; *dgá-grogs*, *ɣtán-grogs*, *grogs*, companion in life, **spouse, husband, wife**, *grogs mi rnyed* she cannot get a husband *Mil.*; *tse ₒdii grogs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *ₒdód-grogs*, *mdzá-grogs*, *bzáṅ-grogs C.* one beloved, **lover, sweet-heart**, *mál-grogs* resp. *ɣzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grogs* ally, confederate (in war), hence also: — 3. **assistant, fellow-labourer**, *lás-grogs* journeyman, under-workman; *grogs byéd-pa* to help; *rgáṅ-mo mčód-rten skúd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd-pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ten rog naṅ (ɔnaṅ)* be so kind as to show me; **naṅ rog dzo'** would you kindly give me; **dha ṅa ṭoṅ rog dzo'** now please let me go! cf. *rogs*.

གྲོན་ *groṅ* an inhabited place, a human habitation, **house, village, town**, *brgyá-groṅ*, *stóṅ-groṅ* a place of a hundred, of a thousand houses or house-holds (*mi-kyim*). —

Comp. *groṅ-kyér* 1. a large town, **city**, *B.* and *C.*, *groṅ-kyer (gyi) mčog* chief city, capital *Tar.* 2. fig. **place, scene, sphere**, (e.g. this world is a scene of illusions *Mil.*) — *groṅ-graṅs* the number of houses in a village or town. — *groṅ-mčóg Mil.*, *groṅ-mčóg ₒdrim-pa*, *ₒgró-ba*, *rgyúg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *groṅ-ɣtám* prob. = *groṅ-tsig* — *groṅ-rdál* (*Lex.* जनपद 'an extension of houses') a large town, also a suburb. — *groṅ-pa* 1. *W.* **a villager, peasant.** 2. *C.* = *groṅ*. — *gróṅ-po* = *groṅ Mil.* — *gróṅ-dpon* **village-chief**, *Sch.* — *gróṅ-mi* **peasant.** — *groṅ-tsig Lex.* **provincialism.** — *gróṅ-tso* **village, borough.** — *groṅ-bžis* **farm** *Sch.* — *gróṅ-yul* **village** *Mil.*

གྲོང་བ་ *groṅ-ba C.* col. for *graṅ-ba* **cold**, in *Glr.* occasionally.

གྲོད་པ་ *gród-pa* 1. **belly**, *grod-tsil* **suet.** — 2. col. **stomach**; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glr.*

གྲོན་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོལ་བ་ *gról-ba* pf. of *ₒgról-ba*, as sbst. = **मुक्ति** the having been delivered, **deliverance** (from the pain of existence).

གྲོས་ *gros* 1. **advice, counsel**, *gros ₒdebs-pa B.* to give advice; *gros byéd-pa B.*, **ḍós gyáb-čе* W.*, to consider, to deliberate; to resolve, decide; *gros ₒdri-ba* to ask (a person's) advice, to consult (with one); *grós-ₒdri-sa* the place where advice may be asked, **an oracle** *Glr.*; *grós-pa* adviser, counsellor, senator; *grós-mi* id., head-man of a village; *gros mtún-par* by unanimous decree, unanimously *Dzl.* — 2. **speech, talk**, = *ɣtam Mil. nt.* — 3. **council** (?). — 4. *Cs.*: **care, heed, caution**, *grós-čan* careful, cautious, *grós-med* careless, heedless.

གླ་ *gla* **pay, wages, fee**, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa*, *glá-bo* (col.), *gla-mi* a day-labourer, hired workman, *glá-mo* (*Cs. glá-pa-mo*) fem.

གླ་བ་ *glá-ba* 1. **the musk-deer**, Moschus moschiferus, *glá-mo* the female of it, *gla-ɓrúg* the young of it; *glá-bai ltś-ba* musk-bag (lit. navel); *glá-rtsi* (*W.*lar-si**), *Ssk.* **कस्तूरी musk**, *glá-rtsi-me-tog* Pedicularis megalantha, **gla-dá-ra* W.* Delphinium moschatum, two alpine plants smelling strongly of musk; *gla-sgáṅ* n. of a medicinal root *Cs.*; *gla-glád* v. *glaṅ-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu Glr.*

གླག་, བྱ་གླག་ *glag, bya-glág* **eagle, vulture**; *glag krá-mo Sch.*, **lag-kyi* W.* (an eagle which is said to bark like

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a dog), *rgyab-glág* perh. different species of eagles.

གླ་ག་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

གླགས་ *glags* **opportunity, occasion, possibility**, *glags ˚tsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur*, he will not be able to get at you, to do you harm; *ysó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

གླང་ *glan* (*Bal.* **χlan**) 1. **ox, bullock.** — 2. **elephant.** — 3 **Taurus**, the Bull, in the zodiac.

Comp. *glan-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C.* **soap** (*Schr. gla-glad*). — *glán-to* the Indian **bison**, Bos taurus indicus, *Lh.* — *glan-túg, glan ˚óg-čan* **a bull.** — *glan-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glan-dór* **a team** of bullocks. — *glan-snáa* **the trunk** or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, Pedicularis Hookeriana. — *glan-po* = *glan*. — *glan-po-čé, glan-čén*, **elephant**, *glán-mo* a female elephant, *glan-prúg* the young of an elephant. — *glan-bu* a young bullock, *glan-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (Hook. II., 235). — *pa-glán* = *glan-túg*.

གླང་, གླང་ཁབས་ *glan, glan-tábs Med., yzer-glán W.*, **colic, gripes, spasms** in the stomach, and similar affections; *glan-sú Med.?*

གླང་ཤ་ *glán-ma* a large kind of alpine **willow.**

གླད་ *glad* 1. **the head**, *glád-la* round the head, e.g. to brandish a sword, *Glr.*; as postposition used in a general sense: **close over**, *čui glád-la* close over the water. — 2. **brain** *Med.*, cf. *klád-pa*.

གླད་པ་ *glád-pa* **to thin** *Sch.* Cf. *lhad, slád-pa*.

གླབ་པ་ *glán-pa* 1. = *glón-pa*, **to patch, botch, mend**; *glan brgyáb-pa Sch., glán-par byéd-pa Lt.* id.; *lhán-pa glán-pa* to sew on a patch *Lex.* — 2. **to return**, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

གླལ་བ་ *glál-ba* **to yawn.**

གླིང་ *glin*, **གླིང་**, prop. **island**, but usually: **continent**, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *˚dzam-bu-glin* in the south, triangular; *ba-glan-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *žI-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dban-ldán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: **region, country**, so Nepal is frq. denominated *rin-po-čei glin* the country of jewels and treasures, Urgyan *mKa-groi glin* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glin* region or country of birds *Glr.*; the word is also not unfrequently a component part of the names of towns and villages. — *glin-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glin-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ་ *glin-bu* (*Ssk.* **वंशु**) **fife, flageolet**, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-glin* **flute, piccolo-flute**, mostly of metal; *dge-glin* a larger musical

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instrument like **a hautboy**, used in sacred ceremonies; *rkaṅ-gliṅ* lit. a fife made of the human femural bone, but sometimes also of metal.

ཀླུ་ *glu* (*Ssk.* **गीति**) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyáṅs, glu-sgrá*, id.; the word is also used of the singing of birds; *glu-čúṅ* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtséd-po* rejoicings of every kind *Glr.*; *glu lén-pa B.*, **lu gyáb-pa** *C.*, **táṅ-čé** *W.*, to sing.

ཀླུད་, ཀླུད་, ཀླུད་ཚབ་ *glud, blud, glud-ʦab* **a ransom**, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *ḱoi glúd-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **lú'-la taṅ** *C.* he is made an expiator, a scape-goat; **mi-lu** *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore **ḱo mi-lu' yin** *C.* he is a curse, an anathema, one deserving to be cursed (ni.f.).

ཀླུམ་ *glum* **boiled barley, wheat**, or **rice**, used instead of malt in brewing beer (not for food).

ཀླེ་ *gle* 1. *Glr.* 60. a small uncultivated island, = *gliṅ-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

ཀླེ་འདམས་ *gle-ˌdams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.* urine (?)

ཀླེག་ *glegs* (*Cs. légs-ma*) **table, board, plate**; *záṅs-kyi légs-bu* copper-plate *Tár.* 26, 10; *glegs-bám* (**पुस्तक**) **book**, also *dpé-ča glegs-bám Glr.*; *glegs-bám máṅ-po bžéṅs-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šiṅ* the wooden boards which in a Tibetan book supply the binding; *glegs-ʈág* a thong etc. fastened round a book; *glegs-čáb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **núm-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

གླེང་བ་ *gléṅ-ba*, pf. *gleṅs* **to say, talk, converse**, *ytam (-du) gléṅ-ba* id., resp. *ysuṅ gléṅ-ba; 'lám-la ma ʈar' žes gléṅs-nas* as word was sent: 'the road is not passable!' *Glr.*; *ytam gléṅ-ba ni bdág-gis byas* I have made this speech *S.O.*; *ycig gléṅ ynyis gleṅ rim-pas mčéd-de btsún-moi bár-du gléṅ-žiṅ* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čós-kyi sgrog-gléṅ byéd-pa*, (resp. *mdzád-pa*), **to preach** *Glr.*; *gros-gléṅ* **council, consultation**, perh. also disputation.

Comp. and deriv. *gléṅ-brjód, gléṅ-mo* sbst. **conversation, discourse, lecture**, *gléṅ-brjód ma maṅ dar-ycig yson* listen a little to a short discourse *Mil.*; *čós-ytam gléṅ-mo byed* let us converse on religious subjects *Mil.*; *gléṅ-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *gleṅ-yži* 1. **the subject** of a discourse *Cs.* 2. table of contents, **index** *S.O.* and elsewh. 3. **place, scene**, of a conversation or discourse *Stg.* frq. — *gléṅ-ba-po, gléṅ-mo-mḱan* a story-teller *Cs.*; *glen-ˌbúm* 'a hundred thousand stories', title of a book, *Sch.*

གླེན་པ་ *glén-pa* 1. *B.* and *C.* **stupid, foolish**, *glen lkugs bkol-spyód-kyi sdug-bsṅál* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sóṅ-las kyaṅ glén-po* more stupid than a brute *Mil.*; **fool**, *ḱyód-rnams re glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glén-pa yti-mug-čan* infatuated fools *Dzl.* ২৩, 9 = profaners of holy things; **len-nág** *W.* id.; **len-nág-gi pé-ra** foolish talk. — 2. *W.*: **idle, lazy, dull, imbecile**, e.g. a sickly child, an animal affected with a disease (opp. to **ʈám-pa, šáṅ-po** being in good health, active, lively).

གླེབ་པ་ *gléb-pa*, pf. *glebs*, **to make flat, plain** *Cs., léb-mor gleb Lex.*

གླེམ་པ་ *glém-pa* **to press, squeeze; to crush, squash** *Stg., C.*

གློ་ *glo* (*Ld.* ཇོ་ **ldo**), resp. *gžogs*, 1. **the side**, esp. of the body, *glos ɸáb-pa* to lie down on one's side (lit. by

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means of the side); *glo-ča* (*Ld.* *ldo-ča*) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *srán-gi glo gyas gyón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kún-me lo tol** the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, **lo gyág-pa** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo láṅ-wa** *C.* to cough; *glo-ká sra* a bad cough *Sch.*; **lo-kóg** *C.*, *W.*, cough; *glo-rgyál Lt.* a chronic cough; *glo-bstúd Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa Sch.*: to be frightened, timid, and *glo rdég* (*-tu*) suddenly, = *gló-bur* q.v.

གློ་བ *gló-ba* **the lungs**, *gló-ba ma lṅa* prob. the five posterior lobes of the lungs, *gló-ba bu lṅa* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dóṅ* **windpipe** *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbúbs* (*Sch. spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo lú-ba Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lú-ba*.

གློ་འབུར་ *gló-bur* 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi máṅ-po ˌči-bai sdug-bsṅál* the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *lhan-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du ˌóṅs-pa* a new comer'.

གློ་འབུར་ *glo-ˌbur* **a rise**, an elevation above a surface *Sch.*

གློག་ *glog* (*Bal.* and *Kh.* **χlog**), col. also *glóg ka*, **lightning**, flash of lightning; *glog ˌbar* it lightens; *glog kyug* id.; *glog kyúg-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyú-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

གློག་པ་ *glóg-pa* a disease, = *lhóg-pa*.

གློད་པ་ *glod-pa* 1. **to loosen, relax, slacken** vb.a. *Cs.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la rgyún-du bžugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. *U:* **to give**, *ma bzuṅ ma glód(-par)* without any regard to taking or giving *Glr.*

གློན་པ་, གླན་པ་ *glón-pa*, *glán-pa* 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klón-pa* etc.

གྷན་དྷོ་ལ་ *ghán-dho-la* n. of a mountain in *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from **घण्टा** bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of the nobleman's seat **Gondla** is situated.

དགག་པ་ *dgág-pa* v. *ˌgégs-pa*.

དགང་བ་ *dgáṅ-ba* v. *ˌgéṅs-pa*.

དགང་གཟར་ *dgaṅ-gzár* v. *gzar*.

དགད་མོ་ *dgád-mo* v. *gád-mo*.

དགབ་པ་ *dgáb-pa* v. *ˌgébs-pa*.

དགའ་བ་ *dgá-ba* (*Ld.* col. **gá-če**) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *Krims yód-pa-la dgá-nas* if you wish to have the law introduced *Glr.*; *ysód-pa-la dgá-žiṅ* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyíd-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba ycig kyaṅ ma byuṅ* nobody took an interest in Tibet *Glr.*; *kyed cii gyir mi dga* why are you so dejected, low-spirited? *dga bžin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-ruṅ ˌdug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* **to like**

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to hear, to listen eagerly; **to be willing,** *su žig ˛dúg-par dgá-na* if anybody will stay here voluntarily *Dzl.*; **to have a mind, to intend, to wish,** *kyod ráb-tu byúṅ-bar dgá-am* do you intend to take orders? *Dzl.*; *bdág-gis ras ˛di . . . sbyin-par dgao* I should like to present this cloth to . . . *Dzl.*: *méd-par byá-bar dgá-na* as I wish to annihilate . . . *Dzl.*; *gar dgá-bar* (or *gar dgá-ba der*) *soṅ* go whereever you like *Dzl.*; seldom with the accus.: *˛dzóm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgá-bar šóg-čig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. sbst. **joy,** *dgá-bai ɣtam byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. **glad, pleased, enjoying,** *ṅa dgá-ba ma yín-pas* as I was not pleased with it *Dzl.*; *de-la mi dgá-ba, W. *mi gá-kan**, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čuṅ dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Glr.* — Less frq. 2. **charming, sweet, pleasing, agreeable, beautiful,** *lhág-par dgá-ru ˛gro* she is getting more and more beautiful; *C.* in a general sense: **good,** cf. below: *dga-bdé*. — 3. as a proper name = नन्द *Tar.*

Comp. and deriv. *dga-grágs ˛úr-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **ga-róg**). — *dga-mgú* great joy, *dga-mgú-ba, dga-mgu-ráṅ-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žiṅ mgú-la yi-ráṅs-pár ˛gyúr-ba* id. *Glr.* frq.; yet *dga-mgúr spyód-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bú-mo daṅ* with a girl. — *dga-stón* **feast,** public festivity; *dga-stón-gyi ɣdán-sa* the place of a feast *Glr.*; *bsú-ba dgá-ba* festivities of welcome *Glr.*; *dga-stón byéd-pa* to celebrate a festival; *˛gyéd-pa* to spread a feast, to distribute festival dishes; fig. *rná-bai dga-stón* a feast or treat to the ears *Glr.* — *dga-bdé* 1. **joy,** *lus sems dga-bdés kyáb-par ˛gyur Glr.* 2. (*Ts.* col. **gan-dé**) **good,** = *yág-po*, (of servants, dogs etc.) *C.*; **mi-la ga-dé ǰhé'-pa** to treat a person kindly, with affection *C.* — *dga-˛dún* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-˛dód* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk.* तुषित v. *Köpp.* I. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *ɣžúṅ-sa dga-ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lúgs-pa*. — *dgá-bo* = *dga-bdé* 2. **good** *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* **joy,** *dga-spró dpag-tu-méd-pa ɬób-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-˛dár C.*, *W.* (col. **gá-man-dár**) the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. **delightful, pleasing, charming,** of news, of a speech *W.*, of a landscape *Mil.* 2. **delighted, joyous, cheerful** *W.*, **sem gá-mó rag** I am cheerful; **gá-mo-žan** *W.* id.; **gá-mo ǰhé'-pa** *C.* to caress, to fondle. 3. **pure, holy** *Sch.*, *Dzl.*, prob. also *Mil.*; *čós-pa dgá-mo* a godly priest. — *dga-tsór* **joy,** **ko ga-tsór máṅ-po ǰhe'** *C.* he is very joyful; *dga-tsór čé-ba* gratifying, delightful *Mil.* — *dga-ráṅs* being glad, **rejoicing,** **dhé-la ga-ráṅ ḍhág-te** *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gá-ža*.

དགའ་དང་ *dgar* = *dgá-bar, raṅ-dgár* **at pleasure,** ad libitum, frq.: *či dgar Pth.* seems to mean: **why.**

དགར་བ *dgár-ba* I. **to separate, confine, fold up** (men, cattle, goods), *dgar-byai ǰyugs* cattle to be penned in a fold *Cs.*; *ɣnás-nas dgár-ba* to banish, to exile; *dgár-bai dón-du* in a special sense, in particu-

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lar *Sch.* — **gár-te bór-ce** *W.* to set apart, exclude, shut out; to lock up, shut up. to lay up or by, to preserve; **gár-gya có-ce** *W.* to store up; **tób-ci gár-ce** to button up. — 2. **to hang up, to fasten, to attach,** **dhar-cóg tág-pa-la** *C.* a flag to a rope. Cf. *skár-ba.*

དགལ་བ *dgál-ba* v. *gél-ba.*

དགས་པ *dgás-pa* v. *gás-pa.*

དགུ *dgu* 1. **nine,** *dgú-bcu* (*tam-pa*) ninety; *dgú-bcu rtsa ǰcig,* or *go-cig, W.* **gu-bcu-go-cig** ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-nin* three years ago col. — 2. **many,** *dgú-cig* id. *Mil.*; *tabs dgus bsags,* gathered by many efforts, with great difficulty; used as sign of the plural: *skyé-dgu* men, *skye-dgui bdág-po* (*Ssk.* **प्रजापति**) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu Lex.* those that are, the existing beings; *nor yód-dgu-cog Mil.* the goods that one has, property; *bzán-dgu Lex.* the good and the brave (among men); *lus ˚dod dgur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *ñan-dgu túb-pa Lt.* to overcome every evil; *mi śes dgu śés-po Thgy.* he that knows every thing; **mi ǰhe' gu ǰhe' mi yoñ gu yoñ** *C.* if you do many things which ought not to be done, many things will take place which ought not to take place; *či-ba yid-kyi dgú-la mi byéd-de Thgy.* not counting death among things to be thought of. — 3. inst. of *dgun, dgu-zlá* winter-month *Mil.* frq — *zer-dgu, smra-dgu??*

དགུ་ཁྲི *dgu-khri* **litter, bier** *C.*

དགུ་གཏོར *dgu-ǰtór,* for *tses nyer-dgúi ǰtorma,* a sacrifice on the 29th day of the month *W.*

དགུ་གྲུབ *dgu-túb* 'all-conquering', n. of a plant.

དགུ་རྫོགས *dgu-ǰrúgs Mil., Thg.,* a particular kind of meditation.

དགུ་བ *dgú-ba* 1. vb. **to bend,** to make crooked; **go gú-ce** *Ld.* to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, **inflection.** — 3. adj. **bent, stooping;** *dgú-po, dgú-mo Cs.* id.

དགུ་རྩེགས *dgu-rtségs* n. of a yellow flower *Cs.*

དགུ་ཚིགས, དགུ་ཚིགས་སྐྱེས *dgu-tsigs, dgu-tsigs skya-mo* **the galaxy, the milky way** *Mil.*

དགུ་མཚན *dgu-mtsán* **prize** (of combat) *C.*

དགུག་པ *dgúg-pa* v. *gúg-pa.*

དགུང་ *dgun,* another form for *gun* (the former of the two appears to be prevalent) 1. **the middle.** — 2. **noon, mid-day.** — 3. **mid-night.** — 4. **heaven.** *dgún-la reg* it reached up to heaven *Mil.*; *dgun sñón-po* the blue heaven, *yá-gi dgun-sñón* the blue heaven above *Mil.*; *dgún-du* (or *-la*) *ǰégs-pa* (lit. to repair, to withdraw, to heaven) to die *Mil.* and elsewh. — 5. before dates, esp. before the word *lo,* it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgun-žág, dgun-zla Cs.*; *dgun-do-núb Mil.* this evening, to-night; *dgun-snyiñ* a year, a year of one's life; *dgun-kág* division of time (?); *dgun-bdún* a week. (*Cs.* has also *dgun-tig,* and *dgun-tig-gi dkyil-˚kor,* which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུང་རྨོ *dgún-mo* **evening** *Sch.*, perh. a corruption of *dgón-mo.*

དགུན, དགུན་ཀ *dgún, dgún-ka, W.* **gún-ka** **winter;** *dgún* is also used adverbially: in winter(-time), during winter; *dgún-dus* winter-time; *dgun-tóg, dgun-tog-tág, W.* **gun-tag-tóg**, all the winter through; **gun tse re** *W.* every winter; *dgun grán-bai dús-na* during the cold of winter *Dzl.*; *dgun-nyi-ldog* the win-

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ter solstice; *dgun-nyi-ldog-gi ťig*, or *Kor-ťig* the tropic of Capricorn *Cs.* (cf. the remark at the end of *dguń*); *dgun-stód, dgun-smád* the first and the last half of winter, (v. *dus*).

དགུམ་པ *dgúm-pa* v. ˌgúm-pa.

དགུར་, རྒུར་, སྒུར་ *dgur, rgur, sgur*, three different spellings of the same root, all of them pronounced **gur**, **crooked**, *dbyíbs-dgur* of crooked stature *S.g.*; *rgur žig* stoop down! bend your back! *Dzl.*; *sgúr-te* writhing (with pain) *Dzl.*; *sgúr-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. **gur-gúr** id.; *mgo dgúr-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgú-ba*). *Cs.: dgúr-po, dgúr-mo* a crooked man, a crooked woman; *ťsigs-dgúr* a crooked back, crook-backed; *lag-dgúr* having crooked hands etc.; *dgur-ˌgro* of a stooping gait.

དགུས *dgus* 1. instr. of *dgu*. — 2. *C., W.*, **this day five days** (the present day included).

དགེ་བ *dgé-ba* (*Ssk.* **शुभ, कुशल, श्रेयस**; also **स्वस्ति, कल्याण**, seldom **पुण्य**) 1. **happiness, welfare; happy, propitious,** *dgé-žiń šis-pa Wdń.* More frq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. **virtuous,** *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba, mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par ˌgyúr-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-ťsógs* (v. *ťsogs*) a virtuous work, a good deed; *dgé-ba bču* the ten virtues, viz. 1. *srog mi ɣčód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be put into their hands); 3. *lóg-par mi ɣyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *ťsig-rtsúb mi smrá-ba* not to abuse or revile; 6. *ńag-kyál* (or ˌ*kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ka*); 7. *ɣrá-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd pa* not to be avaricious or covetous; 9. *ɣnód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yáń-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence,** in the phrase: *dgé-ba srúń-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat,** as a religious work, *ši-dge ɣsón-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* **yá-tra**, and **ku-rím**).

Comp. and deriv. *dge-bskos** **censor,** and at the same time **provost** and **beadle** in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 259, 276; in *Ld.* he is also called *čos-krims-pa* (vulg. **čosrimpa**). — *dge-rgán* **surety, moral bail,** a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-ɣžón*; also in a gen. sense: **teacher, schoolmaster.** — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Ssk.* **उपासक** and **उपसिका**) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as **a novice, probationer, catechumen,** i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *šrāmanera Ssk.*, v. *Köpp.* II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* **a propitious omen,** a favourable prognostic. — *dge-ˌdún* (col. **gen-dún**), prop. *dge-slóń-gi ˌdun* (*Burn.* II., 435) *Ssk.* **संघ**, the whole body of the clergy, **priesthood**; *dge-ˌdun-dkon-mčóg* the priesthood as one of the

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three great jewels, or as part of the godhead (in which latter sense the word now is usually understood) cf. *dkon-mčóg*; *dge-ˌdun-dpal-čén Mahāsāṅghika*, n. of a Hinayāna school *Tar.*, *Was.*; *dge-ˌdun-grúb-pa* n.p., the first Dalai Lama about the year 1400; *dge-ˌdun-rgyá-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldán* **virtuous**; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lúgs-pa*, or *dga-ldán-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Ḍa-puṅ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba daṅ sdig-pa*. — *dge-sbyóṅ Ssk.* श्रमण a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyór* seems to have corresponded in its original acceptation to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyór ṕel* (this man's) expertness increases, is making progress *Mil.* — *dge-rtsa* instead of *dgé-bai rtsá-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyás-pa* a considerable amount of merit. — *dge-tsúl* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsán* a lucky omen *Glr.* — *dge-ỳżón* v. *dge-rgán*. — *dge-ỳyóg* (seems to be pronounced **ger-yóg** in col. language) **constable, beadle,** a servant of the *tsógs-čén zal-ńó*, or chief-justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies and the like. — *dge-lúgs-pa* v. *dge-ldán-pa*. — *dge-légs* good fortune, prosperity *Glr.* — *dge-slóṅ* Gelong, 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór tar-pai mdo*. — *dge-slób-ma* a (young?) nun *Cs.* — *dge-bśés* 1. v. *bśes-ỳnyén*. 2. n. of priests or monks. — *dge-sloṅ-śiṅ* is said to be a provincial name of the cedar, Cedrus Deodara.

དགེང་ལ *dgéṅ-la*, also *dgáṅ-la*, **on, upon, in, at** *Ts.*

དགེར་བ *dger-ba* = *ỳyo-ba*, **to prepare,** (food), *ˌkúr-ba dgér-ba* to bake pastry; **tú'-ma gér-wa** *C.* = *ˌtúd-pa*.

དགེས་པ *dgés-pa* = *dgyés-pa* frq.

དགོ *dgo*, in *Lexx.* explained by *dúm-bur*, to divide (?).

དགོ་བ *dgo-ba*, a species of **antelope,** living on high mountains, Procapra picticaudata *Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག *dgog Lexx.* w.e.; *dgog-tiṅ* **pestle** *C.*

དགོང(ས) *dgoṅ(s)*, also *dgóṅ(s)-mo*, *Sch.* *dgóṅ(s)-ka* 1. **evening,** *dgoṅs-ỳčig* one evening, once on an evening *Glr.*; *naṅ re dgoṅs re* every morning and evening; **goṅs-záṅ** *W.*, **góṅs-ze** *C.*, resp. *dgoṅs-ỳsál* evening-meal, supper; *dgoṅs-ˌjám* resp. evening-soup; *dgóṅs-su Dzl.*, *dgóṅs-mo* and *dgoṅs Glr.* in the evening: *dgoṅs daṅ to-ráṅs* in the evening and in the morning *Med.* frq.; *dgoṅs ˌbáb-pa* to hold an evening's rest, to take up night-quarters. — 2. **supper** *C.* — 3. **a day's journey,** *dgoṅs-żág* col. id.; *rta-dgóṅs* a day's journey for one travelling on horseback, *lug-dgóṅs* a day's journey for a drove of sheep.

དགོངས་པ *dgóṅs-pa*, resp. for *sém-pa*, *snyám-pa* etc., and *sems*, *blo* etc. I. vb.

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1. **to think, to meditate,** *dgoṅs-pa-la ǰug-pa* to enter into meditation *Glr.*; *ོdi snyám-du dgóṅs-par gyur-to* he thought so in his mind *Dzl.*; *rgyál-po ḳoṅ-ráṅ yin dgóṅs-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as,** *bu daṅ ོdrá-bar dgóṅs-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise,** *mṅa-ris-kyi ǰdúl-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *ǰyír Pth.*; *ṅá-la ťugs-brtsé-bar dgoṅs-ŝig* remember me graciously, frq.; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *saṅs-rgyás-kyi bstáṅ-pa-la dgóṅs-nas = bstán-pa ོǰél-bai ǰyir bsám-blo btáṅ-nas*; **to intend, to purpose,** with the termin. of the inf., frq., *ťugs-kyis ma dgoṅs-so* he did not intend, he had no mind *Pth.* — 2. **to die,** *més-kyi dgóṅs-dus-kyi mčód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. sbst., also *ťugs-dgóṅs,* 1. the act of **thinking, meditating, pondering,** *ťugs-dgóṅs ǰtóṅ-ba Mil.* to meditate; **thought,** *rgyál-poi ťugs-kyi dgóṅs-pa-la 'gáṅ-du ǰyin' snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense,** esp. the sense of sacred words or writings, therefore *dgóṅs-pa ོgrél-ba* to explain that sense, *dgoṅs-ོgrél, dgoṅs-bgról* commentary; **a will, a wish,** *rgyál-poi* (or *-pos*) *dgoṅs-pa bžin-du bsgrub nús-so* I am able to fulfil your majesty's wish *Dzl.*; *skyóṅ-bai dgoṅs-pa-čan Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul,** *dgóṅs-pa mya-ṅán-las ོdás-so* his soul quitted (the abode of) misery. — 3. **permission** *C., W.,* **góṅ-pa žú-wa** to beg leave, to ask permission, **góṅ-pa táṅ-wa**, resp. **náṅ-wa** to give permission, in *Sik.* also: to grant admission; but gen. it is used for **leave of absence**, and **kó-la góṅ-ǰog ǰhuṅ soṅ** *C.* signifies: he has been dismissed, turned out.

དགོད་པ་ *dgód-pa* 1. **to laugh,** *Glr.*; gen. in such expressions as the following **gǫ'-ḍhó** (lit. *bro*) *yim-pa* *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; **hab-gód čó-če** *W.* to set up a loud laugh, to burst out into laughter; *dgod-bág* a jest, joke *Sch.*; cf. *bgád-pa.* — 2. v. *ོgód-pa.*

དགོན་པ་ *dgón-pa* 1. **a solitary place; desert, wilderness,** *dgón-pai ynas* a desolate place or region *Stg.*; *dgon-dúṅ* a sandy desert, sands *Sch.* (*Zam.* ཐང་ལྗོངས and *dgón-pa:* ཆར་ཁ forest). — 2. **hermitage.** — 3. **monastery,** frq.; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgon-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. vb. implying necessity, as well as want: **to be necessary, to be obliged** or **compelled; to want,** to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, *byed dgos,* but sometimes also of the inf. future or perfect, e.g. *rin-po-čes brtsigs dgós-na rin-po-če méd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ṅá-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gár-du ོgró-ba-la ǰser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *či žig-tu dgos,* for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dús-su blaṅs* they took them when they wanted them *Glr.*; *bžéṅs ma dgos* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *ོǰóṅ-bar dgos* come! in entreating, the respectful term is chosen: *ོbyon dgos Mil.*, or in *W.*: **skyod dgos žu** 'you must come, pray!' =

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please, do come! *ཁྲིད་དགོས་པའི་ཡསོལ་བ, or žú-ba*, a request to be taken along with (by another person) *Mil. C.*: **to wish,** *Kyo' še-pa ḍi ña gǫ-pa yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-če*, pronounced **gó-še(s)**), *máṅ-po ṭsol dgós-pa byuṅ* we have been under the necessity of looking for you a long time *Mil.*; *ṅá-la ɣyui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; **tiṅ-la gó-še ɣí-la* W.* for future use; *dgós-pai čún-bas* as it is rather useless; *dgós-pa čii ɣyir* for what purpose? frq.

III. adj. (*C.* also **gó-gyu**, and **gǫ**, *W. *gó-še**, as in II.), **necessary, due, needful, useful,** *med kyaṅ dgos-pai ḳral-bsdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *ráṅ-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bsláb-bya* useful doctrines *Glr.*; *dgós-pa yin* or *yod B.* and *C.*, **gó-šes yod* W.* it is requisite; *dgas(-pa) med B.*, **gǫ́-gyu meṇ* C.*, **gó-še man** or **med* W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa* **useless, noxious,** *mi-dgós-pai ɣra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* **useful,** *don dgos-byéd či ḍug* what there is in it of useful contents *Mil.*; *dgos-ḍód* **wishes and wants,** *dgos-dód ḍuṅ-bai dpal* a treasure out of which all wishes and wants come, i. e. are satisfied *Glr.*; *dgos-ḍód nags-ṭsál* a forest for wishes, i.e. a forest which grants every wish; *dgos-ḍód* necessary expenses *Cs.*

དགེ་བ *dgyé-ba* **to bend, to be curving** or **crooked**; *dbyíbs dgyé-ba* stooping, cringing, ducking *S.g.*

དགྱེར་བ *dgyér-ba, glu dgyér-ba* for *glu lén-pa* **to sing, chant,** expression of the Bonpas; the word is also pronounced **ghyér-wa**.

དགྱེལ་བ *dgyél-ba Sch.* = *sgyél-ba.*

དགྱེས་པ *dgyés-pa*, resp. for *dgá-ba*, **to rejoice, to be glad**; often with *ṭugs: rgyál-poi* (or *-po*) *ṭugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; **to please, to be pleased, to choose,** *jó-bo ḍyón-pa-la ṭugs-dgyés-par ḍug* it seems the lord is pleased to walk *Glr.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba.*

དགྱེས་སུ་འཇུག་པ *dgyés-su ʼjúg-pa* **to bend,** to double down *Sch.*, v. *dgyé-ba.*

དགྲ *dgra*, also *dgrá-bo, Ssk.* **ཤත්‌ru** 1. **enemy, foe,** *sdáṅ-bai dgra* the hating enemy, (opp. to *byáms-pai ɣnyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra ɣnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar ḍgyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa, dgrá-ru ldáṅ-ba, láṅ-ba* to act in a hostile manner, *la*, against; *dgra slóṅ-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa, ḍzin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar šés-pa* id.; *dgrá-bčóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* **ཨརྷན්‌** venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Kõpp.* I. 400). Also *dgra bgegs ḍúl-ba Glr.* is interpreted as referring to the subduing of spiritual enemies. — *sṅá-dgrá* a former foe, *dá-dgra* a present foe, *ɣyí-dgra* a future foe *Cs.*; *ɣyi-dgra* prob. also a foreign enemy. — *ḍči-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wdn.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha.* — 2. In *W.* also **punishment,** **kó-la ḍa ɣog soṅ** he was punished; also for any self-incurred misfortune: **kyód-la ḍa ɣog yin** you will draw upon yourself trouble, fatal consequences.

དགྲམ་པ *dgrám-pa* v. *ḍgrém-pa.*

དགྲོན་བ *dgróṅ-ba* v. *ḍgróṅ-ba.*

དགྲོལ་བ *dgról-ba* v. *ḍgról-ba.*

བགག་པ *bgág-pa Cs.* another form for *ḍgégs-pa.*

བགད་པ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa.*

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བགམ་པ *bgám-pa* v. ˚*gám-pa*.

བགེགས *bgegs* 1. = *gegs*, **hindrance, obstruction,** seldom. — 2. an evil spirit, **demon, devil,** like *ydoṅ*; *bgégs-kyi rgyál-po bi-nā-ya-ka Mil.* frq. (*Ssk.* **विनायक** a remover, of obstacles; the god Ganesha etc.).

བགོ་བ *bgó-ba* I. vb. 1. **to put on clothes** etc., pf., imp. *bgos*; *lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa*.

II. sbst. **clothes, clothing,** *bgó-ba daṅ bzá-ba* food and clothes *Dzl.*

བགོད་པ *bgód-pa* (*bgog-pa Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. **gó-čè**; imp. **gos tóṅ* **to divide,** *nor* an inheritance; **to divide** in ciphering, *graṅs* a number; **to distribute,** *ṡas-ṡás-su* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* **divisor** *Wdk.*, and accordingly also *bgo-byá* **dividend.** — *bgo-skál* 1. **share, lot,** *B.* and *col.* 2. **the doctrine of strict retribution** *Thgr.* frq. — **gó-ǩan** *W.* **sharer, partaker, heir, joint-heir,** — *bgo-ṡá = bgo-skál, bgo-ṡá byéd-pa* to distribute, allot, apportion, *nor* the property *Thgy., la* among *Stg.*

བགོམ་པ *bgóm-pa*, pf. *bgams Sch.*, **to walk, to step, to stride,** *góm-pa bgóm-pa Lex.* to make steps; ˚*tém pa-la bgóm-pa* to step over the threshold; *bgom ˚gró-ba* to pace, to walk slowly; *bgoms ṫúb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba*.

བགོར་བ *bgór-ba*, *Cs.* = ˚*gór-ba*.

བགྱངས་པ *bgyáṅ-ba*, acc. to *Zam.* = *brgyáṅ-ba*, v. *rgyóṅ-ba*.

བགྱི་བ *bgyi-ba*, eleg. for *byá-ba*, 1. fut. of *bgyíd-pa*. — 2. sbst. **action, deed.**

བགྱིད་པ *bgyid-pa*, pf. *bgyis*, fut. *bgyi*, imp. *gyis*, eleg. for *byéd-pa* 1. **to make, to manufacture**; *gyis zér-bai yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Glr.*; **to do, to act, to perform,** *las bgyíd-pa* to do a work, *bká bžin-du bgyio* according to the word will be acted *Dzl.*; *nye-ynás bgyíd-pa* to act the disciple = to be a disciple *Dzl.*; *mi-la ynód-pa bgyis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis šig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma šór-ba gyis šig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. **to say,** *žes bgyis* so he said *Dzl.*; *žes bgyi-ba* the so called *Dzl.*

བགྲངས་པ *bgráṅ-ba*, pf. *bgraṅs*, **to number, count, calculate** *bsód-nams-kyi ṫsad* the amount of merits *Glr.*; *bgráṅ-bya* what may be numbered, numerable; *bgráṅ-bar mi byá-ba, bgráṅ-du méd-pa, bgraṅ-yás* innumerable; *bgraṅ-ṗréṅ* rosary, beads *Glr.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྲད་པ *bgrád-pa* 1. **to open wide,** *mig bgrád-pa* to stare, goggle, *ǩa bgrád-pa* to gape *Glr., Cs.*; *rkáṅ-pa* to part the legs wide, to straddle, cf. *bsgrád-pa*. — 2. **to scratch** *Sch.* (spelled more corr. ˚*brád-pa*).

བགྲུངས་པ *bgrúṅ-ba*, pf. *bgruṅs* to cause to deposit, **to strain, to depurate** *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*.

བགྲུད་པ *bgrúd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, **to husk, to shell,** *bgrus-pai ˚bras Lex.* husked rice.

བགྲེ་བ *bgré-ba*, pf. *bgrés*, resp. **to grow old,** often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgyúd* weakness of old age, infirmity *Pth.*: *bgrés-po*, in *W.* pronounced **ré(s)-po*, an old man, a man gray with age, hoary; **ré(s)-mó* fem.

བགྲེངས་པ *bgréṅ-ba*, occasionally for 1. *sgréṅ-ba*. 2. *bgráṅ-ba*.

བགྲེན་པ *bgrén-pa*, *Sch.* = *bkrén-pa*.

བགྲོ་བ *bgró-ba*, pf. *bgros* (resp. *bka-bgrós mdzád-pa Pth.*) **to argue, discuss, deliberate, consider**; the subject discussed is gen. a direct quotation: *čii ṗyir ˚di-ltar gyur čel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *žes ṗan-*

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tsún-du bgrós-nas thus declaring their opinions to one another *Tar.*; **to ask advice,** *ci-ltar bya žes bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide,** *byá-bar* to do *Dzl.*; *bgro-glén byéd-pa* to dispute, to debate *Lex.*

བགྲོན་བ *bgrón-ba Tar.* = *bgrán-ba* **to count.**

བགྲོད *bgrod* 1. **the walk, gait,** mode of walking. — 2. symbol. num.: 2.

བགྲོད་པ *bgród-pa* **to walk,** *bgród-la ǰan* this assists in learning to walk *Lt.*; **to go, wander,** *lam bgród-pa* to travel over *Glr.*; **to get through,** *kyód-kyis bgród-pai skabs med run* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination,** *byan-bgrod,* north declination, *bgród-dus gnyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr., Cs.*

བགྲོས་པ *bgrós-pa* v. *bgró-ba.*

མགར *mgar* n. of a noted crafty vizier of the king Srontsangampo *Glr.*

མགར་བ *mgár-ba* (col. *'gár-ra**) **smith,** *mgár-bai bzo* smith's work; **gár-zo čó-če* W.* to forge; *mgár-kaṅ, mgár-sa* smithy; *gser-mgár* gold-smith *Cs.*

མགལ *mgal* **jaw, jaw-bone,** *ya-mgál* the upper, *ma-mgál* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མགལ་པ *mgál-pa,* also *ˌgál-pa* **a billet of wood;** *mgal-dum* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W., C.*; **gal-dó, gal tsig* W., *gal-ró* C.* id.; **gal-mé** a burning piece of wood, **a fire-brand; torch,** consisting of long chips or thin billets of wood; *mgal-méi ˌkór-lo* a circle of light produced by whirling round a fire-brand.

མགུ་བ *mgú-ba* **to rejoice, to be glad, joyful, content;** *mgú-nas* delighted *Mil., Tar.*; *mgú-bai lan ma byuṅ* he did not receive a gratifying, satisfactory answer *Tar.* 17, 27; *tams-čád byin yaṅ mgú-dus med* he is never content though every thing be given him *Mil.*; *mgú-bar byéd-pa, W.: *gu čúg-če**, to exhilarate, to gladden, to make content; *dga-mgú-ba, dga-mgu-ráṅ-ba* are intensive verbs; *mgur = mgú-bar.*

མགུར *mgur* (*Ssk.* **कण्ठ**) resp. 1. **throat, neck,** *gyu mgur-du ǰul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice,** *mgur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gúr-ma**) **song, air, melody,** hence a religious song is always designated by the respectful word *mgur* (not by *glu*), although the term in itself has no immediate reference to it. *mgur (-du) ysúṅ-ba, bžés-pa* resp. for *glu lén-pa* to sing a song; *Sch.: mgur ten-pa* id. — *mgur-ˌbúm* a hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — *Sch.: mgur bsál-ba* to clear the throat, to hawk, to hem; *čú-boi mgur* 'by-water', a tributary, a subsidiary stream (?).

མགུར་ལྷ *mgúr-lha* the god of hunting with the Shamans *Sch.*

མགུལ(་པ) *mgúl (-pa) Ssk.* **कन्धर** 1. **neck, throat,** *mgul-du ˌdógs-pa* to tie, fasten to one's neck e.g. magic objects; *ráṅ-gi mgúl-pa ǰód-pa* to cut one's own throat *Dzl.*; *mgúl-pa sub* his throat is stopped, choked *Mṅg.*; *mgúl(-pa)-nas ˌdzin-pa, ˌǰú-ba,* to seize by the throat, sometimes also used for *mgúl-pa-nas ˌkyúd-pa* to fall on a person's neck, to embrace. — *mgúl-nad* disease of the throat, **sore throat.** — *mgul-čúṅs dkár-po* a white **neck-cloth** *Pth.* — *mgul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil., gyón-mgul-na* on the left slope.

མགེའུ *mgeu* = མགོའུ *mgou Cs.* v. *mgo.*

མགོ *mgo* (*Ssk.* **शिर**) resp. *dbu* 1. **head,** **gó-la zug rag** I have a headache, a pain in my head *W.*; **mgo ˌkor** my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

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people! *Mil.*; *mgo dgú-ba, dgúr-ba* v. *dgú-ba, mgo ˚tóm-pa* v. *˚tóm-pa; mgor ǰóg-pa* to carry on the head *Sch.*; **go yúg-ce* W.* to shake one's head, **kuŋ táṅ-ce* W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg čó-ce** to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top,** *ri-mgo ká-bas ɣyogs Mil.* the hill-tops were covered with snow. — 3. **first place, principal part,** *mgo byéd-pa* to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzád-pa*; to inspect, look after, superintend, control, *bú-mo žíg-gis mgo byéd-pai mi máṅ-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **ḍos gó čó-ce* W.* to preside in a consultation. — 4. **beginning,** *W.*, **go-ma**; *gró-mgo* the beginning of a consultation; *mgo ˚dzúg-pa* to begin; *bod sdúg-pai mgo ˚dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas ʦugs* with this my constant good-fortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. *Gram.:* a superscribed *r, l, s* e.g. *rá-mgoi ka,* ཀྲ, *k* with *r* superscribed; *dé-rnams bas ǰul sá-mgoi kao* these are the words beginning with *bsk.*

Comp. and deriv. *mgo-klád* **brain** *Cs.* — *mgo-dkyíl* col. crown of the head, **vertex.** — **go-kár**, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk.* **परिधान**, *Hd.* **प्रहिरवन**) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit,** *bdud-kyi mgo-skór de ña mi ˚dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-can* a gray-headed person *Cs.* — **go-kyóṅ* C., W.*, **protector, patron,** = *mgo-˚dren.* — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkrégs-can* **obstinate, pertinacious, stubborn,** esp. in buying and bartering, selfish, bargaining, haggling: **go ʈag čó-ce* W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-can* having a head, **mi-go-can** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-čiṅ* C., W.* = *go-˚drén.* — **go-(l)cág** a blow or knock on the head *Ld.* — *mgo-lcógs* little **shoots, sprouts, branches** *Sch.* — *mgo-čá* = *mgo-rgyán.* — *mgo-mǰug* beginning and end (head and tail), *ṅáṅ ˚dii mgo mǰug gaṅ ɣín-pa bye-brág ǰyes žig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-ǰóṅ Cs.:* 'an oblong head.' — *mgo-rǰén* bare headed. — *mgo-nyág Cs.:* 'a compressed, contracted head'. **go-nyí-pa* C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóms* indifferent, unconcerned. — **gor-tiṅ ʦáṅ-ma** from head to heel, the whole from top to toe, = **go-lus-ča-ʦaṅ**. — *mgo-˚dón* = *mgo-˚drén,* with *byed-pa* = *mgo ˚don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *raṅ*, one's own head, used in the sense of: **to be self-dependent,** one's own master, to come off well, **to be uppermost** *Mil.*; *mgo ˚ton-pa* id. — *mgo-˚drén* **protector, patron,** used frq. in letters as a complimentary title. — *mgo-nág* po. for **man** *Glr.* — *mgo-nád* **headache.** — **gó-bu* W.* **first-born.** — *mgó-ma* 1. adj. **first,** *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. sbst. **the beginning** *W.*, **go-ma tsug-ce** to begin. 3. adv. **in the beginning, at first** *W.* — *mgo-ʦém* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma.* — *mgo-ɣžún,* col. **gog-žún** **crown** of the head. — *mgou, mgeu* a small head *Cs.* — *mgo-yór* = *ʦá-bai nad Ts.* — *mgo-ɣyógs* **a covering for the head** (hat, cap etc.). — *mgo-ril* 1. **a round head.** 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, **a monk;** *mgo-rég btsún-ma Lt.* monks and nuns, or: nuns that have their heads shaved. — **go-lus-ča-ʦáṅ** a complete **suit of clothes,** **gor-tiṅ-ʦáṅ-ma** id.; **go lus sum kón-ce* W.* to furnish a person with new clothes; **go lus spó-ce* W.* to

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give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *mgo-lèb* a flat head *Cs.* — *go-sòg*, resp. *u-sòg* **cover**, of a copy-book etc. *Cs.* — *mgo-srín* n. of a disease *Lt.*

མགོན་པོ *mgón-po*, *Ssk.* **नाथ protector, patron; principal, master, lord; tutelar god**; *ˌgro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *čìi ǰyir ǹai mgon mi byed* why do you not assist me? *Dzl.*; *lhai, bdúd-kyi, yàin-r)ei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčód-pa, stód-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is Awalokiteśwara, Spyan-ras-ǰzigs; *ˌǰig-rten-mgón-po*, or *mi-mǰed-žiṅ-gi mgón-po* lord of the world, *ˌǰig-rten ǰsúm-gyi mgón-po* (Hindi: *triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of Awalokiteśwara, 3. of the Dharma-Rājā of Bhotān.

Comp. *mgon máṅs* many patrons or defenders of religion; many small pyramidical sacred buildings *Cs.* — *mgon-méd* unprotected, *mgon-med-zas-sbyin*, **अनाथपिण्डद्**, n. of a certain house-owner in Buddha's time, often mentioned in legends.

མགྱོགས་པ *mgyógs-pa*, *C.* **gyóg-po* **quick, speedy, swift**; *mgyógs-par* (seldom *mgyógs-la Mil.*) adv. **quickly, speedily, soon**; **gyog-riṅ** *W.* speedy, hasty, rash, **gyog-lám** *W., C.*, a straight, short way, a short cut; *rkaṅ-mgyógs* v. *rkaṅ*. — *su-mgyógs*, pronounced **sun-gyóg(s)** *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགྲིན་པ *mgrin-pa*, (*Ssk.* **ग्रीवा**) 1. **neck**, *mgrin riṅ-ba*, a long neck, *mgrin ṭuṅ-ba* a short neck *Lt.*; *mgrin-snón* blue-necked, an epithet of gods. — 2. **throat**, as passage or organ of the voice, *mgrin ǰcig-tu* (to call as) with one voice, frq.; *mgrin-bzáṅ* a loud voice *Cs.*

མགྲོན *mgron* **feast, treat, banquet, entertainment**, *mgron ǰtóṅ-ba*, resp. *skumgrón ˌbúl-ba* to entertain; **ǰón-taṅ-Kan** *W.* host, entertainer; *mgrón-la ˌbod-pa*, resp. *mgrón-du spyan-ˌdrén-pa*, to invite to an entertainment; *mgrón-du ˌǰnyér-ba* to treat, to regale *Dzl.*; *mgrón-du ˌgró-ba* to go to an entertainment, a party *Dzl.* (cf. *ˌgrón-du ˌgró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ǰa-mgrón* a tea-party; *čaṅ-mgrón* a treatment with beer or wine *Cs.*

དགག *ˌgag* 1. **obstruction, stoppage**, esp. in comp.: *yi-ga-ˌgág* want of appetite; *ǰcin-ˌgág*, also *-dgag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zám-pe gág-tu gúg-na kúm-ma ˌdzin ṭub** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *rí-bo dpal-ˌbár-gyi ˌgag* the place on the Palbár mountain, where there is the only passage *Mil.*; *sgo-ˌgág* the door of the house, because through it all that enter or leave have to pass; *ka-ˌgág* the mouth, through which every thing must pass that is eaten; fig.: *ṭar-lám-gyi ǰnad-ˌgág*, the main point for obtaining salvation; *ˌgag ǰcig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

དགག་པ *ˌgág-pa* 1. vb, (cf. *ˌgegs-pa*) **to stop, to cease**, to be at a stand-still; mostly in the perfect form *ˌgags*; *dáṅ-ka ˌgags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. **door-keeper**, v. *sgo-ˌgág* sub *ˌgag*.

དགང་ *ˌgaṅ* v. *rgaṅ*.

དགངས་པ *ˌgáṅspa* **difficult, troublesome** *Sch.*

དགང་(ཟོ་) *ˌgáṅ(-po)* the **burden** of an office, business, commission, *ˌgan ˌkúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

དགབ་ *ˌgáb* = *mṭá-ma, mǰúg-ma*, **the end**, of a bench, a garment etc. *Mil.nt.*; as postpos. c.genit. **after, behind** *C.*

དགབ་པ *ˌgáb-pa* 1. *Sch.*: **to take care, to be cautious; orderly, decent.** — 2.

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W. **to suffice,** **mi gáb-ce med** the workmen will not suffice.

འགམ་པ *gám-pa*, pf. *gams Sch., bgams Cs.*, fut. *bgam*, imp. *goms* 1. **to put,** or rather **throw, into the mouth,** e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *pye túr-mgo re tsam gams* I took a small spoonful of meal *Mil.* — 2. **to try,** *bgám-mo* I will try him, I shall put him to the proof *Dzl.*; *tsód gám-pa* id. *Lex.* — 3. *W.* **to threaten, to menace.**

འགའ་ *ga* (*ga-bo Cs.!*) **some, a few, several,** *Kyi-ra-ba ga* some huntsmen *Mil.*; *ɣžón-pa ga žig* some young men *Mil.*; *ko-rán ga* some of them *Mil.*; *ga-ré = ga žig Pth.*; *gál-te nán-gyis ga žig bžág-na* if I appoint some by a peremptory decree *Dzl.*; *skabs gar* in some cases; *lan ga* (*žig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga — lan ga, res ga — res ga, bar ga — bar-ga* at one time — at another time, some — others; *ga tsam* a few, few *Thgy.*: *ga žás* some, part (of them) *Mil.*; *ga yan* followed by a negation: no, no one, not any, none.

འགའ་ *ga Glr.*, also *ga-ti* n. of a place in the east of Tibet.

འགར་ *gar*, termin. of *ga*.

འགར་བ *gár-ba* 1. sbst. (*W.* also **gár-ru**, *Ts.* **gar, gir**) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzó-mo*. — 2. vb. v. sub *dgár-ba*.

འགལ་དུམ་ *gál-dúm* v. *mgal*.

འགལ་བ *gál-ba*, c. *las* or *dan*, **to be in opposition** or **contradiction to**, as: *rtág-pa dan dnós-po ɣnyis gál-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract,** to act in opposition to, **to transgress, violate, infringe, break,** a promise, law, duty; *yid dan mi gál-bar Dzl.*, resp. *tugs dan mi gal-bar*, (he gives them) to their wish, to their heart's content; *bka bžin-du mi gal-bar bgyio* I shall act faithfully according to the order *Dzl.*; **gal mi dug** *W.* he has not committed anything, he is innocent; *lha* or *klu dan gal-ba* not to honour a Lha or Lu according to duty.

Comp. *gal-rkyén* **mishap, untoward accident, impediment** (opp. to *mtun-rkyen*); *gal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *gal-krúl* **transgression,** *gal-krúl spans-te*, conscientiously; **gal-lúl só-wa** to make amends, to atone for a transgression. — *gal-mtún-žes-pa Chr. Prot.*, the knowledge of what is conformable or contrary to the divine law, meant to express our **'conscience'**; the term was formed after the Tibetan phrase: *dge mi-dgé žés-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *žés-bžin, ɣnón-ba*, and *byas-čós.* — *gál-ba-po Cs., gál-po Sch.*, a transgressor. — *gal-tsábs Cs.* a great fault, a crime: *gal-tsábs-čan* faulty, criminal, a criminal (?).

འགས་པ *gás-pa*, pf. *gas* (cf *ges-pa*) **to be cleft** or **split,** of rocks etc.; **to chap,** of the skin, the lips; to break open, **to burst,** of a bag etc., *ka lná-ru* into five rents, in five places; **to crack, to break** or **burst asunder,** of a vessel, the heart, a fruit, *bdún-du* into seven pieces; *žin-gi rigs-la byás-na ni gas* if it be made of wood, it will split, crack *Glr.* དྲག་ཅང་ཁྲོ་ཤོས་ཀྱི་ཐོག་ཏུ་ཀྱང་ཁྲོ་ཤོས་ཀྱི་ཐོག་ནས་ཀྱང་ཁྲོ་ཤོས་ཀྱི་ཐོག་ཏུ་ཡང་ *Ud. VIII. 7a* (= 104a).

འཁྲིའུ་ *gíu* v. *gi-wán*.

འགུ་སྣདའ་ *gu-mdá* **gun-stock,** (spelling not certain) v. *sgum-mdá*.

འགུ་བ *gú-ba*, incorr. for *mgú-ba*.

འགུག(ས)་ *gug(s)* **a mesh** *W.*

འགུག(ས)་པ *gúg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) **to bend,** to make crooked, *ɣnya gugs-pa C.* to bend, bow, stoop; *mgo gugs-gúgs-par són-no* he went off bowed down, crestfallen. — 2. **to gather,** to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. **to call, to summon, to send for,** e.g. the gardener *Dzl.*,

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one's daughters *Dzl.*; **to conjure up**, ghosts, *des bdag ˌgúg-par ˌgyúr-ro* by this (charm) I may be conjured up; *blo náṅ-du ǩúg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

གཅུད་པ ˌgúd-pa, pf. *gud*, = *rgud-pa? gúd-du bčúg-pa* **to ruin**, to reduce to an extremity *Schr.*; *rtsa byiṅ-gúd dal Med.* a pulse slow and sinking.

གཅུམ་པ ˌgúm-pa 1. pf. *gum*, ˌ*gums* eleg. **to die.** — 2. pf. *bkum*, *fut. dkum*, imp. *ǩum(s)*, **to kill**, to put to death *Dzl.* frq.; **to slaughter** (butcher), *ysár-du bkúm-pai ša*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve,** make crooked, to contract, v. *kum* and *skúm-pa.*

གཅུལ ˌgul **neck,** v. *mgul.*

གཅུལ་བ ˌgúl-ba (cf. *sgul-ba*) to change place or posture, **to move, shake, to be agitated,** **ri-gu ḍód-pa-la gul dug** the kid moves in the womb (of the goat); *ˌgul-dkáṅ* (the limb) moves with difficulty *Med.* frq.; *ˌgul yaṅ ma nús-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver,** *ˌdár-žiṅ ˌgúl-ba; sa-ˌgúl* (pronounced **saṅ-gúl**) earthquake *W.*

གཅེག(ས)་པ ˌgégs-pa pf. *bkag*, fut. *dgag*, imp. *ǩog* **to hinder, prohibit, stop,** *bdág-gis bkág-na yaṅ ma ťúb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkág-ste náṅ-du btaṅ* he admitted him without impediment *Dzl.*; **kág-ce med zér-ǩan-gyi ka-šóg** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock** (up), **to close,** *sgo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšaṅ-dgág* obstruction (cf. ˌ*gag*); **zá-ce kág-te ši** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kág-te bór-ce** *W.* id ; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the rainy season *Schf.*, *Tar.* 10, 10, cf. *Kõpp.* I, 369; **to forbid**, *dgag-sgrúb Sch.*: 'to forbid and to allow'(?); *gág-pai sgra*, ˌ*gag-tsig* a prohibitive particle *Gram.*; *bkág-ča byéd-pa* to forbid, prohibit *Sch.*; **Ka kág-ce** *W.* to silence, to hush; *dgág-pa* a negative, a negation; *bkág-ča* the negative side *Was.* (282).

གཅེངས་པ ˌgéṅs-pa, pf. *bkaṅ*, fut. *dgaṅ*, imp. *ǩoṅ* 1. **to fill,** *tib-ril čus* or (seld.) *čú-las*, or *tib-ril-du čus*, or *ču*, (to fill) a tea-pot with water; **to soil, smear, stain,** the bed with blood *Glr.*; *dgáṅ-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skóṅ-ba*) *ťugs-dám Lex.* — 3. *gžu ˌgéṅs-pa*, *mda ˌgéṅs-pa* to prepare bow and arrows for shooting, frq.; **tú-pag káṅ-ce** *W.* to load a gun.

གཅེད་པ ˌgéd-pa, *C's.* = ˌ*gyéd-pa.*

གཅེབས་པ ˌgébs-pa, pf. *bkab*, fut. *dgab*, imp. *ǩob* (*W.* **bkob**), **to cover**, e.g. one's breast with the hand; to cover up, *ka* an opening, aperture; **to spread** over or on, **to set up, to put on,** a cover, lid, cork, plug etc.; **to protect,** *btsún-mo mi-ma-yin-gyis ˌgébs-su ˌjúg-pa* to have the queen protected by ghosts; **to disguise,** metaph: **bkáb-ste** in disguised language, euphemistically *W.*, **káb-ce ǰí-la** in order to express it euphemistically.

གཅེམ་པ ˌgém-pa, acc. to *C's.* another form for ˌ*gúm-pa*, **to kill, to destroy**; *Schr.*: *kláď-pa ˌgéms-pa* to surprise; to overthrow an argument by reason; cf. *mgo-ˌgéms Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

གཅེལ་བ ˌgél-ba, pf. *bkal*, fut. *dgal*, imp. *ǩol*, 1. **to load, to lay on** a burden, *brui ǩal čig bkál-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lás-ka žig mi žig-la kal táṅ-na** *Ld.* if one is accused of an unlawful action; *ǩral ˌgél-ba* to impose

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tribute *Lex.*; **to commission, to charge with, to make, appoint, constitute,** **mi žig gád-po-la kál če* Ld.* to appoint some one to be an elder or senior, cf ˌčól-ba. — 2. **to put, to place** on or over, *ydún-ma bkál-ba* a beam placed over it *S.g.*: **to set** or **put on,** e.g. a pot on a trevet; **to hang up,** *gos-gel-ydáṅ* a stand to hang clothes on; fig. *ˌči-bar nús-pai ťog ˌgel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགེས་པ་ *ˌgés-pa*, pf. *bkas*, fut. *dgas*, imp. *Ños*, trs. to *ˌgás-pa*, **to split, cleave, divide,** *bkas-žiṅ Lex.* cleft or chopped wood; *dúm-bur* (to divide) into pieces *Lex.*, **to cut up** or **open,** e.g. a fish, gourd, pumpkin, *Dzl.*

འགོ་ *ˌgo*, = *mgo* in some figurative applications of the word: *dmág-ˌgo* **commander** of an army *Cs.*; *mkár-ˌgo, rdzóṅ-ˌgo* commander of a fort *Cs.*; *ˌgo snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sag-lád*; *ˌgó-pa* **officer, captain, head-man** of a village or district, esp. in *W.*; in a general sense: **kon-čóg ǰig-ten-gyi gó-pa yin** God is the ruler of the world; **koṅ-čóg-gi saṅ gó-pa med** God is the only and highest ruler; **ˌgo-pǿn* C.* **rector, director, headmaster, principal** e.g. of a school; *ˌgó-ma Zam.* **beginning, origin, source;** *ˌgó-mi Lex.* = *ˌgó-pa*; **go-yód** = *ˌgó-pa Ld.*; *ˌgor* in the beginning, at first, originally *Sch.*, *sér-bai ˌgor* when it began to hail *Mil.nt.*

འགོ་བ་ *ˌgó-ba*, pf *gos* (or *ˌgos*), cf. *bsgo-ba*, 1. **to stain,** to lose colour; **to dirty, sully** one's self, *dé-la* with it, *naṅ-skyúgs lús-la* to soil one's self with vomit. — 2. **to infect,** with a disease, *ˌgó-bai nad, ˌgo-nád, ˌgó-bai rims,* a contagious or epidemic disease, **a plague,** frq.

འགོག་པ་ *ˌgóg-pa*, pf. *bkog*, fut. *dgog?* imp. *Kog* 1. **to take away** forcibly, **to snatch, tear away, pull out,** *rtsá-ba* a root *Lex.*, *so* a tooth *Schr.*; **to tear up,** e g. a floor *W.*; **to peel** *Sch.*; **kóg-te kyér-če* W.* **to rob, plunder** frq.; **kóg-te kyers* Ld.* it has been robbed. — 2. **to take off,** a cover, a lid, a pot from the fire *W.*

འགོག་པ་ *gógs-pa* another form for *ˌgégs-pa*, **to prevent, to avert** unfortunate events, fatal consequences; **to suppress,** the symptoms of a disease by medicine; **to drive back** or **away, to expel** e.g. spirits, ghosts; **to repel** people that are trying to land.

འགོན་པ་ *ˌgóṅ-ba* 1 *Cs.*: to bewitch, enchant (?), *ˌgóṅ-ba-po, ˌgóṅ-po* **an enchanter, sorcerer,** *góṅ-ba-mo* enchantress, sorceress *Cs.*; more frq. *ˌgóṅ-po* **an evil spirit, demon,** also fig. demon of concupiscence, of fear, of terror *Mil.*; *ˌgóṅ-mo* fem. — 2. pf. *bkoṅ*, perh. more corr. *sgóṅ-ba, spá-sgoṅ-ba Lex.* **to despond.**

འབོད་པ་ *ˌgód-pa*, pf. *bgod*, fut. *dgod*, imp. *Kod* (cf. *kód-pa*), the Latin *condere*, 1. **to design, to project, to plan** *Schr.* — 2. **to found, to etablish, to lay out** (a town), **to build** (a house): hence *bkód-pai rig-byéd* books on architecture *Glr.*; **to manufacture, to form, to frame.** — 3. **to put, to fix, to transfer,** into a certain state or condition, *bdé(-ba)-la Dzl., bder Lex.*, into a happy state, *dge-ba-la Dzl.* into virtue, *čós-la Pth* into the true doctrine, *rnám-par ˌgról-ba-la Dzl.* into salvation, *mya-ṅán-las ˌdás-pa-la* into delivery from existence *Dzl.*; *žag-gráns* **to fix** a certain time or term *Schr.*; *ťsad* (to determine) the measure or size of a thing *Schr.* — 4. **to set, put,** or **place in order,** *gral-ǰyám bgód-pa ˌdra* as the rafters of a roof are placed side by side *S.g.*; *mťar dgód-pa* **to add** or **affix** e.g. ciphers to a certain number *Wdk.*; *bkód-par mdzés-pá* beautiful as to arrangement, nicely ordered, *(b)rgyan dgód-pa Lex.* to arrange ornaments (tastefully), **to decorate, adorn, to construct** or **adjust** grammatical forms, sentences *Zam.* — 5. to put down in writing, **to record,** *miṅ ká-ba-la* to write names on a column *Pth.*; **to compose, draw up, write,** a narrative etc., frq.; **to mention, to insert,** in a writing; **ka kó-pa* C.* **to publish,** to make known. — 6. **to rule, to govern** *Schr.*; *byol-sóṅ bkód-pai rgyál-*

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po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also sbst.: 1. **plan, ground-plan, draught** of a building *Schr.* — 2. **delineation, sketch,** *žiṅ-bkód* **map.** — 3. **form, shape, figure** *Schr.* — 4. **sample, copy,** even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba.* — 5. **building, edifice, structure,** *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. **frame, body,** *bkód-pa lus* id. *Mil.; ṅai bkód-pa nám-mk'ai raṅ-žin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always **न्यास** putting down, depositing; but often it has the signification of **व्यूह** orderly arrangement; as vb. it comes nearest to **उपरच्**. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for **'to create'**, to call into existence, *gód-pa-po* for **creator**, and *bkód-pa* for **creature**, notions which are otherwise foreign to Buddhism.

འགོམ་པ *góm-pa, Cs.* = *góms-pa, Sch.* also = *gém-pa, gim-pa.*

འགོར་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba.*

འགོར་བ *gór-ba* **to tarry, linger, loiter,** *W.* frq. ******máṅ-po gor soṅ** you stayed away very long; ******lám-la gor** he lingers on the way; ******máṅ-po ma gór-te** without long delay, = *riṅ-por ma lón-par*, and *riṅ-por mi togs-par B.*; *de gor-ɣží yin* that impedes, delays; *zlá-ba ɣnyis kor* (the work) lasted two months *Glr.*

འགོལ་བ *gól-ba*, pf. *gol* 1. **to part, to separate** vb.n.; *gól-bai ɣnas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. **to deviate, err,** go wrong or astray: *gól-sa* 1. the place where two roads separate. 2. **error, mistake.**

འགོས *gos* n. of a monastery *Tar.*

འགོས་པ *gós-pa* v. *gó-ba.*

འཆག་པ *k'yág-pa* cf. *skyág-pa*, **to be sold, spent, expended** *Cs.*

འཆང་བ *k'yáṅ-ba*, pf. *gyaṅs*, **to be delayed, deferred, postponed,** *ɣyir gyaṅ-na* if one defers it; ******nyin gyaṅ žag gyaṅ ǰhé'-pa** *C.* to delay again and again; *lo maṅ-po mi gyaṅ-bar* before many years shall have passed; *dus gyaṅs Lex.* w.e.

འཆིང་བ *gyíṅ-ba* 1. to look about haughtily, **to look down upon, to slight,** *mi-la* a person; also of things: **to despise, contemn, neglect** them *B.* and col.: ******gyiṅ-bhág ǰhé'-pa** *C.*, ******gyiṅ čó-če** *W.* id.; ******gyiṅ-čan** supercilious, contemptuous. — 2. = *sgyiṅ-ba Glr.*; *Mil.* — *šél-kyi gyiṅ-k'ar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྱུ་བ *gyú-ba*, pf. *gyus*, **to move quickly** to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ *gyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-čig)*, cf. *sgyúr-ba*, 1. **to change,** to be altered *B.* and col.; *mi-rnams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyúr-bai čos* a changeable (and therefore perishable) thing *Cs.*; and *gyúr-du yód-pa* changeable, variable, *gyúr-du méd-pa, gyur-med* unchangeable, invariable; sometimes **to decrease, abate, vanish, die away,** *mtu-stóbs, nád-med-pa, yzi-rǰid yóṅs-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur, ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las: dód-pa dí-las ma gyur čig* do not **depart** from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyúr-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετάνοια* of the N. T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies **to be changed, transformed into,** *B.* and col.; hence — 2. **to become, to grow,** *dge-slóṅ-du gyúr-ba, rgyál-por gyúr-ba* to become

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a monk, a king *Dzl.*; *skra mṫon-mṫiṅ-gi ka-dóg-tu gyúr-to* his hair turned azure (sky-blue) *Dsl.*; *sbrúm-par ˚gyúr-ba* to get with child; *bdún-du ˚gyur-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have **˚dó-wa**, *in W.* **čä-čè**.) *˚gyúr-ba* is also frq. used in conjunction with verbs: *yód-par ˚gyúr-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *sróg-la mi ltá-bar ˚gyúr-pai dṅós-po ˚di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *ná-bar gyúr-na ˚di mṫóṅ-ba tsám-gyis nad sós-par ˚gyúr-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Glr.*; *càṅ mi smrá-bar gyúr-to* he became speechless *Dzl.*; *˚gyúr-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su žig rgyal-sríd byéd-par ˚gyur* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por ˚gyúr-bar šés-so* they knew that this man is made king (for: would be made king); *kó-mos kyód-kyi bu bsád-par gyúr-na* if your son has been killed by me *Dzl.*; *kyod mi-ṣa zá-bar gyúr-čig* may you be obliged to eat human flesh! *Dzl.*; *čii ǰyir kyod ˚dí-ltar gyur* by what means have you come into this state? *Dzl.*; *ya-mṫsán-du* (or *-par*) *˚gyúr-ba* to be surprised, astonished; with *ynás-su:* **to come** to a place, **to arrive** at *Mil.*; *˚dód-pai dṅos-grúb-tu ˚gyúr-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; **to happen, to take place, to occur**, *ya-mṫsán-du ˚gyúr-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *ǰyós-par ˚gyúr-ba* to become moving, to begin to move. — 3. **to be translated,** *bod-du* into Tibetan *Tar.*; *bka-˚gyúr* the translated word, v. *bka*; cf. *sgyúr-ba.* — 4. joined to numbers it signifies **time** or **times**, *ǰžán-pas brgya-˚gyúr ston-˚gyúr-du ˚ǰágs-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*; *kyód-pas brgya-˚gyúr-bas lhág-par bzáṅ-ba yod* there are (girls) a hundred times prettier than you *Dzl.*; *ǰsum-˚gyúr ltá-bur* three times as much *Dzl.*; *de ǰnyis-˚gyúr tsam žig* one twice as large as that *Mil.*

II. sbst. **change, alteration, vicissitude,** *dus bžii ˚gyúr-bas* through the change of seasons *Thgy.* — *˚gyur-skád,* or also *˚gyur-kúgs* singing or humming a tune in a trilling manner *Mil.*; *˚gyur-lčam nya Mil.* perh. a fish swiftly moving to and fro; *˚gyur-rtén bžág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur, žóg* is frq. used.

གྱེ་བ *˚gyé-ba*, pf. (and imp.?) *gyes*, **to be divided**, e.g. a river that is divided into several branches; *rnám-pa ǰnyis-su* (a ray of light divided) into two parts *Dzl.*; **to separate, to part,** *bem rig ˚gyes dus* when body and soul part from each other *Mil.*; **to disperse**, of a crowd, with or without *so-sór Dzl.* and elsewh.; of a single person: **to part, withdraw, go away,** **mi-tsóg daṅ ghyè-ṇe** *C.* withdrawing from the crowd; **to issue, proceed, spread**, *dé-dag-las gyés-so* they have proceeded from those (their ancestors); of a disease: *gyén-du gyes* (opp. to *túr-du zug*) *Med.?*

གྱེད་པ *˚gyéd-pa* (*W.* **kyé-čè**) pf. *bgyes*, fut. *bkye*, 1. **to divide** (trs.), **to scatter, disperse, diffuse,** e.g. rays of light; it is also used when the neutral form *˚gyé-ba* would seem to be more correct; **to let proceed,** *sprúl-pa,* an emanation; hence **to send,** a messenger *Lex.* and *Schr.*; **to dismiss**, *tsogs*, an assembly *Sch.* — 2. *˚táb-mo ˚gyéd-pa, ǰyul ˚gyéd-pa,* also *˚gyéd-pa* alone, to fight a battle, **to fight, to combat**, *˚gyéd-pai tse* in the dispute; similarly *˚dziṅ-ga bkyé-ba* **to quarrel** *Med.*; hence prob. *W.*: **ka kyé-čè** to abuse, to menace. — 3. *stón-mo ˚gyéd-pa* frq. **to give** an entertainment, banquet, prop. to dispense a feast; *nor ˚gyéd-pa* **to distribute** a property *Lex.*

གྱེར་བ *˚gyér-ba* **to drop** or let fall, to throw down *Schr.*; **to quit, abandon,** throw away *Sch.*

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འགྱེལ་བ་ ˌgyél-ba, pf. *gyel* (*-to*), imp. *gyel*, **to fall, to tumble**, *'gyel ma gyel' W.* don't tumble, take care not to fall; **gyél-kan* W.* lying, (not standing), e. g. a bottle.

འགྱེས་པ་ ˌgyés-pa, another form for ˌgyé-ba, *ɟyi-gros-su ˌgyés-par ˌgyur* back foremost they retreat *Glr.*

འགྱོད་པ་ ˌgyód-pa (*Ssk.* कौक्कृत्य) vb. (*W. *gyód-cè**) **to repent, to grieve for,** and sbst. **repentance,** sorrow for, not only for bad, but also for good actions, when the latter are attended with disadvantage or loss; *ɟyis ˌgyón-par ˌgyur* you will have to repent it hereafter *Dzl.*; with *la*, to repent of a thing; *ˌgyód-pa skye* repentance arises, I feel repentance, I repent frq.; *sems ˌgyód-par ˌgyur* id.; **da gyód-pa yoṅ dug* W.* id.; *ˌgyód-pa med* I do not regret it; *ˌgyód-pa-càn* repenting *Pth.*; *ˌgyód-pai sems méd-par ɟyód-la sbyin-no* I give it you readily and with all my heart *Pth.*; *ˌgyód-med* without repentance, without grudging, also: in good earnest; *ˌgyod-tsáṅs byéd-pa, ˌtól-càṅ ˌgyód-pa, ˌgyód-càṅ bsàg-pa Dzl.* to acknowledge repentingly, to confess with compunction; *ˌgyod-tsáṅs byéd-par ɣnáṅ-ba* to accept a repentant confession = to forgive, to pardon *Dzl.* (p. ཨོ, ཝོ, ཟོ, ཛྷོ); *ˌgyód-rmo-ba*, c. *la*, to make repent, to make one suffer, feel, or pay (for a thing) *Dzl.*; *ɣnoṅ-ˌgyód* repentance proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་པ་ ˌgrág(s)-pa, pf. *grags*, **to sound,** to utter a sound, of men, animals, thunder etc. *Dzl.*; **to cry, to shout,** *dei rnà-lam-du ˌgrágs-par ˌgyúr-na* if it is shouted into his ear; *ces grags* so it is called, so he was called, by this name he goes, under that name he is known, celebrated; *bód-la yi-ge med ces grags* Tibet, so it is said, was without letters, without a written language; *Zam.*

འགྲགས་པ་ ˌgrágs-pa **to bind,** v. *grágs-pa.*

འགྲངས་པ་ ˌgráṅs-pa 1. *Cs.* **to number, to count,** v. *bgráṅ-ba.* — 2. **to satisfy** with food, **to satiate,** **ɖáṅ-cè med* W.* he is insatiable; gen. only the pf. is in use: *ˌgraṅs ɾjes* after having eaten one's fill *Med.*; *sà-ba bsád-pas mi ˌgráṅ-te* not yet having enough of deer-killing *Mil.*

འགྲད་པ་ ˌgrád-pa *Cs.* = *bgrád-pa*, **to spread, to extend** (vb. a).

འགྲན་པ་ ˌgrán-pa (*Ssk.* स्पर्ध) 1. **to vie** with, **contend** with, **to strive** (for victory), *wa séṅ-ge-la* a fox (contending) with the lion *Dzl.*; *čo-ˌɟrúl* in magic tricks *Dzl.*; *ríg-pa* in shrewdness, cunning *Glr.*; *ɟyug-ɬyád rnam-ɬós-kyi bu daṅ ˌgrán-te* to cope even with Plutus as to riches *Dzl.*; *bstód-par ˌgran* let us vie with one another in songs of praise *Glr.*; *ˌgrán-pas čog* let us now draw a parallel between (these two) *Glr.*; *ˌgrán-du ˌɟúg-pa* to cause (two persons) to strive (for the victory) *Dzl.* — 2. in a general sense, **to fight,** to defend one's self, to make resistance.

Comp. *ˌgran-tsig* words of contention, **a quarrelling speech** *Glr.* — *ˌgran-sems* 1. **contention, emulation.** 2. **jealousy.** 3. **quarrelsome temper, spirit of controversy;** *ˌgran-sems ɣcóg-pa* to stop, put an end to contention. — *ˌgrán-zla* (pronounced **ɖál-za** in the north of *Ld.*), **rival, competitor,** equal match; *ˌgrán-zla-med-pa, ˌgran-zla daṅ brál-ba*, also *ˌgrán-gyi do-méd, ˌgrán-ya-med*, without a rival, **matchless, unequalled,** applied also to things.

འགྲམ་ ˌgram 1. **shore, bank,** *ču-ˌgrám* id.; *ču čén-poi ˌgrám-du soṅ* they went to the bank of a large river *Dzl.* — 2. **side,** *sgo-ˌgrám ɣyás-na* on the right side of the door *Glr.*; *sgoi ɟyi-ˌgram-na* before the door, outside, out of doors *Pth.* — 3. **wall,** *káṅ-pai ˌóg-ˌgram* the lower wall of a house (opp. to the roof) *Mil.*; *ˌgram-ɣzi C., S.g.* **foundation, basis,** *ˌgram-ɣzi ˌdiṅ-ba* to lay a foundation. — In a more general sense: *ˌgrám-du* **near, close to, just by,** *rgyáṅ-nas sgra čé-la ˌgrám-du don čuṅ* he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him *Mil.*; *càṅ-gi ˌgrám-du* close to the tree.

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འགྲམ་པ་ *grám-pa* **cheek** (cf. *kur-tsós*), **ḍám-pa hom soñ** *W.* his cheeks are fallen; *lág-pa grám-pa-la rtén-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl.*

Comp. *gram-lèág* a slap on the face, box on the ear; **ḍam-èág gyáb-èe** *W.* to box a person's ears. — *gram-ču ldaṅ* that makes one's mouth water *Sch.* — *gram-jug Lt.?* — **ḍam-dzóg** *C.* a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — *gram-rús* **cheek-bone, jaw-bone.** — *grám-ša* the flesh of the cheek. — *gram-ɣšóg* the hinder part of the jaw-bone *Sch.* — *grám-so* **cheek-tooth**, molar-tooth, grinder.

འགྲམ་ཡིག་ *gram-yig* **edict, proclamation, publication** *Sch.*

འགྲམས་པ་ *gráms-pa* **to hurt** *Lt.*; of wounds: to get inflamed, ni f. *Mil. nt.*

འགྲམས་ཚད་ *grams-tsád*, a disease, fever in consequence of great exertions *Med.*

འགྲས་པ་ *grás-pa* **to hate,** to bear ill-will, to have a spite against, **ña kó-la že ḍé dug** *C.* I hate him in my heart.

འགྲིག་འགྲིག་ *grig-grig* 1. **gelatine, jelly** of meat *C.* 2. v. the following article.

འགྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) **to suit, agree, correspond, to be right, adequate, sufficient,** in *B.* seldom, col. very frq., **ḍig-pa yin** *C.* that will do, I am satisfied; **da ḍig** *W.* now that will do! just enough now! **ḍig-ḍig** *W.* to be sure! quite so! of course! **ʼo ḍig gog** *W.* yes, to be sure! **tsó-èe mi ḍig** *W.* it is not yet time for cooking; **tó-re tság-na ḍig-ga** *W.* will it be early enough, if I sift it to-morrow? **de yaṅ mi ḍig-pa dug** *W.* also that is not practicable; **ña ɲo'-yaṅ di ma ḍig-na** if my pronunciation is not correct *C.* (Lewin).

འགྲིབ་པ་ *grib-pa*, pf. *grib*, 1. **to grow less, to decrease, to be diminished,** syn. to *bri-ba*; *mi grib mi lúd-pa* neither to grow less nor to flow over *Dzl.*; but gen. *pél-ba* is opposed to *grib-pa*, and both words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *grib-pa* also means to sink, decay, be reduced; *bskál-pa mar grib*, acc. to *Schr.* = Treta yuga v. *dus* 6; *mar grib-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. **to grow dim, to get dark,** cf. *sgrib-pa C.*

འགྲིམ་ *grim*, in *lag-grim Glr.* 45: *lag-grim-gyis brgyus-pas* passing from hand to hand, v. *grim-pa* II, 1.

འགྲིམ་པ་ *grim-pa* I. sometimes for *brim-pa Pth.* II. pf. *grims* 1. **to go, walk, march about, perambulate, to rove** or **stroll** idling about, *rgyal-kams* over the countries *Mil.*; *ɣèig-pur ri-kród-la Mil.*; *bár-dor* in the bardo (q.v.) *Thgr.*; *mi-sér ɲág-pai grim-sa yin* it is a resort of robbers *Mil.*; it is also used of the course of the veins in the body *Med.* — 2. *W.* **to go off, to sell,** to meet with a ready sale. — 3. *rig-pa grim-pa* v. *rig-pa.*

འགྲིལ་བ་ *gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. **to be twisted** or **wrapped round,** *Dzl.* ཀ།ཅ, 17. acc. to one manuscript, for *kri-ba Sch.*; to be collected, concentrated, to flock or crowd together, *kun gril-nas* all in a heap, all together *Mil.* — 2. **to be turned, rounded, made circular** or **cylindric,** e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves from a tree; in *B.* seldom, in *W.* frq. (*dril-ba* is the same word).

འགྲིས་ *gris* v. *dris.*

འགྲུ་བ་ *grú-ba*, pf. *grus*, **to bestow pains** upon a thing, *slob-pa-la* upon study *Dzl.*

འགྲུབ་པ་ *grúb-pa*, pf. *grub* 1. **to be made ready, to be finished, accomplished;** *grúb-pa mi srid* it is not possible that this be accomplished *Glr.*; *ma grúb-par* before its having been finished *Glr.*; *ma-grúb-pa-rnams grúb-par gyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grúb-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dge-slóñ*); *šúgs-la grub* the

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thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhún-gyis grúb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpál-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dón-la grúb-pa med kyaṅ* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don čen ˌgrub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru ˌgrúb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. **to be made, fabricated**, *rdó-las* out of stone. — 3. **to be fulfilled, granted,** of wishes etc., also with *bžin-du.* — 4. **to be performed according to rule,** of charms; cf. *sgrúb-pa* and *grúb-pa.* — *ˌgrúb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rten-ˌbrél.*

འགྲུམ་པ *ˌgrúm-pa*, pf. *grum*(?), **to pinch** or **nip off** (the point of a thing), **to cut off, to prune, lop, clip,** the wings, *W.*, cf. *grúm-pa.*

འགྲུལ་བ *ˌgrúl-ba* I. 1. **to walk, to pass, to travel,** *ˌgrúl-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ṅáṅ-la ḍul** *W.* walk first! take the lead! *ˌgrúl-ba-po, ˌgrúl-po Sch.*, **ḍúl-kan, ḍúl-mi** *W.* a walker, foot-traveller, pedestrian; *ˌgrúl-pa Sch.* id.; *ˌgrúl* sbst. passage, the possibility of passing, *ɣnya-náṅ-gi ˌgrul čád-pas* the passing from Nyanaṅ being made impracticable (viz. by snow) *Mil.* — 2. fig. **to walk, to live, act,** or **behave,** **ṭim-si** (or **tim-mi*) *naṅ-tar** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. **to pass, to be good, current,** of coins.

II. i. o. *brúl-ba Mil.*

འགྲུས་པ *ˌgrús-pa* 1. pf. of *ˌgrú-ba.* — 2. sbst. **zeal, diligence, endeavour;** more frq. *brtson-ˌgrús.*

འགྲེ་བ *ˌgré-ba* 1. **to roll** one's self, *sá-la* on the ground; *ˌgre-ldóg Glr.* (or *ˌgre lóg Pth.*) *byéd-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. **to repeat** *Cs.*

འགྲེན་བ *ˌgréṅ-ba* (cf. *ˌsgreṅ-ba*) **to stand** (not in use in *W.*) *dóṅ-gi kar ˌgréṅ-nas* standing at the top of the pit *Dzl.*; *ḍṅáṅs-pa ltar ˌgréṅ-bar ˌgyur* they start up as if frightened *Dzl.*; of the *ɟo-mtsán:* to be erected *Med.*; *mi ˌgreṅ ɣsum* three lengths of a man *Tar.* — *ˌgréṅ-bu,* also *ˌgréṅ-po* (*Glr.*) the sign of the vowel e.

འགྲེམ(ས)་པ *ˌgrém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms* (*W.* **ṭam-čé***, imp. **ṭom***) 1. **to put** or **lay down** in order, e.g. beams, spars etc. *B.* and col; **to spread out, to display,** goods, books, on the table or ground; **to scatter,** blossoms by the wind *Stg.*; **to draw,** a curtain. — 2. **to sprinkle,** water, *B.* and col. — 3. **to distribute,** for *ˌbrim-pa C.*

འགྲེལ་བ *ˌgrél-ba*, pf. *bkral*, another form for *ˌgrol-ba*, **to explain, comment, illustrate,** *dgóṅs-pa* the import (of the words or writings of the saints); *ˌgrél-ba Cs.*, *ˌgrel-pa Zam.*, *Tar.* explanation, explication, commentary; *don-ˌgrél*, resp. *dgoṅs-ˌgrél* explanation of the meaning; *tsig-ˌgrél* explanation of a word, of the words; *ɣžuṅ-grél* 1. explication of the text 2. text and commentary; *raṅ-ˌgrél* prob. self-explanation, an explanation contained in the book itself *Wdṅ.*; *ˌgrél-ba-po Cs.*, *ˌgrél-po Sch.*, *ˌgrel-byéd Cs.* an explainer, commentator. (*ɟan-tsún ˌgrél-ba*, and *kral ˌgrél-ba Lexx.?*)

འགྲོ་སྒོ་བ *ˌgró-sgo C.* **expense, expenditure,** of money, **ḍo-gor táṅ-ba*** to lay out (money), to spend.

འགྲོ་ལྡིང་ *ˌgro-ldiṅ* Dramila, country in the south of India *Schf.*; another reading gives Dravida (coast of Coromandel).

འགྲོ་བ *ˌgró-ba* I. vb., pf. and imp. *soṅ*, the imp. *ˌgro(s)* seldom used, 1. **to**

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walk, *Kyeu ˌgro mi nús-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *ˌgró-ba daṅ nyál-ba daṅ ˌdúg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move,** *ˌgró-am mi ˌgro* will you go or not? *rgyál-poi mdún-la ˌgró-bai lágča* the things going, i.e. carried, before the king *Glr.*; **to go away,** *da ṅa ˌgró-bar žu* now I beg to be permitted to go *Pth.*; *ynás-nas ˌgró-ba* to go away from a place, to leave, *kyim-nas ˌgro mi ǰód-na* if one cannot leave his house, part from home *Pth.*; **to go out,** *Kyod nyin-par rtág-tu ˌgróna* if during the day you always go out, are from home *Dzl.*; **to travel,** *ǰan-tsúndu ˌgró-ba Dzl., ǰar ˌgro tsur ˌgró-ba Pth.* travelling there and back; *yar ˌgro mar ˌgró-ba* to travel up and down, up hill and down hill *Glr.*; *ˌgró-čos-su* as a spiritual vademecum *Mil.*; *ˌgró-tse* on the way, on the road; opp. to *ˌóṅ-ba* (more fully: *ǰar ˌgro tsur ˌoṅ-ba*, col. *yoṅ-ba)* to go and to come back; hence *ˌgro-tse* may also mean: on the way thither; *ˌgro-ˌoṅ-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on,** to continue one's way, esp. in the phrase *soṅ(-soṅ)-ba-las.* Connected with adverbs and postpositions: *ǰyir ˌgróba* to return, go home, to come back, also: to go out, *mdún-du, sṅón-du, sṅún-la ˌgró-ba* to go before, pass before, precede (*mdúndu* referring to space only, *sṅón-du* and *sṅún-du* both to space and time); *rjés-su ˌgró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *ˌgro čug, C.* let it be, let it take its course! — *rkyál-ˌgro* a swimming fish *Cs.* — *dgúr* (or *rgur*)-*ˌgro = dud-ˌgro.* — *ˌgrúl-ˌgro* pacing, walking *Cs.* — *rgyúg-ˌgro* running, galloping *Cs.* — *ṅán-ˌgro* going to damnation, *ṅán-soṅ* having gone to damnation, *ṅán-soṅ ynsum* the three damned, or not saved, classes of beings (v. sub II); *ṅán-soṅ ynsum* is opposed to *bdé-ˌgro*, and often used in a general sense = 'hell'. — *sṅón-ˌgro* 1. **preceding, foregoing, previous, former.** 2. **preface, introduction,** opp. to *dṅos-yžì*, the thing itself, the text etc. *Thgr.* and elsewh. — *čos ťams-čád-kyi sṅón-ˌgroi sláb-bya* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčóṅ-ˌgro* (going in leaps) **a frog** *Cs.* — *nyál-ˌgro* (creeping, crawling) **a worm.** — *ltó-ˌgro* (crawling, sliding on the belly) **worm, snake,** frq. — *dúd-ˌgro* (*Ssk.*, तिर्यञ्च) walking in an inclined posture, **an animal,** v. sub. II. — *bdé-ˌgro* going to happiness: **the happy, the blessed,** also *bdér-ˌgro Was.*, opp. to *ṅán-ˌgro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-ˌgro mťo-ris-kyi lus ťób-pa* to receive a heavenly, glorified body, v. *lus.* — *ˌdúr-ˌgro* **trotting** *Cs.* — *ǰur-gro* **a bird** *Cs.* — *ˌpyé-ˌgro = ltó-ˌgro.* — *láṅs-ˌgro* walking erect, **man.** — 2. **to get, to get into, to enter** *či-bdag-gi dbáṅ-du sóṅ-ba* having got into the power of death *S.g.*; *grál-gyi ťá-mar soṅ* they got (in a miraculous manner) to the end *Dzl.* ५ऽ, 4. b.; *de nyíd mig-tu sóṅna* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room** in, **to be contained** in, like *žóṅ-ba: til-rjáṅ ťal brgyád-čù ˌgró-ba žig* a sesame store-room that will hold 80 bushels; *ťal ǰčig ˌgró-bai žiṅ* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to turn to, to be transformed into,** syn. to *ˌgyúr-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* **čá-čè** is much more in use): *dúg-tu ˌgro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu soṅ* she was changed into a bitch *Mil.*; *mťar gyúr-nas sdug-bsṅál-du ˌgró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par ˌgró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrúb-ynas-su soṅ yod* it has now become a place of meditation, it has been transformed into sacred ground

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Mil.; *stobs čúṅ-du ˌgró-ba* the state of declining, the decay of strength *Med.*; *čól-bar ˌgro* they get intermixed, confused *Ma.*; similarly *Tar.* 210,10; *las zin ˌgró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smán-la ˌgro* the blossom is used for medicines. — 5. In *W.* *ˌgró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **di-riṅ der léb-te ḍo** he has probably arrived there to-day; **zér-te yod ḍo** very likely he has said so; **ʒro ži-te ḍo** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *ɟúṅ-ste ˌgro* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended,** v. *ˌgró-sgo*; **sóṅ-to** col., account of expenses.

II. sbst. **a being, a living creature,** *ˌgró-ba mi* the being 'man', *Mil.*; *ˌgró-ba rin-čén Cs.*, *ˌgro-mčóg*, the highest being, or creature, man; *ˌgró-bai rigs drúg*, *ˌgro-drúg* the six classes of beings, viz. *lha*, *lha-ma-yiṅ*, *mi*, *dúd-ˌgro*, *yi-dvags*, *dmyál-ba-pa*. The *lha-ma-yiṅ* are sometimes omitted, or placed after man. — *ˌgro(-bai) don byéd-pa*, or *mdzád-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *ˌgro-ɟáṅ* = *ˌgro-dóṅ* *Tar.* 13. 16. — *ˌgró-sa* 1. **way, road** *W.*, **ḍó-sa med** one cannot go there. 2. **aim, scope,** *ˌgró-sar ɟyiṅ* he reaches his aim, attains his end *Glr.* 3. **access, approach,** *ˌgró-sa mi ˌdug* one cannot gain access, admission

འགྲོགས་པ *ˌgrógs-pa* 1. (cf. *grogs*) **to be associated,** *kyo-ʒùg ɲnyis ˌgrógs-na* husband and wife together *Dzl.*; *de daṅ ˌgrógs-te ˌoṅs* he came with him, had joined him *Dzl.*; *ˌgrógs-te dóṅ-ṅo* let us go together *Dzl.*; *ṅa daṅ kyéd-rnams ˌbral-méd rtág-tu ˌgrogs* I and you, we shall always remain inseparably united *Glr.*; *ˌgrógs-dgos-rnams* those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *ˌgrágs-pa*, *sgróg-pa*) **to cry, to shout** *Dzl.*, esp. joined with *ˌbod*. — 3. (cf. *grás-pa*, *grágs-pa* I.) **to bind, to tie,** *ták-pa-la dar-lèóg*, a flag to a rope; **to hang, fix, fasten,** *nyí-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོན(ས)་པོ *ˌgróṅ(s)-po*, or *ˌgróṅs-pa*, **straight,** = *bsráṅs-pa*, *Ts.*

འགྲོན་བ *ˌgroṅ-ba* 1. pf. *groṅs* 1. resp. **to die**; *ˌgróṅs-ka* the very time of one's death *Cs.*, cf. *ˌčí-ka*; sometimes it stands 2. for *ˌdrén-pa*, *Mil.* and *C.* — 2. pf. *bkroṅs*, fut. *dgroṅs*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

འགྲོད་པ *ˌgród-pa*, = *bgród-pa*, **to go, to travel** *Glr.*

འགྲོན *ˌgron* **alienism,** the state of being a foreigner; *ˌgrón-du ˌgró-ba* to go on travels, to go abroad *Dzl.*; *ˌgrón-po*, fem. *ˌgrón-mo*, guest, foreigner, stranger, traveller frq.; *ˌgrón-po ˌbód-mkan* one inviting guests, an inviter col.; *ɣžis-ˌgron* a native guest, *byés-ˌgron* a foreign guest *Cs.*; *ˌgron-káṅ* inn, public house *Mil.*; *ˌgron-ɣnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *ˌgron-lám* road *Cs.*

འགྲོན་པ *ˌgrón-pa*, *Cs.* = *ˌgród-pa*.

འགྲོན་བུ *ˌgrón-bu* (*W.* col. **rúm-bu**) **a small shell, cowry,** at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *ˌgrón-bui ṭal* the ashes of this shell *Med.*; *ˌgron-ṭód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *ˌgror*, supine of *ˌgró-ba*.

འགྲོལ་བ *ˌgról-ba* I. vb. neut., pf. *grol*, **to become free, to be liberated, released from,** *bčíṅs-pa gaṅ yiṅ-pa dé-dag ni gról-bar gyúr-to* all that were bound

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were released; *lus dé las* from this body *Glr.*; *nád-las* from disease, *ṅas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *raṅ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *raṅ gról-ba* seems also to denote: to be set free, to get released (from the ˌ*kor-ba*) through one's self; *čos-nyid-kyi glin-du ˌgról-ba* to be released and elevated into the region of the highest perception *Glr.*; *ˌgról-ba*, used absolutely, always signifies, like *tár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *ˌkrol* (*W. bkrol*, pronounced **tol**) 1. **to loose, untie, unbutton, unfasten**, a knot, a bag, a garment; **to put down, take off**, arms, ornaments etc. — 2. **to release, redeem, liberate**, *bčiṅs-pa-las* from fetters *Tar.* — 3. **to remove**, do away with, put an end to, *sdug-bsṅál* misery, *te-tsóm* doubts. — 4. **to remove obscurities**, to free from uncertainties, **to explain, interpret, comment**, = *ˌgrél-ba*, e.g. *dgóṅs-pa* the sense, import *Lex.*; *ˌgrol-byéd*, *ˌgról(-ba)-po* commentator *Cs.*

འགྲོས་ ˌ*gros* the act of **going, walking**, *ǰyi ˌgrós-su* v. sub *ˌgyés-pa*; *skyabs-ˌgrós* v. *skyabs*; *spyod-ˌgrós* manner of walking, gait, carriage; *séṅ-gei spyod-grós Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ṅá-yi spyod-ˌgrós yin* these are my occupations *Mil.*; *mig-gi spyod-ˌgrós* the language of the eyes, of looks; *rkaṅ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkaṅ-ˌgrós spél-ba* to breed cattle, to be a grazier. — *čʻu-ˌgrós* a current of water; **ṅiṅ čʻu-ˌgrós-la kyál-čʻe** to float timber *W.* — *ˌgros-čʻén* amble (of a horse) *Sch.*

རྒ་བ་ *rga-ba*, pf. *rgas* 1. **to be old, aged**, *rga-ṅis ǰzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stéṅ-du* beside my being already old *Dzl.*; *rgas-kógs* v. *ˌkógs-pa*. — 2. fig. **to go down, to set**, of the sun etc.; *go-rgás* v. *go* 2.

རྒ་བླང་གྲད་ཀྱི་ *rga-waṅ-krád-kyi*(?) **bat, flitter-mouse** *Ts.*

རྒག་ཅིག་ *rgag-čʻig* a large gray species of **lizard** *Ld.*

རྒན་ *rgaṅ*, also *ˌgaṅ-ǰzér-ma* **hedgehog** *Sch.*, or perh. rather **porcupine.**

རྒད་པ་ *rgád-pa*, or *rgán-pa*, **old, aged**; more frq. *rgád-po* 1. an **old man**, a man gray with old age. 2. an **elder, senior, headman** of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón) nyis Sch.*: 'both the old man and the old woman'(?); *rgan-rgón-rnams-kyi skyo-grógs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-máṅ* = *rgan-ǰsum*. — *gan-tsir-žón-tsir W.*, *gen-žon-ḍhal-rim C.* the privileges of seniority. — *rgan-žúgs* those that are grown old *Cs.*, 'an old monk'(?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa Stg.*, *rgan-rigs ǰu-dúd-du kúr-ba S.g.* to respect old age. — *rgan-ǰsúm*, *rgan-mi-máṅ* the elders of a village.

རྒལ་ *rgal W.* a **ford.**

རྒལ་ཅིག་པ་ *rgal-čʻig-pa* = *rgag-čʻig Ld.*

རྒལ་བ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, **to step** over (a threshold) *Glr.*; **to pass** or **climb** over (a mountain); *la brgál-bai byáṅ-ṅos* the north-side of a pass crossed *Glr.*; **to leap** over (a wall) *Dzl.*; **to ford** (a river); **to travel** through, **to sail** over, **to pass** (a river or lake), *rgyá-mtso-la gru-ǰziṅs-kyi lámnas brgál-te* after having crossed the sea in a ship.

རྒལ་ཚིགས་ *rgal-tsigs Sch.* = *sgal-tsigs.*

རྒས་ *rgas*, v. *rgá-ba.*

རྒས་ཀ་ *rgás-ka* **old age**; *rgás-ka sra* a vigorous old age.

ཀུ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub Med.*; *-gu-drús?*

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རྒྱུད་པ *rgúd-pa* **to decline, to sink, to get weak, frail,** esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: **gud soń* 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgúd* the rise and fall in the world.

རྒྱུན་ *rgun* **the vine; grape;** *rgun-dkár* white grapes, *rgun-nág* black, or purple grapes *W.*; *rgun-rgód W.* **raisins;** *rgun-ˌbrúm* grapes; raisins; *rgun (-ˌbrum)-śiń* vine; *rgun(-ˌbrum)-tsás* **vineyard;** *rgun-čáń Mil.* **wine,** resp. *rgun-skyéms Cs.*

རྒྱུར་ *rgur* v. *dgur.*

རྒྱོ་ *rgo*, sometimes for *sgo.*

རྒྱོད་པ *rgó-ba* = *dgó-ba.*

རྒྱོན་ས *rgoṅs S.g.?*

རྒྱོན་སོ་ *rgóṅs-mo Mil.* for *dgóṅs-mo* (?).

རྒོད་ *rgod* 1. **laughing, laughter** *S.g.* — 2. **bird of prey.** — 3. **wild.** — 4. **prudent** (v. the following word).

རྒོད་པ *rgód-pa* I. vb. 1. **to laugh,** aloud *Mil.*; (*Bal.* **rgód-ca**) cf. *gád-mo, dgód-pa, bgád-pa.* — 2. **to grow weak, languid,** or **indolent,** syn. to *yyéń-ba*, often joined with *byiń*, for emphasis; *rgód-bag-čan* weak, languid, indolent *Stg.*

II. adj. 1. **wild,** *ra-rgód* wild goat, *ɟag-rgód* wild boar, *gyag-rgód* wild yak or ox; *rgod-gyag-rwá* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po*, and *rgod* id.; *rgód-kyi rtse-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód Med.?* — 2. **prudent, able** *C., Zam.*

རྒོད་མ *rgód-ma, rta rgód-ma* (*Bal.* **gún-ma**) **a mare**; *rgod-skám-ma* a barren mare *Sch.*; *rgod-brún* dung of a mare *Med.*

རྒོལ་ *rgol* 1. v. *rgál-ba.* 2. v. *rgól-ba.*

རྒོལ་བ *rgól-ba*, pf. and fut. *brgol*, **to dispute, combat, fight,** *mi-la* with or against a man; *ɟá-rol-poi dmág-la rgól-du ˌgró-ba* they are about to fight against the hostile army *Dzl.*; *gžán-gyis rgol ma nús-so* nobody could fight them, could make head against them *Glr.*; **to offer resistance,** to make opposition, *sus kyaṅ rgól-ba ˌdzúgs-pai mi ma byuṅ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyaṅ rgól-ba ˌdzúgs-pa* [inf.] *ma byuṅ*, or: *rgól-ba ˌdzúgs-pai* [partic.] *mi su yaṅ ma byuṅ)*; sometimes as much as **to accuse, to charge,** *kyód-kyis ṅai bu bsád-do žes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur gnyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgól-ba zú-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai žu-dón* a speech provoking a quarrel with a superior *Mil.*; *ɟas-rgól* a quarrel or contest begun by the counter-party *Sch.*; *ɟas-rgol-mi, ɟas rgól-pa mi* adversary, opponent *Dzl.* ལུང་, 2. — *sṅá-rgol*, and *ɟyi-rgol* (*Ssk.* **पूर्ववादिन्** & **परवादिन्**) 1. acc. to *Cs.* **plaintiff** and **defendant,** but these terms are not quite adequate, as *sṅá-rgol* prop. denotes him who begins a quarrel, **the aggressor, assailant,** both in war and in common life, e.g. in court, and *ɟyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *ɟyir-rgól-bai gnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *sṅa-rgol* and *ɟyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱ *rgya* 1. resp. *ɟyag-rgyá*, **seal, stamp, mark, sign, token;** (*ɟyag-*) *rgyás ˌdébs-*

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pa, Cs. rgya brgyáb-pa, to seal, to stamp; to seal up, *búm-pa-la* a bottle *Glr.*; *nám-mkai dbyáṅs-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lúṅ-rgya ˚dzúg-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya ycóg-pa* to break open a seal *Cs.* — Further expressions v. compounds. — 2. (*Cs. rgyá-bo?*) **extent, width, size,** *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *sems-càn-gyi rgyai tsad ni ci tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-càn* having extent, *mkyén-rgya-càn* of extensive learning *Mil.*; *rgya-čén(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čén spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čúṅ* denotes the contrary of all this; *rgya-če-čúṅ* v. *rgya-kyón* in Compounds; *rgya-čér* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čér byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. ibid. p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa Zam., Cs.* to widen, augment, enlarge, extend, *rgya bskúm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-˚kor*, a plain surface, a disk: *nyi zlai rgya dkar ṡar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyás*; v. also the compounds. — 3. (*Cs. rgyá-mo*, perh. also *rgyá-ma*) **net**; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* **beard**, *rgyá-čan* having a beard, bearded *C.* — 6. for *rgya-gár, rgya-gár-pa*, and *rgya-gár-skad.* — 7. for *rgya-nág, rgya-nág-pa*, and *rgya-nág-skad.* — 8. for *rgya-ru.* — 9. for *rgya-skyégs.* — 10. erron. for *brgya.*

Comp. and deriv. *rgya-dkár* 1. *nyi-zlái rgya-dkár* v. above no. 2. extr. 2. *Cs.* = *rgya-gár* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W.* **gya-ṡrę**) a (European) **staircase**, cf. *skás-ka.* — *rgya-skégs, rgya-skyégs, Ssk.* लाक्षा, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smúg* violaceous *C.* are derived from this word. — *rgya-kúr Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. **gya-če-čúṅ**. — *rgya-kri C.* **chair.** — *rgya-gár* (the 'white extent or plain') **India**, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rluṅ rgya-grám žés-pa Glr.* seems to be = *rlúṅ-gi dkyil-˚kor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-càṅ* a kind of girdle *Lex.* — *rgya-càn* v. *rgya* 2 and 5. — *rgya-ču-kúg-pa* n. of a river in China near the Tibetan frontier (also *rgya-ču-rabs-med*) *Glr.* — *rgya-če* etc. v. *rgya* 2. — *rgya-ṭám Bhot.* = *ṭám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-tél* a kind of seal or stamp *Cs.* — *rgya-mtóṅs* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-˚dré* **a quarrel** *Mil.nt.* — *rgya-nág* (the 'black extent') **China**, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnams* the Chinese *Glr.*

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རྒྱ *rgya*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-ɟi-liṅ* n. of the country, *rgya-ɟi-liṅ-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *ɟa-ráṅ*, *ɟe-ráṅ*, is current in *C.*, along with the above mentioned *rgya-ɟi-liṅ*; it is therefore not improbable, that *ɟi-liṅ* represents only the more vulgar pronunciation of the genuine Tibetan word *ɟyi-gliṅ*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-ɟúb(s)*, *rgya-ɟúb(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. sbst. width, extent, 3. adj. wide; *rgyá-bar ˌgyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* **beard.** 2. **a Chinese** *Glr.*, but not without an allusion to the former signification. — *rgya-dbáṅ rin-po-čé* title of the Dalai Lama, v. *Huc* II., 275, where *'kian ngan'* stands erroneously. — *rgyá-ma* 1. **a large steel-yard** *C.*, *rgyá-ma-la ˌdégs-pa* to weigh *Glr.*, **gyá-ma-la tég-ne* C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-ne* C.* wholesale. 2. a sealed paper, document. — *rgya-mí* **a Chinese.** — *rgyá-mo* 1. **net** *Cs.* 2. **a Chinese woman** *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* **the venereal disease** *Sch.* — *rgya-smúg* **violet colour** *C.* — *rgya-tsá* **sal ammoniac** *Med.* — *rgya-tsós* *Med.*, perh. = *rgya-skyégs.* — *rgyá-mtso* 1. **sea, ocean**; *rgyá-mtsor ˌɟúg-pa* to go to sea *Dzl.*, *ytóṅ-ba* to let one go to sea *Dzl.*; *ɟyii rgyá-mtso* the outer sea, ocean; *náṅ-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyám-tso**) **river.** 3. **dropsy** *Mṅg.*

རྒྱང་མ *rgyáṅ-ma*

4. symb. num.: *four.* — *rgya-ɣżi* *W.* is stated to be a kind of *ytór-ma.* — *rgya-zór* *Mil.* = *zor* **reaping-hook, sickle.** — *rgya-yzéb* *Sch.* 'a large net', *C.* a large **rake**, used in reaping. — *rgya-yúl* 1. a large country 2. China *Glr.* — *rgyá-ra, rgyá-ru*, occasionally *rgya* alone, **the Saiga-antelope** *Sch.* — *rgya-ri* **a portion of meat,** (= *sder-gáṅ* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = ½ *dum*, or ¼ *lhu.* — *rgya-róg* **beard** *C.* — *rgya-láb* **talk, gossip.** — *rgya-lám*, **high-road, high-way.** — *rgya-żóg* **Chinese paper.** — *rgya-sér* 1. **gap, cleft, fissure, chasm,** in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. **Russia**, *rgya-sér-pa* a Russian; cf. *rgya-gár.* — *rgya-sóg* 1. *W.* **a saw** 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-sráṅ* the open **street** (opp. to house) *Glr.*

རྒྱག་པ *rgyág-pa* another form for *rgyáb-pa*, used esp. in *C.*, **to throw, cast, fling,** *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai ɟraṅ* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa żig rgyág-pa* **to found** a monastery (= *ˌdébs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag* C.* = *mgó-nad ˌdebs.*

རྒྱགས *rgyags*, or *brgyags*, **provisions, victuals, food**, in full: *ˌtsó-bai rgyags, ˌtso-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-ɟye*, provisions of meal or flour; *rgyags-zóṅ* merchandize to buy or barter victuals with.

རྒྱགས་པ *rgyágs-pa* **fat, stout,** *Schr.* also **mighty, powerful, proud**; *rgyags-ɟrúg* *Pth.*, *Schr.*: bastard-child.

རྒྱང *rgyaṅ* (so pronounced in *Bal.*) instead of *gyaṅ*, **wall.**

རྒྱངས་པ *rgyáṅ-ba*, for *(b)rkyáṅ-ba*, *Pth.*: *rgyáṅ-nas bżag* they laid him down with his hands and feet stretched out.

རྒྱང་མ *rgyáṅ-ma* **distance** 1. absolutely: *rgyáṅ(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyáṅ (-ma)*

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-nas grágs-pa čé-ba famous, celebrated, from afar *Mil.*; *rgyáṅ-du lás-pa* lingering far behind *Sch.*; *rgyaṅ mig mi mṫóṅ-mk̇an W.* short-sighted; *rgyaṅ mčoṅ btáṅ-gin* moving forward by long leaps; *rgyáṅ-so ˚dzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyaṅ-zo* one looking, spying into a distance); *rgyaṅ-šél* spy-glass, *rgyaṅ-bsriṅs-pa* lengthened to a great distance *Lex.*; *rgyaṅ-ṗáṅ, rgyaṅ-ṗéṅ* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *˚jig-rten-rgyaṅ-ṗáṅ.* — 2. used relatively: *rgyaṅ-riṅ-po* **far**, *rgyaṅ-riṅ-por soṅ* he went far away *Mil.*; *rgyaṅ-túṅ-ba* **near**; *rgyaṅ-grágs* the reach of hearing, **ear-shot**, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyáṅ Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáṅs* adv. far, *rgyaṅs bkyéd-de Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱན་རྩེ་ *rgyáṅ-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Kõpp.* II., 358.

རྒྱན་ *rgyan* I. 1. **ornament, decoration**, *rgyán-gyis brgyán-pa* decked with ornaments *Dzl.*; *rgyan-˚dógs-pa* to adorn one's self *Mil.*; *Ka-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *búm-pa* (sacred bottle), flowers in a glass etc.; *ka-rgyán-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams Dzl.* ornaments, *rgyán-ča* id.; *rgyan-gós Glr.* festival garment, beautiful vesture; *dbu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *sémṣ-kyi rgyan* something good, **a blessing**, for the heart *Mil.*; *rgyán-du ˚čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. **a stake** or **pledge** at play, = *skugs*, **gyan tsúg-čé* W.* to bet, to wager, e.g. a rupee: (also *rgyal? Schr.*). — 2. **lot**, *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags-ríl* and *mo* are connected with such.

རྒྱབ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* **पृष्ठ** 1. **the back** of the body, the back part of any thing; *rgyáb-kyis ṗyógs-pa*, in later literature also *rgyab-ṗyógs-pa Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis ṗyógs-par byéd-pa* to put to flight; *rgyab stón-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyúr-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu ˚bór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd-pa* to protect *Sch.*; *rgyáb-tu, rgyáb-na, rgyáb-la* **behind**, behind hand; **after, back**; *rgyab-nas* from behind; *rgyab mdún ṙnyis-la Glr.*, **gyab daṅ dún-la** col. behind and before; *ti-seï byaṅ-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du ɣšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, **a load**, *drel-rgyáb ɣsum* three mules' loads *Glr.*

Comp. *bal-rgyáb*, or **rgyab-bál* W.* **a fleece** of wool. — *rgyab-k̇ál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab-sṅás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, **prop, support** *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyab-riṅ* **serpent, snake** *Sch.* — **gyab-lóg ǰhé'-pa* C.* 1. **to turn one's back** 2. **to rebel, revolt**; **gyab-lóg dád-čé* W.* to sit backward, with the back in advance. — *rgyab-lógs* **the back, back-part, reverse** of a thing.

རྒྱབ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. *rgyob*, **to throw, to fling**, aiming at a certain point, hence **to hit**, also **to beat** with a stick, = *rdúṅ-ba*; **to strike**, *mó-la mčus brgyáb-nas bsad* he (the male bird)

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killed his mate by a stroke of his bill *Bhar.*; **tsá-ge-la gyob** *W.* throw into the centre! hit the mark! *sdóṅ-po-la brgyab ǰog* (the ray of light) fell upon the stem *Glr.*; *dé-la čʻu rgyob* sprinkle this with water! *Pth.*; *ǰyugs nágs-seb-tu rgyáb-pa* to let the cattle run into the wood: **žag-ḍáṅ gyab-čé** *W.* to put down the date, to date; **la gyab-čé** to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyág-pa*, and in *B.* *ˌdébs-pa* are more in use, as may be seen by referring to the several substantives, e.g. **lud gyáb-čé** *W.* to throw dung upon the fields, to manure; **par gyáb-pa** *C.*, and **gyáb-čé** *W.*, to print; *gyáb-pa* stands also alone, elliptically: **ka gyab dug** here (is printed) the letter *ka*.

རྒྱམ་ཚྭ་ *rgyam-tsva Med.*, *Cs.*: 'a kind of salt, like crystal'.

རྒྱར་ *rgyar* v. *rgya* 2.

རྒྱལ་ *rgyal* 1. **victory**, in certain phrases: **gyal tób-čé** *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to **ǰam ǰóg-čé**. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* **a pledge, a stake,** *rgyal btsúg-pa* to bet, wager, gamble *Sch.*; *rgyal bžag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine, penalty,** for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba, skár-ma rgyál-la báb-pai nyin-par, skár-ma rgyal daṅ ˌdzom-par, dpyid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ *rgyál-ba* I. vb. neut. **to be victorious,** to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi ǰyógs-las* over the powers of darkness, *ˌǰigs-pa-las* over fright, fear; also *ɣyúl-las* in battle; prob. also *tsod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtsód-pa* (to win) in a contest *Glr.*: very frq. *rgyál-bar ˌgyúr-ba* id.; *ṅa ǰám soṅ Kyod gyal soṅ* I have lost, thou hast won (also in business); **to be acquitted,** to gain a law-suit; *dmag-ˌKrúgs-kyi rgyal-ǰám-gyi ɣnas-tsúl Kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal ǰam či-ltar byuṅ B.*; *rgyál-bar gyúr-čig, rgyál-ba daṅ tse-riṅ-bar ˌsog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* जय) the act of conquering, **the victory**, **ḍi gyál-wa tób** *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *ǰám-pa* the conquered, vanquished). Much more frq.: 3. **the most high, Buddha** (*Ssk.* जिन), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal daṅ de sras* (po. instead of *rgyál-ba daṅ dei sras*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyál-ba góṅ-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyál-ba riṅ-po-čé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent,** *rnám-par rgyál-bai kaṅ-bzáṅs* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced **gyálla**, in *Pur.* **rgyál-wa**) **good**, instead of *bzáṅ-po*; **gyál-la dád-čé** or **lús-čé** to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-po*: **gyal-kár** **window** *C.* — **gyál-ka, ka-gyál** **victory, gain, advantage** *W.* — *rgyal-kág* **country, empire.** — *rgyal-káms* 1. **kingdom.** 2. **realm, dominion of Buddha, the world.** — *rgyal-krid Ld.* for *rgyal-srid.* — *rgyal-krims* v. *krims.* — *rgyal-ˌgóṅ* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. succession of kings of the same line or family, **dynasty** *Glr.* 2. a single **generation** of a dynasty, *rgyal-brgyúd lṅá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door,** entrance-door, **gate** *C.* — *rgyal-sgrúṅs*, legend of the kings, esp. that of Gesar. — *rgyal-čén bži* the four kings of the spirits or guardians of the universe

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(ˌjig-rten-skyóṅ v. *skyoṅ-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár.* — *rgyál-po* 1. **king**, *rgyál-po čén-po* **great king, emperor**; *rgyál-por ˌjúg-pa, bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po ˌčól-ba* id. *Pth.*; *rgyál-po byéd-pa* to act the king, to be(a) king; *ṅa rgyál-po mi ˌdod* I do not wish to be king *Dzl.*; *rgyál-po mi ṭób-na* if I do not obtain royalty *Dzl.*; *ṅas ni rgyál-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyál-poi čád-pa* public punishment, *rgyál-pos ysód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ˌjigs-pa*). 2. a local god, *ˌgro-ṭáṅ rgyál-po* the Dewa of Dotaṅ *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (Ficus glomerata), to mountains, Meru and others; and col. *gaṅs-rgyál* a large glacier, *brag-rgyál* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzaṅ-spyód Glr.* 4. symb. num.: 16. — *rgyal-ṕrán* vassal or feudatory prince. — *rgyál-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyál-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdaṅs nyams* the brightness of the eye-ball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skár.* — *rgyal-ṭsáb* (for *rgyal-poi ṭsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. **successor** of a king. 3. (for *rgyál-bai ṭsab*) **Maitreya**, the future Buddha. — *rgyal-mṭsán* sign of victory, **trophy**, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyúd.* 2. **history, annals**, of the kings, title of several books. — *rgyal-rígs* 1. **the royal family, house, lineage**, 2. **warrior-caste** ཁཅ. — *rgyál-sa* 1. **a king's** or prince's **residence**, city where a court is held, and hence often **capital, metropolis.** 2. col., esp. in *W.*: **town.** 3. **throne** fig.; *rgyál-sar ységs-pa* to ascend the throne, *rgyal-sa bzúṅ-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa ˌgrog-pa* to usurp the throne; *ˌdi-nas rgyál-sa rgyai miṅ rgyál-po-la ṣor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. **prince.** 2. **son of Buddha, a saint**; *snón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. **government, reign**, *rgyal-srid bzúṅ-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdún* the seven jewels of royal government, v. *rin-čén.*

རྒྱས་པ *rgyás-pa* (prop. pf. to *rgyá-ba*) 1. vb. **to increase** in bulk or quantity, **to augment, to spread**, *bá-yi nu ltar rgyas* (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ˌja-ṭsón rgyás-pa ˌdra* like an expanded rainbow *Glr.*; *bstán-pa rgyás-ṣin* the doctrine gaining ground, spreading *Glr.*; **to grow, develop** itself, of blossoms frq., of the body etc. — 2. adj. **extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in** cca.; **detailed, complete, full**; esp. adv. *rgyás-par* (col. **gyás-pa, gyę-pa**), *rgyás-par ṣes ˌdód-na*, often also *rgyás-par ˌdód-na* if you wish to know it fully, to hear it in detail; **tsáṅ-ma gyás-pa zér-na** *W.* if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

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beneficial influence, *la* on, *Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai tsá-ba, rgyas-tsád* n. of a disease *Med.* — *ži-rgyás* etc. v. *gliṅ*, and *ži-ba*.

རྒྱུ *rgyu Ssk.* **हेतु** I. 1. **matter, substance, material**, *rgyu šél-las* crystal being the material; *čáṅ-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba bságs-pas tób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ṅá-la dgós-rgyu čuṅ* I have few wants *Mil.*; also for substance in an emphatical sense, = nervus rerum, money *Mil.*; *bzó-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility,** *dá-ltar rgyu žig snáṅ-ṅo* an opportunity offers now *Dzl.*; **arrangements, preparation,** *ɔdó-gyu ǰhé-pa* *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain.** — 2. **cause, reason, motive,** main condition, *mya-ṅán-las ɔdás-pai rgyur ɔgyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha daṅ mii rgyur gyúr-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* ☙, 17 (*Sch.* incorr.); in the same manner *ṅán-soṅ rgyú-ru ɔgro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čii rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu daṅ rkyen Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu daṅ rkyen deï ǰyir, deï rgyu deï rkyén-gyis, deï rayu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *riṅ-bai rgyu* the ultimate cause of diseases, and of every evil, viz. ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *ɔpél-bai rgyu ni ltó-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our **I am to, I have to, I am obliged to, I ought to**; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *čós-skor ɣyás-nas byéd-rgyu-la* whereas the holy circumabulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdáṅ-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-čóg ṭal-ḍig ǰhá-gyu yín-nam** *C.* am I to lay the cloth? **dhá-ta tó-ča zá-la ɔḍó-gyu yin** *C.* now I will go and dine; *ṅai drúṅ-du ɔóṅ-rgyu yín-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-sriḍ ɣtád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta žón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čúṅ-rgyui lha-káṅ* a very small temple *Mil.*; *ɣžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mtsán-rgyu-med* that is not to be wondered at; **gó-gyu man** *C.* that is useless.

Comp. *rgyu-rkyén* (v. above sub no. 2) **connection,** meaning, signification, *rgyu-rkyen bšad-du ɣsol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **kyṍ'-kyi gyu-kyén žú-la ɔḍo** *C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, **an appurtenance,** necessary implement etc. —

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rgyu-ˌbrás cause and effect or consequence, gen. in a moral sense: actions and their fruits (*lás-kyi rgyu-ˌbrás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyu-ˌbrás-kyi čos*; *las-rgyu-ˌbrás-la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyu-mtsán* (*Ssk.* निमित्त) 1. **cause,** *rgyu-mtsán ˌdri-ba* to ask after the cause *Glr.*; *rgyu-mtsán lo-rgyús ˌdri-ba* to question closely, to examine rigorously *Mil.*; **the connection of events,** the manner in which a thing has come to pass, *ñai náṅ-nas ǰye kyér-bai rgyu-mtsán šod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. **token, sign, characteristic, proof, evidence,** *ˌdúg-pai rgyu-mtsán* as an evidence of being . . . *Glr.*

II. instead of *rgyú-ma.*

རྒྱུ་བ *rgyú-ba* **to go, walk, move, wander, range,** of men, animals, and fig. of lifeless things, *čú-la rgyú-bai ˌdab-čágs* birds frequenting the water; *kún-tu rgyú-ba* to wander from one place to another, hence: *kun-tu-rgyú* itinerant monk, n. of a sect of the Brahmans *Dzl.*; *rluṅ rgyú-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rluṅ*; also c. accus.: *yul,* or *groṅ rgyú-ba* to rove through countries, through villages; *rgyu-sráṅ, btsán-gyi rgyu-sráṅ* the road that is frequented by the *btsan* (a kind of demons). — *rgyu-skár* v. below.

རྒྱུ་མ *rgyú-ma* 1. **entrails, intestines, bowels,** esp. the small intestines, opp. to *loṅ-ka* the large intestines; *rgyu ˌkríl-ba convolvulus intestinorum Sch.*(?); *rgyu ˌkróg-pa* the croaking of the bowels *Sch.*; *rgyu-sgróg* the **caul,** covering the lower intestines; *rgyu-stód* the upper bowels, *rgyu-smád* the lower bowels *Cs.*; *rgyu-nád* disease of the bowels; *rgyu-ǰžér* **colic.** — 2. **sausage,** **gyú-ma gyáṅ-wa** *C.* (v. *sgyóṅ-ba*), **káṅ-če** *W.* to stuff sausages; **gyú-ma kar-gyáṅ** meat-sausage, meat-pudding, **gyú-ma nag-gyáṅ** black-pudding *C.*

རྒྱུ་སྐར *rgyu-skár* **the lunar mansions,** *Ssk.* नक्षत्र, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ○ *ta-skar* (also *dbyug-gu*) three stars in the Ram's head; ☽ *bra-nye* (conceived by the Brahmans to be the image of the *yoni*); ☾ *smin-drug,* the Pleiades; ☿ *be-rdzi, snar-ma;* ♂ *mgo, smal-po;* ♃ *lag;* ♄ *nabs-so, rgyal-stod, nam-so;* ♅ *rgyal-smad;* ♆ *skag, wa;* ♇ *mču, rta-pa, rta-čen* (with Regulus its brightest star); ♈ *gre, rtau, rta-čuṅ;* ♉ *dbo, ḱra;* ♊ *me-bží, bya-ma;* ♋ *nag-pa, byau* (with Spica); ♌ *sa-ri;* ♍ *sa-ga;* ♎ *lha-mtsams, lag-sor;* ♏ *snron, ldeu* (with Antares); ♐ *snrubs, sog-pa:* ♐ *ču-stod;* ♑ *ču-smad, ǰul;* ♒ *gro-bžin* and *byi-bžin* (considered as one constellation); ♓ *mon-gre, mon-dre;* ♓ *mon-gru, sgrog;* ♈ *ḱrums-stod;* ♉ *ḱrums-smad;* ♊ *nam-gru, še-sa.*

རྒྱུག་པ *rgyúg-pa,* pf. *brgyugs,* fut. *brgyug* 1. **to run,** frq.; **to make haste, to hurry, to rush,** *sgor* to the door (out of the room) *Dzl.* . . . *kyi tóg-tu* upon . . . *Dzl.*; **há-la gyug** be off! get you gone! *C.* 1. **to start** (of a rail-way train) *W.*; *rta-rgyúg-pa* to ride full speed, **to gallop**; also sbst. **race** *Glr.* — 2. **to go, to pass, to circulate, to be current; to be valid, to have force.**

རྒྱུགས *rgyugs Lex.*; *Sch.*: **limit, term, aim, end;** *W.*: **task, lesson.**

རྒྱུགས་པ *rgyúgs-pa* **pride, ambition** *Sch.*; **grief, sorrow** *Schr.*(?).

རྒྱུད་བ *rgyúṅ-ba* **the nerves, sinews** *Sch.*; cf. *brgyúṅs-pa.*

རྒྱུད *rgyud* 1. *Ssk.* तन्तु, तन्त्री **string, cord,** but only in certain relations: the string of a bow; *rgya-rgyúd* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-máṅs* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyúd, gaṅs-rgyúd* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *ka-rgyúd, dgoṅs-rgyúd, čos-rgyúd, bka-rgyúd* (v. *bka*, compounds); *snyan-rgyúd* = *bka-rgyúd,* frq. in *Mil.*; *ǰtam-rgyúd Zam.* legendary tradition. — If used

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for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsún slob-rgyúd daṅ bčas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation**, *Ssk.* **तन्त्र**, also *rgud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bži*): *byá-bai rgyud, spyód-pai rgyud, rnal-ˌbyór rgyud, rnal-ˌbyór bla-na-méd-pai rgyud*; yet *rgyud bži* is also the short title of a medical work consisting of four parts: *rtsá-bai rgyud, bšád-pai rgyud, maṅág rgyud, ǰyi-mai rgyud.* — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzáṅ-po* a good disposition, *rgyud ṅán-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud ˌǰám-pa* a soft temperament *Cs.*; *rgyud ma-rúṅs-pa* a wicked character *Thgy.*; *sem-gyú C.*, *šé-gyú C.*, *Mil.*, prob. also *rig-rgyúd Mil.*, character; *raṅ-rgyúd ṅán-pai ˌgóṅ-po ťul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiṅ-ṅe-ḍzin* is said: *rgyúd-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *ráṅ-gi rgud ťóg-tu lèn-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *raṅ-rgyúd-la brtág-pa, ǰžan-rgyúd-la sbyár-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *raṅ-rgyúd*, and *ǰžan-rgyúd* (**स्वतन्त्र** & **परतन्त्र**) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čágs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyúd, sgrub-rgyúd Mil.?*

རྒྱུད་པ *rgyúd-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. **to fasten** or **file** on a string, to string, *tá-gu-la brgyús-pa* strung, filed on a string *Stg.*; *ysér-nyag-ťag yyu brgyús-pa* a gold chain with turquoises inserted *Mil.* — 2. **to pass** through or over, **to traverse** (later literature and col.) *mú-ge rgyúd-nas ˌoṅ* famine passes over, prevails in the country *Ma.*; **náṅ-na naṅ gyúd-de ḍul* W.* he passes from one room to the other, he visits room after room; **nyúṅ-ti-ne gyúd-na gár-la ton* W.* he is passing through Kullu to Gar; *laǧ-ˌgrim-gyis brgyús-pas* v. *ˌgrim*; *yig-nór brgyúd-pa* an error in writing has crept in *Tar.*; *stón-pa ysum ras-čuṅ-pa brgyúd-nas zer* the three teachers, using *Ras-čuṅ-pa* as a go-between, said . . ., = they sent word by *Ras-čuṅ-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyúd-pa* (or *brgyud-pa*) one that is transmitting knowledge, a **teacher**; *rgyúd-pa bzáṅ-poi byiṅ-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *ṅai rgyúd-pa rdo-rje-ˌčaṅ-čén yin Mil.* (in this instance it would be justifiable to write *brgyúd-pa*, and, regarding this as a derivative of *brgyúd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-ˌčáṅ-nas nyams-rtógs rgyúd-pa de ná-ro lags* he to whom knowledge was communicated by *Dor-ǰe-čáṅ* is *Nāro Mil.*; *nā-ro čen-poi rgyud-pa* **a scholar** of great *Nāro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, **a mystic.**

རྒྱུད་རིས *rgyud-ris* a term used in architecture, **wall, panel** (?).

རྒྱུད་ལོན་ *rgyud-lóṅ* **bolt, door-bar** *Sch.*

རྒྱུན *rgyun*, *Ssk.* **स्रोतस्** a continual flowing, **the flow, current** or **stream** (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gáṅ-gai rgyun* the river Ganges); *ču-rgyún-gyis ˌkyér-ba* to be carried away by the current; *rgyún-du žúgs-pa* v. *ˌbrás-bu bži*; frq. fig. *ťugs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyún-du* **continually, perpetually, always**, *dus-rgyún-du* id.; **dhū-gyún ta-bhu ǰhé šig* C.* make it as usual!

ṡnár-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyún = ka-rgyúd* tradition; *rgyún-gos* an every day coat, opp. to *yzáb-gos*; *rgyun-ˌgág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čad-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-ŕiṅ-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *ˌkór-bai* of transmigration, *byaṅ-čúb-kyi* of virtue, holiness *Mil.*

རྒྱུས *rgyus* 1. v. *rgyu*. — 2. (*Cs. rgyús-ma*) **notice, intelligence, knowledge**, *ṅá-la dé-ĭ gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: **gyus yód-Kan** one that knows about it; **gyus yód-pai lam** a well-known road; *čaméd yúl-du rgyus-méd ˌKyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyús* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-rgyús bšád-pa* to relate a story *Glr.*, **ṅá-la lo-gyús šád-če máṅ-po yod* W.* I have much to relate, to tell; *lo-rgyús žíb-tu ˌdri-ba* to ask closely, to inquire minutely into a story *Mil.*; *góṅ-gi lo-rgyús bšád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der ˌbyón-pai lo-rgyús ysuṅs* he mentioned that he was going there *Mil.*

རྒྱུས་པ *rgyus-pa* the fine threads or **fibres** of which animal muscle, plants etc. are composed; *rgyús-pa-čan* fibrous; *rgyus-skúd* **catgut.**

རྒྱོ་བ *rgyo-ba*, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as *Cs.* seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable, yet vulgar, to say: **'á-pa daṅ 'á-ma gyó-wa ǰhe'* C.*

རྒྱོན་པ *rgyóṅ-ba*, pf. *brgyaṅs*, fut. *brgyan*, seems to be a secondary form of *rkyóṅ-ba*, **to extend, stretch, spread** (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáṅs-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended (?).

རྒྱོབ་པ *rgyób-pa Cs.*, a secondary form of *rgyáb-pa*, prob. but a provincialism.

སྒ *lga*, also *sga*, **སྲུངྒབེར ginger** (fresh or dried); *lga-rlon* fresh ginger.

སྒངྦེ *lgaṅ-ṅé Pth.*: *skya-lgaṅ-ṅé*, is stated to mean: **perfectly white.**

སྒབ་པ *lgáṅ-pa*, *lgaṅ-púg* **urinary bladder** *Med.*

སྒབ་བུ *lgáṅ-bu*, = *gáṅ-bu*, **husk, pod, shell.**

སྒའུ་ཡཻར *lgau-yšér Cs.* = *lga-rlon.*

སྒོ *lgo Cs.* = *ǰa-ba-dgo-dgó* **puff-ball.**

སྒྱམ་ཚྭ *lgyám-tswa* = *rgyám-tsa Zam.*, a kind of **rock-salt.**

སྒ *sga* 1. gen. *lčá-sga*, *bča-sga*, **ginger**, = *lga*; *sga-skyá Lt.* id. (?); *sgá-pi-ǰo Lt.* prob. for *sga daṅ pi-pi-liṅ daṅ ǰó-ba-ri* ginger and two kinds of black pepper; *sga-spyód Sch.* = *sga-skyá*. — 2. **saddle**, *rta-sga* (*Ld. *stásga**) horse-saddle; *sga bstád-pa*, resp. *čibs-sga bstád-pa Glr.*, to lay the saddle on, to saddle; *sga-Kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W., C.*; *sga-lág Cs.*: frame of the saddle; saddle-bow, saddle-tree; *sga-šá* straps for fastening the travelling-baggage to the saddle, cf. *šastág* 2.

སྒ་སྤྱོང *sga-ǰóṅ* **bat, flitter-mouse** *Sch.*

སྒང *sgaṅ* 1. a projecting **hill** or **spur**, on the side of a larger mountain; *sgaṅ-yšóṅ* elevations and depressions on a hill-side, in *Kun. sgaṅ-Kúl*; *sgáṅ-Ka-la yod* (the village) is situated on a mountain-spur; **sgaṅ gyáb-na* W.* when you have passed round the extremity of the hill. — 2. *ču-*

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sgáṅ **a blister,** caused by vesicatories, by long marches etc., *C., W.*; cf. *bsgaṅ.*

སྒང་བ *sgaṅ-ba*, pf. *bsgaṅs*, fut. *bsgaṅ*, **to grow** or **become full** *Cs.*; *bud-méd ná-so ˌsgaṅ* a marrigeable girl.

སྒབ་པ *sgab-pa*, secondary form of *ˌgébs-pa*, *byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgáb Lex.*, skirt or lap of a coat, *sgab-ṭúṅ* a short skirt.

སྒམ *sgam* **chest, box, trunk;** *sgam-čúṅ* a little chest or box; *sgam-bu* id.; *sgam-sgo-máṅs* a chest of drawers, cabinet *C.*; *šiṅ-sgam* a wooden chest, *lčágs-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spúr-sgam* coffin *Cs.* — syn. *sgrom.*

སྒམ་པ *sgám-pa*, or *sgám-po Cs.* **deep, profound,** *Sch.* also **prudent, quiet;** *Lex. blo-sgam* w.e. Only the following phrase came under my notice: *ṭugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sroṅ-btsan-sgám-po*). Prob. obsolete.

སྒར *sgar* **camp, encampment,** *dmag-sgár* a military camp, *sgar ˌdébs-pa* to pitch a camp; *sgar-miṅ C.* watch-word, parole, = *bso-sgrá.*

སྒལ *sgal* **load** of a beast of burden, *rta-sgal* a horse-load, *šiṅ-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal ˌgél-ba* to put on a load, *ˌpán-ba* to throw it off, *ˌbógs-pa* to take it off, *sgal bsráṅ-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-ṗyugs* beast of burden.

སྒལ་པ *sgál-pa* 1. **the small of the back,** *sgál-ˌdabs* the lumbar region *Med.* — 2 **the croup, crupper,** back of a horse *Glr.*; **gál-pa ṭon dug* W.* the back comes out, i.e. has become sore or galled; *sgal-ṭsigs Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒུ་སྟེགས *sgu-stégs Lex.* w.e.; *Sch.* **elbow, angle.**

སྒུ་རྡོ *sgu-rdó* **a sling** *Sch.*

སྒུག་པ *sgúg-pa*, pf. *bsgugs*, fut. *bsgug*, imp. *sgug(s)*, **to wait,** *zlá-ba ṙčig sgúg-pa* to wait for a month *Glr.*; **to await, to expect,** *ˌči-ba* death *Mil.*; *lám-na sgúg-pa* to wait on the road *Mil.*; *sgúg-čiṅ sdód-pa, W.: *gúg-te dád-če** to sit waiting; **i-ru gúg-te dód* W.* wait here! *sgug-tu ˌjug-pa* to keep one waiting *Glr.*; **to lie in wait** (for a person), **to waylay;** *ǰág-pas sgúg-pai sa* a place where robbers are lying in ambush *Mil.*; **kon gúg-te dád-če* W.* to bear a grudge, to have a spite against a person.

སྒུཾ *sguṅ Ld.* **clap, crack, crash, report** (of a gun).

སྒུད་པོ *sgud-po* **father-in-law,** *sgud-mo* mother-in-law *Sch.* prov.

སྒུམ་མདའ *sgum-mda Schr.* butt-end of a gun, **gun-stock** *C., W.*; spelling dubious.

སྒུར *sgur* v. *dgur.*

སྒུལ་བ *sgúl-ba* vb. a. (cf. *ˌgul-ba*), pf. and fut. *bsgul*, **to move, agitate,** put in motion, *rgyud kyaṅ ma sgúl-to* he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

སྒེའུ *sgeu* 1. diminutive of *sga*, **ginger,** *sgeu-ṙčér Med.*, *Ssk.* आर्द्रक (*Hind. adrak*), fresh ginger. — 2. **a small door.**

སྒེག་པ *sgég-pa Cs.*: **to boast, brag;** yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čiṅ mdzés-pa* coquettish *Mil., Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo Lex.* जारया, a dancing girl.

སྒེན་ལ *sgéṅ-la*, or *dgeṅ-la* (?) **on, upon** *Ts.*

སྒེར *sger Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒོ *sgo* 1. **door,** the aperture itself, as well as the wood-work of the door: *sgo ˌbyéd-pa, W. *ṗé-če**, to open the door; **ˌjúg-pa* 1. C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

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ɣcód-pa 1. to shut, 2. to lock (a door); **gyág-pa, gyáb-pa* C.*, to shut (the door); *ɣtán-pa Sch.:* 'to lock up', prop. to bolt, to bar, v. *sgo-ɣtán; bkúm-pa, bskúm-pa Cs.:* resp. to shut (a door); *sgo bdúṅ-ba* to knock, to rap at the door; **go ɜrúg-ga rag* W.* I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi ɟyugs* the cattle near the door, opp. to: *ɟúgs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door *Cs.* — *čáb-sgo* resp. for *sgo Cs.*, cf. *ɣsáṅ-sgo.* — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo.* — *náṅ-sgo* the innermost door, *bár-sgo* the middle door, *ɟyi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lás-sgo* v. 3. — *ɜél-sgo* glass-door; wing of a window, casement; *ɣsáṅ-sgo* secret door; *Cs.* resp, for *sgo* (?). — 2. **the boards** that form the pane or square of a door, hence **board, plank,** v. *sgo-rṅám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo ɣyóg-pa* to put on the board of punishment. — *bsé-sgo daṅ lčágs-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kúnnas* from all the apertures (of the body); *ɜál-gyi sgo* resp. mouth *Dzl.*; *mṅál-sgo* the opening of the womb (v. *mṅal*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-ₒkor sgo-bɜi-pa* a square figure with four openings, about thus: ⌜⌝ ⌞⌟; the opening of a semicircle; **entrance, passage, outlet,** connecting passage, communication; also fig: way of mediation, of bringing an agreement about, *ṅan-sóṅ-gi sgo* the entrance, the road, to misery viz.: to hell; *dbáṅ-poi sgo* the organs of sense, also *sgo ṅa* alone; *sgo-ɣsúm* the three media or spheres of moral activity, *lus, ṅag, yid,* action, word and thought frq.; *bzá-ba daṅ btúṅ-bai sgo ₐɟróg-pa* to cut off the supply (of provisions) *Pth.; bdag čos sgor ₐɟug-pa ɜu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *ₐgró-sgo Schr.* 1. also *búd-go, kyág-go W.*, expense, expenditure 2. *ḍó-go-tar ɜḛ'-pa C.* to relate accurately how a thing came to pass; *lás-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Glr.* Hence *sgó-nas* with the genit. **by means of, by,** in the way of, according to, but never as connected with a person or joined to an infinitive: *ṫabs dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ṅag yíd-kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ɣsúm*) *Dzl.*; *rnám-pa sna-ṫsógs-kyi sgó-nas* in every possible way *Dzl.; dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mṫsan-nyíd-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.; rigs-kyi sgó-nas* (to divide) according to the species *Lt.*; *ₐdrá-bai sgó-nas btags-miṅ ste* it being a name given to it from its resemblance to ... *Wdṅ.*; ... *la ɟrag-dóg-gi sgó-nas* from envy of ... *Mil.; mi-snáṅ-bai sgó-nas* by way of invisibility, by being invisible *Wdṅ.*

Comp. and deriv. *sgo-ḳáṅ* the entrance into a house, **vestibule, porch, portal.** — *sgo-ḳúṅ* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog.** — *sgo-ₒḳór* **hinge** of a door or gate. — *sgo-glágs Zam.* = *sgo-)tán* (?). — *sgo-glégs* **the board** or **plank** of a door *Cs.* — *sgo-ₒgrám* the space near the door. — *sgo-ₒdrig* (*Ld. *sgon-ḍig**) **door-frame,** window-frame. — *sgo-rgyáb* the space behind the door, within the door *Glr.* — **go-čág** (*lčags*) *C.* **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

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སྒོ་ *sgo*

sgo-tém **threshold,** also **the head-piece** of a door. — *sgo-bdág* = *sgo-dpón.* — *sgo-rnám* a single **board,** e. g. of the floor. — *sgó-pa,* resp. *čábs-sgo-pa* **door-keeper, porter;** *sgo-dpón* the first, principal door-keeper. — **go-ɟíṅ** *W.* **door-hinge.** — *sgo-ɟár* **board** or **plank** of a door *Cs.* — *sgo-bár Ld.* **chinks** between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-ma* 1. **pane** or **square** of a door, **fold** of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *sgó-mo* 1. **a large door, a gate, castle-gate, town-gate;** 2. **beginning,** *rtsis-kyi sgó-mo Pth.* = *rtsis-ɟo Cs.* (Chronol. Table) beginning of a new epoch. — *sgo-mtsáms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig Cs.* 1. **inscription,** 2. **lampoon, libel,** 3. a magisterial **advertisement** fastened to a door. — *sgo-lá* n. of a high and difficult mountain-pass between Lhasa and Paṅ, v. Huc. I. p. 244. — *sgo-sruṅ* **door-keeper, porter** *Dzl.*

སྒོ་ *sgo,* in *skyé-sgo* v. sub *sgó-po.*

སྒོ་ན་ *sgo-ná* or *sgoṅ-ná* and *sgoṅ,* **egg, eggs, spawn,** also egg as a measure *Lt.*; *sgoṅ-dkris* the pellicle, membrane of an egg *Sch.*; *sgóṅ-čú* the white of an egg *Sch.*; *sgoṅ-ṡún,* or *kog,* the shell of an egg; *sgoṅ-sér* yolk of an egg *Sch.* — *sgo-ṅa ɟyed* a scholastic term, v. *Was.* (274).

སྒོ་དཔུར་ *sgo-púr* **foreskin, prepuce** *C.* vulg.

སྒོ་བོ་ *sgó-po,* also *sgó-bo,* (*Ld.* **gó-po**) *W.* 1. **the body,** with respect to its physical nature and appearance, **gó-po čén-mo, riṅ-mo, go-riṅ, go-záṅ** tall, **gó-po čúṅ-se** of small stature, short; **róm-po** stout, lusty; **ɬá-mo** slender, thin; **dé-mo** healthy, well; **go-yál** a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* **face, countenance,** *skye-sgo legs* a beautiful face, *ẓáṅ-sgo* an ugly face *Mil.* — *sgó-lo* 1. **body,** 2. **face,** as a flattering word; also directly for a nice or pretty face, **gó-lo min dug bag ṫsogs yod** she has not a pretty face, but looks like a fright *W.*

སྒོམ་ *sgom* **reflection, meditation, contemplation,** *sgom ṡór-gyi dógs-pa* the fear lest contemplation should be prejudiced

སྒོ་བ་ *sgó-ba,* pf. *bsgo* (*bsgos* in *Lex.*, prob. obsolete) **to say,** when used of superiors, hence mostly **to bid, to order** (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

སྒོ་ཚམ་ *sgo-ṫsám* **a little** *Sch.*

སྒོ་ལོ་ *sgó-lo* 1. v. *sgó-po.* — 2. *Ld.* also = *sgo-ná.*

སྒོག་པ་ *sgóg-pa,* (*Ssk.* लशुन) **garlic, leek,** (Allium); *ri-sgóg Med.* Allium sphaeroceph. *L.*, or a species allied to it; *sgog-skyá Med.* Allium nivale Jacqm. (?); *sgog-sṅón Med.* perh. A. rubellum, a blue species, very common in the Himalaya. — *sgog-tiṅ* mortar, *sgog-ɣtún* pestle, for bruising leek.

སྒོག་པ་ *sgóg-pa* 1. *Cs.*: 'pf. *bsgags,* fut. *bsgag,* to make one swear, *sgóg-po* one that makes a person swear.' I only met with *mna-sgóg Lex.* w. e. — 2. *ɣya sgóg-pa* v. *ɣya.*

སྒོང་ *sgoṅ* 1. v. *sgo-ná.* — 2. n. of a country, prob. = *koṅ Glr.* — 3. *sgoṅ-ṫóg-pa* n. of a plant *Med.*

སྒོང་བ་ *sgóṅ-ba,* pf. *bsgoṅs,* fut. *bsgoṅ,* imp. *sgoṅ* (*s*), 1. **to make round, globular** *Cs.*; so it is prob. to be understood in: *bu-ram bsgár-ẓiṅ bsgráṅs-nas bsgoṅs Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. **to hide** or **conceal** a thing *Sch.*, thus in **góṅ-te bór-če** *W.*; cf. also *dpá-sgoṅ-ba.*

སྒོབ་སྒོབ་ *sgob-sgób* **unable, deficient,** wanting in strength *Sch.*; **lág-pa gob-soṅ** *Kun.* the hands are unable (to move), stiff (from cold).

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or rendered impossible *Mil.*; *sgom srún-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ *sgóm-pa* I. vb., pf. *bsgoms*, fut. *bsgom*, imp. *sgom(s)*, resp. *fugs sgóm-pa* (*Ssk.* भू, *causative* **भावय**) 1. originally: **to fancy, imagine; meditate, contemplate, consider,** c. accus. and dat.; **to have, to entertain, to produce** in one's mind, = *skyéd-pa*, e. g. *bzód-pa, snyiṅ-rje, byámspa* etc.; *rgyún-du nam ˌči čá-med sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; **to look upon,** to represent to one's self as..., *ˌgró-drug-séms-čan ǰá-mar sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam sgyú-ma sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic **meditation** of the Buddhist saint, so that this word, and the expressions *tiṅ-ṅe-ˌdzin-du ˌǰúg-pa*, and *bsam-ytán sgrúb-pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *ysal daṅ mi-rtog má-yyeṅs ysum*, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-bai)-ytad(-so) yód-na ltá-ba min, byiṅ-rgod yód-na sgóm-pa min, bláṅ-dor yód-na spyód-pa min*, if one lives plenteously, there is no contemplation (possible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tós-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po Cs., sgom-byéd, sgóm-mkʻan Mil.* one that meditates, **an ascetic;** *sgóm-ma* fem. *Mil.* — *sgom-čén* 1. **a great meditator** (so *Mil.* often calls himself). 2. a kind of **field-mouse,** Lagomys badius *Hook.* II, 156. — *sgom-ṭág* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. **meditation.** — 2. *Cs.*: 'the state of being accustomed to' (prob. erron. for *goms-pa*).

སྒོམ་འབྲོག *sgom-ˌbróg* (?) **holly,** Ilex. *Sik.*

སྒོར་ *sgor* a spindle in turning-lathes? v. the next word.

སྒོར་བ་ *sgór-ba* 1. pf. and fut. *bsgar*, **to boil down,** to condense by boiling, e. g. *bu-rám* sugar. — 2. **to turn** on a lathe, *W.* **gór-la ten-cè**.

སྒོར་མོ་ *sgór-mo* (perh. also *skór-mo*) 1. **round,** e. g. of leaves, *Wdh.* and elsewh. — 2 **a circle.** — 3. **a disk, a globe;** hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-ṭig* circular line, circumference, circle; *sgor-ṭig ǰyé-ba Cs., ǰyéd-ka Schr.* semicircle.

སྒོས་ *sgos*, in compounds and as adverb: **private, separate, distinct; privately** etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Glr.*; *sgós-skal* share of a single person, individual lot

earnest consideration, meditation
Bhāvanā. Mahāvy. XXVIII.
སྒོམ་པ་ཉི་ཤུ་རྩ་བརྒྱད་པ། Gurāmada. s. fol 5464.

Mil.; *sgós-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kyi)*, *dpon* a subaltern officer *Cs.*; *sgós-pa Sch.*: 'to choose, to find the right thing'.

སྒྱིའུ་, སྒྱིག་གུ་ *sgyiu, sgyig-gu* **bag, purse**; *sgyig-gu čád-poi dbáṅ-du sóṅ-nas* our purse being at low ebb; *dṅul-sgyig* money-bag, purse.

སྒྱིན་པ་ *sgyín-ba*, pf. *bsgyiṅs*, fut *bsgyiṅ*, 1. acc. to *Lexx.* = *Ssk.* जम्भ syn. to *glál-ba*, **to yawn, gape,** and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *ɴgyín-ba*.

སྒྱིད་(པ་) *sgyid(-pa)* 1. the hollow of the knee, bend of the knee; **knee-joint**; *sgyid-pa ɣčód-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2. **the calf** (of the leg) *Mil.*; *sgyid skyúr-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *sgyid-kúṅ* the hollow of the knee *Med.* — *sgyid-kyól* one lame in his legs *Cs.* — *sgyid-lug-pa Lex.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhód Sch.* id.

སྒྱིད་བུ་ *sgyid-bu*, also *sgyéd-bu*, **a hearth, fire-place,** consisting of (three) stones on which the kettle is placed; *lčags-sgyid* iron trevet, tripod, cf. *sgyéd-po*.

སྒྱུ་ *sgyu* **artifice, imposture** *Dzl.* and elsewh., *ɣyo-sgyú* id.; *ɣyo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čan* artful, crafty, cunning, *Cs.* — *sgyu-ɴphrúl-ma*, **माया**, the name of Buddha's mother. — *sgyú-ma*, **माया**, **illusion,** false show, deception of sight, opp. to *dṅos* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *ṅas snáṅ-ba tams-čád sgyú-mar ṡes* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyú-mai nor* apparent riches, hence riches in general *Mil.* (cf. *sgyu-lús*); *sgyú-ma-mkan* **a juggler** *Mil.*; *sgyú-ma-mkan-gyi mčán-bu*, *sgyu-mai mčán-bu* a juggler's apprentice *Lexx.* — *sgyu-rtsál* **art, skill, dexterity**, frq., the Indians, and so also the Tibetans counting 64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zóg* **deception, hypocrisy** *Pth.* — *sgyu-lús* 1. the immaterial, subtile and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lus Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

སྒྱུག་མོ་ *sgyúg-mo* **mother-in-law** *Stg.*; *mna-sgyúg* both daughter-in-law and mother-in-law.

སྒྱུར་བ་ *sgyúr-ba*, pf. and fut. *bsgyur*, (vb. a. to *ɴgyúr-ba*) 1. **to transform,** *lus ɴdod-dgúr* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* ལུས *lus* is to be supplied, or *gyúr-te* to be read); to transform the royal prerogative into a religious one, v. *krims*. — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise.** — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Glr.*, *ɣyi-rol-pai čós-lugs* the non-Buddhist religion. — 4. **to turn** off or aside (the course of a river); **to dissuade, divert,** *las*, from *Dzl.* — 5. **to turn,** **ɣiṅ pa gyúr-če** *W.* to turn round on one's heel; **ɣiṅ-pa gyúr-te ltá-če** *W.* to look back; *kór-lo sgyúr-ba* to turn a wheel = *skór-ba*; *skad sgyúr-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern,** *rtai ka srábkyis*, a horse's mouth by the bridle; also fig. **gyál-pō ka lṃ-gyi gyur, kyō ka čuṅ-mē gyur** *C.* the king is governed by his minister, the husband by his wife; *ɴdod-čágs ṅáṅ-pas ka-sgyur* he is governed by evil passions *Mil.*; *ká-lo sgyúr-ba* to govern, prop. and fig., v. *ká-lo*; *ṡiṅ-rta sgyúr-ba* to drive a carriage; in a similar sense *dbaṅ sgyúr-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate,** *sgra sgyúr-ba* id. — 8. **to multiply** *Wdk.* (cf. *ɴgyúr-ba* 4, and *lóg-pa*); *bsgyúr-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* **to kill, to slaughter.** — 10. **to publish, proclaim, announce** **ka-sál gyúr-če** *W.* to pub-

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lish an order; *'lon gyur** *W.* announce me! send in my name!

སྒྱེ་སྒུར་ *sgye-sgúr* **crooked** *Sch.*, better *dgye.*

སྒྱེ་པོ་ *sgyé-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

སྒྱེ་མོ་ *sgyé-mo* 1. sbst. **a bag** (not of leather); *ras-sgyé* a bag of cotton stuff *Pth.*; *sgyeu* diminutive. — 2. adj. **quiet, gentle** (of horses) *Sp.*

སྒྱེད་པོ་ *sgyéd-po* a stone for a fire-place, **hearth-stone,** three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyíd-bu* a fire-place constructed in this manner.

སྒྱེལ་བ་ *sgyél-ba*, pf. and fut. *bsgyel*, vb. a. to *ɴgyél-ba*, **to throw down, to overthrow, overturn,** *gan-kyáb* on the back *Lex.*; **to lay** or **put down** (a bottle, a book); **to thwart** (the charm of an enemy); **to kill** (horses); **mi se'i ta gyel** manslaughter and the killing of horses, *C.*

སྒྱོགས་ *sgyogs* 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista,** *sgyógs-kyi ɴphrul-ɴkhór Thgr.* id; *sgyogs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. **mortar, cannon, gun,** in Tibet even at the present day without wheels, col. **ghyog**. — 3. a surgeon's instrument for setting broken limbs *Cs.*

སྒྱོན་བ་ *sgyóṅ-ba*, pf. *bsgyaṅs*, fut. *bsgyaṅ*, perh. originally = *sgóṅ-ba* to hide, but actually used 1. in *C.*: **gyú-ma gyáṅ-ba** **to fill, to stuff** (a sausage) 2. col. in *W.*: **gyáṅ-ce** **to put** into (the pocket, a box, a coffin); **gyáṅ-du bór-ce** **to keep, lock,** or **shut up** (things); **úgs gyáṅ-ce** to hold one's breath; *gla ɣyir sgyóṅ-ba* **to retain** the wages due to another person *Sch.* The form *rgyaṅs* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyaṅ* and *kyaṅ* (*rgyaṅ* etc.) require to be more closely investigated.

སྒྲ་ *sgra, W.* also **'ra**, 1. **a sound, noise; voice;** *hà-sgra* the sound *h Glr.*; *sgrá-bèas ɴkru* noisy evacuations take place *Lt.*; *ɴóṅ-pa-dag sgrá-rnams ɕos* the deaf hear sounds; *sgra sgróg-pa* to produce sounds, noises *Mil.*; *sgra dag ɣsal ɣsum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); **nyid-ra táṅ-ce** *W.* to snore; **ɜóg-ra** the noise made by a flight of birds passing; *miṅ-sgra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. **word, syllable,** *bdág-sgra Cs.*, *bdág-poi sgra Gram.*, the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dgág-sgra* prohibitive or negative particle. — 3. **language,** science of languages, **philology.**

Comp. *sgra-skád* (= *sgra* 1.) **sound, voice,** *sgra-skád snyán-pa* frq. — *sgrá-čan* **sounding, sonorous.** — *sgra-čé* **far-famed, renowned** *Mil.*. *sgra čer grayspa Stg.* id. — *sgra-snyán* 1. **a well-sounding, agreeable voice,** 2. *C.* **a guitar.** — *sgra-brnyán* **echo** *Mil.* — *sgrá-ldar* **sounding, sonorous.** — *sgra-dbyáṅs* 1. **pleasing tone, harmony, euphony,** e.g. *glu daṅ ról-moi Tar.* 2. n. of a goddess *Cs.* — *sgra-sbyór Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra-tsád* (*sgra daṅ tsad-ma*) *Tar.*, *Schf.*: grammar and logic; yet *yi-gei sgra-tsád*, *sgra-tsad-yi-ge Glr.* seem to denote philology.

སྒྲ་གཅན་ *sgra-ɣcán, Ssk.* राहु *Rāhu*, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114. — 2. *Cs.*: **the ascending node** of the moon, determining the time of the obscurations. — *sgra-ɣcán-*

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dzin, राहुल *Rāhula* 1. 'seized by Rāhu' (*Foue. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *ǰyag-rdór*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *ḱyab-ˌǰúg* (also *ḱyab-ˌǰug-ysód Cs.*); sometimes, however, he is identified with Rāhu himself, for the names *yza-sgra-ǰcan*, *yza-sgra-ǰcan-dzin*, *yza-ḱyab-ˌǰúg*, *yza-rā-hu-la*, and even *yza-du-ba-ˌǰug-riṅ* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Foue. Gyatch.* II, 389.

སྒྲ་བ་ *sgrá-ba, Cs.*: pf. *bsgraṅs*, fut. *bsgraṅ*, imp. *sgroṅ*, 1. **to enumerate**, to reckon up separately. — 2. **to upbraid, to reproach.**

སྒྲལ་བ་ *sgrál-ba* **to cut** into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲིག་པ་ *sgrig-pa*, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, *W.* **rig-ċe**, **to lay** or **put in order, to arrange, adjust,** *paṅ-léb* boards or planks, *so-ǰúg* bricks or tiles *Glr.*, *kar-yól* plates and dishes, = to lay the cloth; *ydan* stuffed seats or chairs *Dzl.*; **to put** or **fit together, to join** the separate parts of an animal body *Glr.*; to put close together, side by side, hence *W.*: **žiṅ de nyis rig-te yod** these two fields are adjacent, **ta daṅ rig-te yin** it is situated close to the border; **to compile, to write** books *Glr.* — **rig-mo** *W.* **tight, close,** e.g. a joint, commissure, seam.

སྒྲིན་པོ་ *sgrin-po, Zam.*: = *mkʻás-pa*, **prudent, skilful, clever,** *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲིབ་པ་ *sgrib-pa* 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, *W.* **rib-ċe**, to deprive of light, **to darken, to obscure,** *W.* **rib ma rib** get out of my light! *nyi-mai ˌod-zér bsgribs-nas* the light of the sun being obscured, by clouds *Glr*, by a curtain *Zam.* — 2. sbst. the state of being darkened, **obscuration,** gen. fig., mental darkness, **sin,** also *sgrib*; *séms-ċan ťams-ċád-kyi sgrib-pa sél-ba* frq., hence *sgrib-pa-rnam-sél* n. of a Boddhisatva; *sgrib-pa lṅa Dzl.*, the five obscurations caused by sin, prob. = पञ्चकषाय *Burn.* II, 360. — 3. adj **darkened, obscured, dark; sinner,** *bdag-ráṅ sgrib-pa čé-am* am I so great a sinner? *Pth.* — **ḍíb-ma** *C.*, **rib-ma** *W.* **shelter, fence,** e.g. at the side of a field against the wind.

སྒྲིམ་པ་ *sgrim-pa*, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, *Cs.*: **'to hold fast, to force** or **twist together; to endeavour'**; *Sch.* also: **'to squeeze in, cram in; to be overhasty, confused'.** Only the following phrases came to my notice: **kú'-pa ḍim-pa** *C.* to twist or twine a thread; **rig-pa ḍim** *C.* take care! (collect your thoughts!); **ḍim-tog-ċan** *Sp.* inquisitive, curious. Some passages in *B.*, e.g. *blo-bsgrims* (explained by *blo-ˌdás Zam.*) are as yet dubious as to their sense.

སྒྲིལ་བ་ *sgril-ba*, pf. and fut. *bsgril*, *W.* *(*s*)*ril-ċe**, (cf. ˌ*gril-ba* 1. and ˌ*kril-ba*), 1. **to wind** or **wrap round** e.g. a bit of cloth round one's finger; **to roll, wrap,** or **wind up;** *ril-bur* to roll or form into a pill *Med.*; **to make fast** or **tight,** *lhód-pa* what is loose; *ǰyogs ycig-tu sgril-ba* to gather into a heap, **to heap** or **pile up, to sweep together;** hence *sgril-bas* (also *dril-bas Glr.*) **to sum up all,** taking all together, in short *Lt.*; *mǰúg-ma sgril-ba* **to wag** the tail, *mi-la* at a person (of dogs) *Mil.*; **to roll,** e.g. a large stone to some place. — 2. **to multiply** *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-šiṅ* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-šóg*, *W.* **šog-ril**, rolled paper *Cs.*

སྒྲུག་པ་ *sgrug-pa*, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, *W.* **rúg-ċe(s)**, **to collect, gather, pluck, pick up** e.g. wood, flowers, vermin etc.

སྒྲུབ(ས)་ *sgrub(s)*, *Ld.* **šrubs**, *C.* **ḍum**, **fable, legend, tale** (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

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between truth and fable is but vague and unsettled); *sgruṅ ˚čád-pa* to relate fables, stories etc.; *sṅon-rábs sgruṅ Zam.*, *sṅóṅ-gyi sgruṅ-rgyúd Glr.*, *sgruṅ-ɣtám* tales of ancient times, of the days of yore; *sgrúṅ-mkan Cs.*, *sgrúṅ-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

སྒྲུན་པ *sgrúṅ-ba*, pf. *bsgruṅs*, fut. *bsgruṅ*, 1. **to mix.** 2. **to invent, to feign** *Cs.*

སྒྲུན་པ *sgrún-pa*, pf. and fut. *bsgrun* 1. **to compare** c. *la* and *daṅ Dzl.* — 2. **to emulate, vie, contend with** *Cs.*

སྒྲུབ་པ *sgrúb-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *˚grúb-pa Ssk.* साध) 1. **to complete, finish, perform, carry out,** an order, a wish, hence usually with *bžin-du Dzl.*; **to make, achieve, manufacture, obtain, attain,** *dṅúl-rdo-la dṅul bsgrúb-tu btúb-pa ltar sém-čan-la Saṅs-rgyás bsgrúl-tu btúb-pa yín-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrúb-pa* to attain to one's aim, to obtain a blessing, a boon; *tse ˚dii don sgrúb-pa* to care for the wants of this life; **to procure,** *rgyágs-pye* flour, as provision for a journey *Mil.*; *nor sgrúb-pa* **to gain** riches; **to furnish with, to supply,** one's self or others *Mil.* — 2. *lha-sgrúb-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrúb-pa*, the arriving at the proposed end is designated by *˚grúb-pa*, e.g. *rgyál-pos rta-mgrin sgrúb-pa mdzád-pas ˚grúb-nas rta-skád bṫón-pas* etc., the king began to coerce *Taḍin* (*Hayagrīva*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrúb byéd-pa* for *sgóm-pa daṅ sgrúb-pa byéd-pa Mil.* — *bsgrub-ḳáṅ*, *sgrub-ɣnás*, *sgrub-ṕúg* the house, the place, the cavern, where a saint applies himself to *sgrúb-pa*; *sgrúb-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *sgrub-rtágs* tokens, proofs of perfection, of an accomplished saint. — *sgrub-ṫábs* the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *sgrub-ɣžén* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-čén Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

སྒྲེ་བ *sgré-ba* I. *Cs.* adj. **naked,** gen. *sgren-mo.*

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *˚gre-ba*) 1. **to roll** *Glr.*, *Pth.* — 2. **to multiply** *Wdk.* — 3. **to repeat** *Cs.* — 4. **to put** or **place in order, to put together, to compare,** e.g. records *Tar.* 174, 14 *Schf.*

སྒྲེ་བློག *sgre-zlóg* a sea-washed beach *Sch.*

སྒྲེག་པ *sgrég-pa* 1. vb. pf. *sgregs*, **to belch.** — 2. sbst. **belch, eructation,** *sgrég-pa ˚dón-pa*, *˚byín-pa Med.* **rul-ḍág** *C.* a belch of a fetid smell.

སྒྲེང་བ *sgréṅ-ba*, pf. *bsgreṅs*, fut. *bsgreṅ*, imp. *sgreṅ(s)*, cf. *˚gréṅ-ba*, 1. **to raise, erect,** lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. **to stretch out** a limb and hold it stiff *C.*

སྒྲེན་མོ *sgrén-mo* **naked,** *sgrén-mor ˚byúṅ-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren?*).

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སྒྲོ *sgro* 1. a large **feather**, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóṅs* peacock's feather, as a badge of dignity. 2. **to elevate, exalt, increase**; *Cs.*: **to exaggerate.** *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-ₒdébs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skúr* Verneinen und Lästerung'. *Cs.* renders *sgro-skúr* by 'exaggerated praise and blame'; *sgro-skúr ₒdébs-ba* occurs also in *Mil.* The phrase *sgro-ₒdógs ɣčód-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-ₒdógs ɣčód-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr. sgro-ₒdógs spyód-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. **sack, bag** (?), *tál-sgro Glr.* was explained by: a sack full of ashes.

སྒྲོག *sgro-ga C.* the little bubbles in sparkling beverages, **čáṅ-la ḍó-ga ḍug** the beer sparkles.

སྒྲོ་གུ *sgró-gu*, v. *sgróg-gu* sub *sgrog.*

སྒྲོ་བ *sgró-ba* I. sbst. 1. *Wdn.*, acc. to *Sch.* **the bark** of a species of willow, but prob. the same as *gró-ga.* — 2. *C.* **the penis.**

II. vb., pf. *bsgros*, fut. *bsgro*, imp. *sgro-Lexx.* w.e., *Cs.*: **to debate, discuss**, so that it would be only another form of *bgro-ba*; but in *C.* **ḍo-šę' ǰhę'-pa** is said to mean: **to talk at random**, to chatter away thoughtlessly.

སྒྲོག(ས) *sgrog(s)* **cord, rope**, for tying, fettering: **fetters** *Mil.* and *C.*; *lčags-sgróg* iron fetters, chain; *lčags-sgróg láṅ-pa sbrél-nas* the hands tied or chained together; *lčags-sgróg-pa* a convict put in irons; *šiṅ-sgróg* fetters made of twisted twigs *Cs.*; *lham-sgróg* **shoe-strap**, lace, latchet. — *sgróg-gu, sgró-gu, W. *róg-bu**, **string, strap**, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril Sch.* **button**, *sgrog-ril sgróg-pa* to button up.

སྒྲོག་པ *sgróg-pa*, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, **to call, call out**, call to *Dzl.* and elsewh.; **to publish, proclaim, promulgate**, *ɣtam-snyáṅ* good news *Mil.*; *ši-bai ɣtam bsgrágs-na* if his death becomes known, *Tar.*; *čos sgróg-pa*, resp. *čós-kyi sgrog-glèṅ mdzád-pa Glr.* **to preach**; *dril-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. **to shout, to scream**, *niṅ-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) **to read**, *ɣsuṅ sgróg-pa* to read words of Buddha *Ma.*; even: *sèms-kyis sgróg-pa* to read silently. — 4. **to bind**, like *ₒgrógs-pa*; v. also *sgrog* extr.

སྒྲོད་པ *sgród-pa*, another form of *ₒgród-pa* to go; not much used.

སྒྲོན་མ *sgrón-ma* **a lamp, lantern, torch**, *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgroṅ-pa* vb. **to light, to kindle**, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgron-drégs* **lamp-black.** — *sgron-(me-)šiṅ Sch.* the yew-leaved fir, Pinus picea, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes Pinus longifolia, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

སྒྲོན་པ *sgrón-pa*, pf. and fut. *bsgron* 1. **to cover, to lay over, adorn, decorate** *Glr.* — 2. **to light, to kindle**, v. *sgrón-ma.*

སྒྲོབ *sgrob* **haughtiness, arrogance, pride**, *Lexx.*

སྒྲོམ *sgrom* **box, chest, trunk, coffer** = *sgam*; *sgróm-bu* a small box or chest: *smyug-sgróm Cs.* = *yzéb-ma* a chest or trunk made of bamboo; *ro-sgróm, ris-pai sgrom Zam.* **coffin.**

སྒྲོལ་བ *sgról-ba*, pf. and fut. *bsgral* 1. **to rescue, deliver, save**, *las* from, out of, *sgról-bai ded-dpón-du ₒgyur* he becomes a guide to salvation *Glr.* — 2. **to lead,**

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transport, carry, to cross (a river) by boat or ferry, *čų-bsgrál Lex.*: **तीर्ण** passed over; *čų-boi ṕá-rol-tu bsgrál-bar mdzód-čig* have the goodness to take me over to the other bank *Sambh.*; *ཀོར་བ bsgrál-bai gru-gzíṅs yin Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *ཞེ་རྣམས ṕyii rgyá-mtso čén-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdig-čan rgyál-po sgról-bar ཞུག gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bsgral-bai ša krag rus-pa daṅ naṅ-rol glo snyiṅ bčás-pa mčod-par ཞུལ* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Laṅ-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ *sgról-ma*, sometimes also *sgrol-yúm Cs., W. *ról-ma**, 1. n. of two goddesses, *Ssk.* **तारा**, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangámpo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲས *sgros* 1. *Cs.* **manner, method, way,** *bšád-sgros* way of explaining, instructing, informing: *sgrogs bšád-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytám-sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs.* **edge, brim, lip**; *Sch.* also mark from a wound, **scar**; *žál-gyi mču-sgrós* seems to signify only 'lip'.

བརྒད་པ *brgád-pa* = *byád-pa* to smile, to smile on *Stg.*

བརྒལ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba*.

བརྒོལ་ལ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(ཕྱར་པ) *brgya* (*tám-pa*) **a hundred,** one hundred; *brgya-ṕrág* the hundred, a century; *brgya-ṕrág bču* 1000; *brgyá-pa* the hundredth; *brgyá-po* consisting of one hundred (cf. under *dgu*); *brgya daṅ bču-bží* 114; *brgya-nyí-šu* 120; *bží-brgya* (*daṅ*) *go-brgyád* 498; *brgyá-rtsa* v. *rtsa*; *brgyá-la* (*Cs.: brgya-ma-lan-gčig*, or *brgyá-lam-na?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyá-la brnyed kyaṅ* though it be found for once at last *Mil.* frq., cf. *Schf.* Erläut. zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique, Mil. nt.*; *brgyá-čan* erron. for *rgyá-čan*. — *brgya-mčód* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-ཞིག* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin centurio. — *brgya-byin* (**शतक्रतु**) '(honoured by) a hundred sacrifices', epithet of Indra, cf. ἑκατόμβαιος) 1. Indra. 2. n. of a medicine *Wdn.*

བརྒྱ *brgya?* 1. in *smrá-bai brgya Sch.*: noisy conversation; *Lexx.* simply **आलाप** speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron for *rgya*.

བརྒྱང་བ *brgyáṅ-ba* 1. v. *rgyoṅ-ba* 2. **to call** to a person from a distance, *C.*

བརྒྱད *brgyad* **eight**; *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-čų* eighty, *brgyad-čų-rtsa-gčig* (*W. *gyad-čų-gya-čig**), *gya-gčig* 81; *brgyad-brgyá* 800; *brgyad-stóṅ* 8000; *brgyad-kri* 80 000.

བརྒྱད་(བ)ཀག *brgyad-(b)kág* **a reproach, rebuke,** *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱན་པ *brgyán-pa*, vb. **to adorn, decorate; to provide with** (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brgyán-pa* the letter *nya* (ཉ) being provided with an *s* above it, = *sny..*, *Zam.*

བརྒྱལ་བ *brgyal-ba* 1. **to sink down** senseless, **to faint**; **brgyál-te dád-če**

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W. to lie in winter-sleep; *ˌo-brgyál-te* very much exhausted, v. *ˌo.* — 2. **to howl**, of the fox. *Sch.*

བརྒྱུངས་པ *brgyúṅs-pa Lexx.*; *Cs.*: **'the marrow in the back-bone'.**

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Ssk.* परम्पर **family** (*gens*), **lineage; relations, ancestors, descendants, offspring**, *mi-brgyúd* 1. = *brgyud*, *dei mi-brgyúd yin-pa* being of his family *Glr.* 2. people, nation, *bód-kyi mi-brgyúd* the Tibetan nation. 3. the human race, mankind *Cs.*; *rigs-brgyúd*, resp. *yduṅ-brgyúd* family; issue, progeny, *rigs-brgyúd ˌpél-bar ˌgyur* there will be a numerous offspring; *bla-rgyúd* succession or descent of Lamas *Cs.* — **mig ná-ċe gyúd-la yod** *W.* diseases of the eye frequently occur in that family; **dé-ne gyud mi ċad yin** *W.* then the race will not die out; **spél-gyud-la bór-ċe** *W.* to set apart cattle for breeding; *brgyúd-nas brgyúd-du* from generation to generation *Cs.*; *bu ṫsa brgyúd-du bdeo* he is blessed even to his children and children's children *Dzl.*

Comp. *brgyud-brgyúgs* a continuous succession *Sch.* — *brgyúd-ċan* like his progenitors *Cs.* — *brgyúd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyúd-pa.* — *brgyud-méd* degenerate *Cs.*, cf. *brgyúd-ċan.* — *brgyúd-ma* 1. *Cs.* = *brgyúd-ċan.* 2. *W.* fruitful, fertile. 3. *brgyud-ma-brgyab Lex.* w.e. — *bryyud-ˌdzin* a first-born male, heir and successor.

བརྒྱད་ *brgrad* is acknowledged by *Lexx.*, but evidently an incorrect form for *bgrad.*

བསྒ··· *bsg* ... words beginning thus will for the greater part be found under *sg* ...

བསྒག་པ *bsgág-pa* v. *ˌgégs-pa* and *sgóg-pa.*

བསྒང་ *bsgaṅ* (*Lexx.* = *dṅos-ɣźi*, मूच?) **point of time, moment, instant, conjuncture**, *lo-ɣsar-bsgáṅ-gi lhágs-ma* a chilling gale on newyear's day *Mil.*; esp. **the proper time** or season for doing a thing, *byá-bai bsgaṅ*; *ˌbri-bai, zá-bai bsgaṅ* the time for writing, eating. (A different word from *sgaṅ*).

བསྒོ་བ *bsgó-ba* 1. v. *sgó-ba.* — 2. pf. *bsgos*, vb. a. to *ˌgó-ba*, **to soil, stain, defile**, lit. and fig., **kyon-ghyī ma gō** *C.* he was not tainted with any spot or blemish, nothing could be laid to his charge; **to infect** with disease; rarely in a good sense: *dri sna-ṫsogs-kyis legs-par bsgos-pa Stg.* well **anointed** with salves and perfumes.

བསྒྲངས་པ *bsgráṅ-ba* 1. **to enumerate, count up** (?) *Cs.* — 2. **to cause to grow cold** *Lexx.*

བསྒྲངས་པ *bsgráṅs-pa Lexx.* = *bgráṅ-pa.*

ང

ང *ṅa* 1. the letter *ṅ*, sounded as a nasal guttural, the English ng in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lṅá-bċu*, in the numbers 51—59.

ང *ṅa*, pers. pron., first person sing. and pl. **I, we**, the usual word in familiar speech; *ṅai* my, our; mine, ours; *ṅa mi rgan* old man that I am *Mil.*; *ṅa rgyál-po sroṅ-btsan-sgám-po daṅ* with me, king Srongtsangampo *Glr.*; *blá-ma ṅa* I, the Lama *Mil.*; *de mi rgan ṅai ká-la nyon* listen to my word as that of an old man *Mil.*; *ṅai ˌdi* this my (doing) *Glr.*; *ṅai rje-btsún* my honoured masters! *Mil.*; *ṅai*

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yid-ˌóṅ my dearest! *Pth.*; *ṅa-ráṅ* I myself, esp. col. very frq.; **ṅa ráṅ-ka** *Ts.*, **ṅa tsog** *Ü*, *ṅa nyid*, *ṅa kó-na*, *ṅa bdag* (?), *ṅa-bo* (??) *Cs.* id.; *ṅa ráṅ-gi yaṅ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. **we** are: *ṅá-čag B.* and *C.*; **ṅá-ža** *W.*, **ṅá-ya** *Bal.*; in *W.* **ṅá-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **ṅa daṅ** 'he or those with me', is said to be used in a similar manner; **ṅa daṅ nyis** both of us; *ṅa-rnams* we *Cs.* Synonyms are: *ṅed*, *ṅos*, *bdag*, **ko-bo**; and *ṅaṅ*, *ṅo*, *dṅo*, *dṅos*, *ṅogs* may prob. bederived from the same root.

ང་རྒྱལ་ *ṅa-rgyál* ('I the first') **pride, arrogance,** frq.; *ṅa-rgyál skyéd-pa* to be proud *Dzl.*; *ɣčog-pa* to break (another's pride), to humble, humiliate *Mil.*; *ṅa-rgyál-čan* proud; *W.* also naughty, of children.

ང་ཉུར་ *ṅa-ñúr* a species of **duck,** v. *ñúr-ba*; perh. Anas casarca.

ང་བ་ *ṅá-ba*, rarely for *ṅán-pa*; *dri ṅá-ba* stench *Stg.*; cf. *nyám-ṅa-ba*, *yá-ṅa-ba*.

ང་རར་ *ṅá-ra* (cf. *ṅad*) **air,** *ṅa gáṅs-kyi ṅá-ras mi ǰigs* I am not afraid of the air of glaciers *Mil.*; **ṅá-ra ɖáṅ-mo rag, ǰám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ṅá-ra-čan* fresh, cold.

ང་རོ་ *ṅá-ro* **a loud voice, a cry,** *kye-húd-kyi ṅá-ro ˌbód-pa* to raise woeful cries *Pth.*; *skád-kyi ṅá-ro čén-pos bsgrágs-so* they proclaimed, shouting at the top of their voices *Pth.*; *séṅ-gei ṅá-ro* the loud voice, the roaring, of a lion *Mil.*; *ɣdúg-pai ṅá-ro* prob. voices foreboding mischief *Mil.*; **the roar, roaring, rushing,** of waves etc.; *ṅá-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi ṅá-ro drag-žán* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ṅá-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

ངག་ *ṅag*, sometimes *dṅags*, resp. *ɣsuṅ*, **speech, talk, word,** *ṅág-gi nyés-pa* sins committed with the tongue, in words, (*rdzun*, *ǰrá-ma*, *tsig-rtsúb*, prob. also *kyál-ka*); *ṅag-gi lhá-mo* the goddess of speech, of eloquence, Sarasvati; *ṅág-gi dbaṅ-ǰyúg* = *ˌjam-dbyáṅs* Manjusri; *ṅag ˌjám-po* kind, polite speech or words; *ṅag-ˌjám smra-mkʼás* of a soft tone in speaking and prudent in words *Glr.*; *smán-pai ṅag bžin-du byed-pa* to obey the words of the physician; *ṅag sdóm-pa*, *ṅag bčád-pa* silence, as a monastic duty or religious exercise, resp. *ɣsuṅ-bčád Mil.*; *ɣžan-gyi ṅag yčóg-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ṅag mnyán-pa* to be obedient *Dzl.*

Comp. *ṅag-kyál*, or *-ˌkyal* = *kyál-ka*. — *ṅag-ˌgrós*, *smrá-bai ṅag-grós* 'a manner of speaking or uttering words' *Cs.* — *ṅag-rgyún* tradition, not recorded history, *Cs.* — *ṅag-snyán*, *snyan-ṅág*, *snyan-dṅágs* 1. **poetical expression, figure, metaphor.** 2. **poem,** piece of poetry *Glr.* — *ṅag-dbáṅ* 1. **eloquent.** 2. p. n., e. g. *ṅag-dbáṅ blo-bzáṅ rgyá-mtso* Dalai Lama, born 1615. — *ṅag-sbyór* arrangement of speech *Cs.* — *ṅag-tsig* = *ṅag*. — *ṅag-lám žú-ba* to apply to a person by word of mouth, resp.

ངན་ *ṅaṅ* (not in the earlier literature) 1. **the nature, essentiality, idiocrasy** of a person, the peculiarity of a thing, *saṅs-rgyás-kyi ṅaṅ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčóg-gi ṅaṅ*) *Mil.*; *stóṅ-pai ṅaṅ-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *tiṅ-ṅe-dzín-gyi ṅáṅ-la žúgs-pa* to enter into meditation *Mil.*; *tugs-mnyés bžin-pai ṅáṅ-la* in a cheerful mood *Mil.*; *čágs-med-kyi ṅáṅ-la ɣnás-par gyis* continue in that passionless state of mind *Thgr.*; *ˌjigs-skrág-gi ṅáṅ-nas ˌči-ba* to die of fear or anxiety; *ṅáṅ-nas* in general is used nearly like *sgó-nas Mil.* frq.; **character, disposition,** *ṅáṅ-bzáṅ*, *ṅaṅ-ṅán Sch.*; *ṅaṅ-tsúl*, and esp.

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ṅaṅ-rgyúd id., *ṅaṅ-rgyúd bzáṅ-po Wdṅ.*, *dgé-ba Glr.*, a naturally good, virtuous character; very frq.: *ṅaṅ-rgyúd ríṅ-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also **ṅaṅ ríṅ-wa** *C.*; even *ṅaṅ* alone may have this meaning: *ṅaṅ ma ṭuṅ* don't lose your patience *Mil. nt.*; *ṅáṅ-gis adv.* not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province,** parallel to *kloṅ* and *dbyiṅs Mil.*; **ṅa ma-ṣi-kai ṅáṅ-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **ṅaṅ**. Hence it might be used for expressing the ἐν of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *ṅáṅ-la ˌjóg-pa* (*bžág-pa*) *Mil.* and *C.* is an expression not explained as yet.

ངང་པ *ṅáṅ-pa* 1. **goose,** more accurately *ṅáṅ-pa* a gander, *ṅáṅ-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse,** an isabel-coloured horse *Ld.-Glr.*

ངད་ *ṅad* 1. cog. to *ṅá-ra*, **air,** **ṅád-la skám-ce** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance,** *spós-kyi ṅad ldáṅ-ba* the rising of an aromatic breeze; *ṅad yal* the fragrancy, the aroma evaporates; **vapour,** *ḱá-ṅad, čú-ṅad* snowy vapour, aqueous vapour; **aromati csubstance,** *sṅó-ṅad* aromatic vegetables, such as onions *Med.*; **cold air, the cold, coldness,** v. *ṅad-čan.* — 2. *W.* (cf. *ṅár-ba, ṅár-ma*) **severity, roughness,** **ṅe ṅad ǰigs dug** he fears I might address him harshly; *ṅád-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ངན་ *ṅan* 1. **evil, mischief, misfortune,** *ṅan čén-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *ṅan-dgú* every possible evil *Lt.* — 2. **curse, imprecation,** *ṅan ˌdébs-pa*, *W.* **táb-ce**, to curse, to execrate; *mṭu ṅan ˌdébs-pa* to curse by means of witchcraft. Cf. *mṅan.*

ངན་པ *ṅán-pa*, col. also **ṅán-po**, **bad,** of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low,** (prop. *rigs-ṅán*), *ṅan-lóṅ* poor and blind (people) *Glr.*; *lo ṅán-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked,** *ṅán-pa ḱyod ǰnyis* ye two villains! *Glr.*; **noisome, pernicious,** *ǰsol-ṅán* pernicious food, i.e. poison, resp., *Glr.*; ... *la ṅán-du rǰód-pa* to revile, blaspheme; *mi-la mig ṅán ltá-ba* to look with an evil or envious eye upon a person *Glr.*; *rán-rnams spyod ṅan byás-nas dus ṅan zer* acting badly themselves they speak of bad times *Ma.* — *ṅan-ˌgro*, *ṅan-soṅ* v. *ˌgro-ba* I. extr. — *ṅan-ṅón Cs.* mean, pitiful, very bad. — *ṅan-ṅón tsám-gyis čog šés-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *ṅan-ne-ba* bad. — **ṅan-ǰe** *W.* meal of parched barley, roasted meal. — *ṅán-so* 'bad place', hell; cf. *ṅán-ˌgro* under *ˌgró-ba* I. extr.

ངན་བུ *ṅán-bu C.*, **we,** eleg., = *bdag,* when speaking humbly of one's self.

ངམ་གྲོག *ṅam-gróg, Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*ṅam-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

ངམ་དུར་ཟན *ṅám dur-čan* given to gluttony and drinking *Stg.*

ངམ་རུ *ṅam-ru* n. of a disease *Med.*

ངམ་ཟུགས **reluctantly.**

ངར་ *ṅar* 1. **fore- or front-side, forepart,** *ṅar-ydóṅ* id.; esp. of the leg, the shin-bone, also knuckle ni f.; *lag-ṅár, rkaṅ-ṅár* forearm, lower part of the leg; *rǰe-ṅar* seems to be an appellation for both, (in *W.* **ṅyar** instead of it). — 2 v. *ṅár-ba* 1. —

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3. termin. of *ña*, 'to one's self', *ñar-ˌdzin* = *bdag-ˌdzin*, selfishness, self-interest. *Mil.* — 4. *ñar ˌdón-pa* to set on or against, **to instigate**, *nyams-kyi ñar ˌdón-pa* irritations of the mind, excitements *Mil.*; *nyam-ñár Lex.* id. (?) — 5. v. *ñar-ñár-po.*

ཉར་སྐད་ *ñar-skád* **the roaring**, of lions etc., *ˌdón-pa, sgróg-pa Mil.*; *W.* **táñ-çe** also to call to, to shout at.

ཉར་ཉར་པོ་ *ñar-ñár-po* **hoarse, husky, wheezing**, e.g. in old age *Thgy.*; *ñar-ñár ˌkún-sgra* a hoarse groaning *Pth.*; *ñar-glúd* hoarseness and phlegm *Med.*; *gré-ba ñar-ba* a hoarse throat *Med.*

ཉར་ཅན་ *ñár-çan* v. *ñár-ba.*

ཉར་སྣབས་ *ñar-snábs* **mucus, snivel**, (affords food to certain demons).

ཉར་པ་ *ñár-pa* **stalk** of plants *Med.*

ཉར་པོ་ *ñár-po* *W.* **strong, ferocious**, of the tiger etc.

ཉར་བ་ *ñár-ba* 1. **strength, force; hardness**, of steel; cold, frost, cold wind *Mil.* (cf. *ñá-ra, ñad*); *ñar ytoñ-ba, W.* **táñ-çe, çúg-çe**, *Sch.* also *ldúd-pa*, to steel, to temper. — *ñár-çan* 1. strong, vigorous 2. tempered; *ñár-ldan* id.; *sems ñár-ldan* a strong mind *Mil.*; *ñar-méd* weak, soft. — 2. (v. *ñar* 1.) a sort of flap (of breeches).

ཉར་མ་ *ñárma* 1. **irritable, passionate, impetuous** *Sch.* — 2. **strong, powerful**, e.g. a powerful protection, *Mil.*

ཉལ་བ་ *ñál-ba* **to be fatigued, tired, wearied; fatigue, weariness**, resp. *sku ñál-ba*, or *tugs ñál-ba*, also *mnyél-ba*; *ñal soñ* I am tired; *spóbs-pa ñal* the strength decreases *Med.*; *ñál-çad-pa, ñál-dub-pa* intensive forms of *ñal*; *ñal ˌjúg-pa* vb. a. **to tire, fatigue, weary**; *ñal ysó-ba* 'to cure weariness', **to rest**, frq.; *ñal-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

ཉས་ *ñas* 1. instr. of *ña*. — 2. *mi-ñas Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad. Schf.* has left it without an annotation.

ཉི་ *ñi* num. fig.: 34.

ཉུ་ *ñu* num. fig.: 64.

ཉུ་བ་ *ñu-ba*, pf. *ñus*, resp. *žúm-pa*, 1. **to weep**, 2. *W.* also **to roar**, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **ñu ma ñu** *W.* do not weep! *ñús-pai méi-ma* tears that have been shed *Dzl.*; *ga-čád ñús-pa* weeping without a cause, hysterical weeping *Med.*; *ñú-ru ˌjúg-pa* to cause to weep *Lt.*; **ñú-ma-god** *W.* weeping and laughing at the same time; *žes ñús-so* thus he said weeping *Glr.*; **ṇu ḍhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *ñú(-ba)-po Cs., ñú-mkan* col. one weeping, a weeper. — *ñú-žur-çan Sch., ñú-mkan* col. a child that is continually crying. — *ñu-ˌbód, ñu-rdzi, W.* **ñu-zi**, sbst. a crying, howling, lamenting.

ཉུ་རུ་ *ñú-ru* *W.* for *ñúr-ba* 1.

ཉུག་པ་ *ñúg-pa Ts.* = *ñúr-ba* 2, **to grunt; to snore; to pur** (of cats).

ཉུད་མོ་ *ñúd-mo* **a sob** *Cs., Schr.*

ཉུར་བ་ *ñúr-ba* 1. sbst. **duck**, esp. the red wild duck, चक्रवाक Anas casarca; *ñúr-ka* as red as fire, fiery red; *ñur-smríg* yellowish red, **saffron colour**, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. **to grunt**, of pigs and yaks.

ཉུས་ *ñus* v. *ñu-ba.*

ཉེ་ *ñe* num. fig.: 94.

ཉེད་ *ñed* pers. person. first person, eleg. for *ña*, **I, we**; *ñéd-kyi* my, our; *ñed ynyis(-ka)* we two; *ñed ysum(-po)* we three; *ñed spun ysum* we three brothers *Glr.*; *ñéd-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.*; sometimes *ña*

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and *ṅed* are used promiscuously in the same sentence, so: *ṅas* I, and directly after: *ṅéd-kyi* our *Mil.* The plural number is specially indicated in: *ṅéd-cag, ṅéd-tso, ṅéd-rnams, ṅéd-dag Mil.*; *ṅéd-cag-rnams Cs.* — *ṅed-ráṅ* 1. I myself, we ourselves. 2. I, we *Glr.*; *ṅed-nyíd, ṅed-kó-na Cs.* id. (*Ld.* **ṅad**).

ཉེའུ་ཅག *ṅeu-cag Dzl.* 27, 11.15. is prob. an incor. reading in *Sch.'s* edition, instead of *ˌu-bu-cag.*

ཉེས་པ *ṅés-pa* 1. adj. **certain, true, sure, firm,** *bdág-la ṅés-pa žig stsál-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *ṅés-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wlk.* chronological table in *Cs.'s* Grammar; to ratify *Schr.*; *ˌči-bar ṅés-pa yin* or *ṅés-so* death is certain; *de bdén-par ṅés-sam* is it certain that this is true? *Glr.*; *mi btúb-tu ṅés-na* as it is certain that I am not able (to do it) *Dzl.*; *nam ˌkyer ṅés-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyód-kyi bu yin ṅés-na* if I am actually, for certain, your son *Pth.*; *ysan ṅés-pai čos* that religion which is sure to lead to salvation *Mil.*; *ṅés-pai dón-las gol* he is missing the true sense *Pth.*; *ma-ṅés-pa* untrue *Tar.* 109, 17; *ynás-la ṅés-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *ṅes-méd* alone: **homeless** *Mil.*; **undefined,** *ṅes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English **evidently, obviously,** *bú-la bkra-miśís ṅés-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du ṅés-so* they are evidently women, they do not deserve to be called men *Dzl.*; also sbst. **certainty, surety, truth;** *tsé-la, ṅág-la, lús-la ṅés-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *ṅés-pa-ċan* **real, actual,** *ṅés-pa-ċan-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *ṅes-pa-nyíd-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *ṅés-par* adv. 1. really, certainly, to be sure, frq.; *sdig-pa byás-na rnam-par-smín-pa ṅés-par myóṅ-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-ḍra-ba žig ṅés-par yód-na* if such a one is really present *Dzl.*; *ṅés-par či-ba* the certain dying, the certainty of death *Thgy.*; *bdag ṅés-par byao* I will surely do it *Dzl.* 2. **by all means,** to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know:** *bdén-par ṅes, rdzún-par ṅes* I know (I am certain) that it is true, untrue; *ṅés-pa čer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-ċan ˌdi bdág-gi ỳa-má yin ṅés-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **sém-la ṅē túb-bam** *C.* shall you be able to remember that? *ṅés-dón*, also *yáṅ-dag-doṅ*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *dráṅ-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *ṅes (-par) ˌbyuṅ-(ba) Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *ṅes-bzúṅ* acc. to *Lexx.* a synonym of *brnán-pa*, q. v. — *ṅes-(par) légs(-pa) Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ཉོ *ṅo* num. fig.: 124.

ཉོ *ṅo* 1. resp. *žal-ṅó* (cf. *ṅó-bo, ṅor, ṅos*) **face, countenance, air, look,** as the expression of a man's personality and mind (*ṅo mdzés-pa Cs.*, and *ṅán-pa Schr.* are dubious), *bdág-gi ṅó-la yzigs-nas* when she (my mother) shall see my face, *ṅod kár-po* a cheerful face; *ṅo nág-par ˌdug-pa* to sit

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with a sad and gloomy face *Glr.*; *ño nág-par ˛gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *ño bab* courage fails(me); *ño srúṅ-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *ño ḍzin-pa Mil.* seems to signify the same, and *ño čógs-pa* the contrary: not to comply with a person's wishes *Mil.*; *ño spród-pa* to lay open the features, to show the nature of a thing, to explain; *ño ˛ṗród-pa* to understand, to learn, in later literature frq.; *ño ɕés-pa* to know *ccap: ṅa ño kyód-kyis ma ɕés-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *ño mi ɕés-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *ñó-mi-ɕes-pa-la ldáṅ-ba* to rise before a stranger; *ñó-mi-ɕes-pai yul* an unknown country *Thgy.*; *ño ltá-ba Glr.* is said to signify: to submit (vb. n.); **ño lén-cé** *W.* to beg pardon, cf. *ños bláṅ-ba*; *ño ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *˛kór-bai yul ño lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *ño-lóg byéd-pa* to revolt, rebel, *rtsóm-pa* to bring about a revolt, *ño-lóg-mkan* mutineer, agitator, *ño-lóg-čan* seditious, faithless, *ño zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *ños*, esp. *W.*: **'a ñó-la soṅ** he has gone to that side, in that direction; **sám-pa 'a ño 'i ñó-a soṅ** he is absent, inattentive. — 3. **self, the thing itself**, cf. *ñó-bo* and *ños*; v. *˛jál-ba*; also sbst. **the self, the I**, *ño-tsáb* the representative of the I; cf. also *ño-čén*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *˛kyér-bai ño* a probability of its being taken away; *bu čig ˛byuṅ ño če* a great chance of (getting) a son. — 5. (also *ños*) a. **the waxing** and **waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-ño* the former, *mar-ño* the latter half; *yár-ño zla ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the first half of the month; thus vulgo; so also in *B.*: *zlá-ba dgu ño bču lón-pa-na Glr.*, *ño bču-nas*, *zlá-ba ño bču-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *ño dkar* v. above 1. — *ño-lkog* prop. adj.: **public** and **private, open** and **secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service.** It may be explained by its contrary: *ñó-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *ños*). — *ñó-čan* natural (?) *Cs.* — *ño-čén* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *ño-čén byéd-pa* to intercede *Glr.*; *mi-la ño-čén ˛čól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *ño-rtóg W.* 1. (like *ñés-pa* of *B.*) **certain**, e.g. **ño-tóg ɕé-cé** to know for certain. 2. (like *dños, yaṅ-dag-pa*) **real, actual; true, genuine,** **˛ṭul yin-na ño-tóg yin** is it counterfeit or genuine? illusion or reality? **ño-tóg sád-kan** the actual murderer, he who really occasioned the death. — **ñó-stod-kan W.* he who praises another to his face, **a flatterer.** — *ño-nág* v. above 1. — *ñó-bo-nyid*, **entity**, *ño-bo-nyid-méd-pa* non-entity *Tar.* 90,2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyiṅ-po*) *Glr.* and elsewh.; *ráṅ-gi ñó-bos* in itself, according to its intrinsic nature *Mil.*; also col. **ñó-bo ko-ráṅ** *C.* the thing itself, opp. to a surrogate; *ñó-bo ɣčig rtógs-pa ɲyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *ño-˛báb-pa* adj. **discouraged, timorous, bashful** *W.* — *ñó-ma* acc. to *Cs.* = *ño*. — *ñó-ma-ɣyog C.*: master and servant. — *ñó-mig W.* **boldness**; **ñó-mig-čan**, or **čén-po** bold, daring, courageous; **ñó-mig čuṅ-se** shy, timid, faint-hearted *W.* — *ñó-tsa* ('heat of the face') 1. the act of **blushing, shame**, *ñó-tsai ɣnas* shameful things *Sch.*, *Schr.*; *ñó-tsa-čan*,

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ṅó-tsa-śes-pa shamefaced, chaste, ashamed; *ṅó-tsa-med-pa, mi-śes-pa* shameless, barefaced, impudent; **ṅa ṅó-tsa rag** I am ashamed, **ko ṅó-tsa dug, ṅó-tsa-can dug** *W.* he is ashamed; *ṅó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod ṅó-mi-tsa-la ṅó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ṅó-tsa-ba* to be indecent, indecorous, unbecoming, *yúl-du lóg-na ṅó-tsa-la* as it would be a shame if we returned *Glr.*; *ycér-bur ˌgró-ba ṅó-tsa źiṅ* as it would be indecorous to go naked *Pth.* — *ṅo-mtsár-ba* v. *mtsár-ba.* — *ṅó-ru, ṅor* 1. into the face *Sch.*, e.g. *skúd-pa* to smear; *rtsúb-pa* to say rude things to another's face *Thgy.*; *ṅo-ráṅ-du* id. 2. in the face of, before the eyes, *yźáṅ-gyi* of others. 3. by reason of, in consequence of, *des bskúl-bai ṅor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *ṅo-śés* **an acquaintance, a friend** (the usual word in *W.*). — *ṅo-só* **joy,** *ṅo-só čé-bar ˌoṅ* you will have great joy, you will be delighted, highly satisfied; *sbyiṅ-pa ṅo-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ṅo-srúṅs* regard to the opinion of others, an aiming at applause *Mil.*

ངོགས་ *ṅogs* 1. **mountain-side, slope** (cf. *ṅos*); river-side, **bank, shore,** *rgyá-mtsoi Dzl.* — 2. **ford,** *ču-ṅógs* id. *C.*

ངོམ་པ་ *ṅóm-pa,* pf. *ṅoms,* 1. **to satisfy one's desire** by drinking, *krág-gis,* also *krág-las Dzl.*; *ma ṅoms* I am still thirsty; *ṅóm-par,* also *ṅoms-tsád, ˌtúṅ-ba* to drink one's fill; also of sleeping, *nyid ma ṅom* I have not yet had my full share of sleep; fig.: *čós-kyi bdud-rtsis,* to fill one's self with the nectar of doctrine *Dzl.*; *bltá-bas mi ṅoms mdzés-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltá-bas mi ṅoms bźin-du* not being able to look at it sufficiently *Pth.*; *ṅoms(-pa)-méd(-pa)* insatiable. — 2. **to show** with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

ངོར་ *ṅor* 1. v. under *ṅo, Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.'s* Gram.

ངོས་ *ṅos* 1. **side,** *mdúṅ-ṅos* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lhó-ṅos* southern side or slope of a mountain, **side, margin, edge,** of a pond etc.; *rgyáb ṅos yyás-na* on the right hand behind, *yyás ṅos mdúṅ-na* on the right hand before *Glr.*; **surface, plain,** of the table; *sai ṅos* surface of the earth *Cs.*; hence *ṅós-su* (opp. to *lkog-tu*) *Mil.*, **ṅṓ-la** (opp. to *sbás-te* (**bṓ-te**) *W.* manifestly, notoriously, publicly, openly (cf. *ṅo*); **side, direction,** like *pyogs, W.* — 2. a thing itself (cf. *ṅo* 3), examples v. under *ˌjál-ba.* — 3. pers. pron. first person **I, we**; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *ṅo,* = *ṅó-yis; ṅos ḍzin-pa Mil.* (*ḍṅos ḍzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ṅos* 3. 2. more frq. to perceive, to know, to discern, also *ṅó-yis ḍzin-pa; ṅos zin-par gyis śig,* know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **nóṅ-ṅo láṅ-wa** *C.* (lit. *ynoṅ ṅos blaṅ-ba*) = **ṅo lén-cè** v. **ṅo** 1.

ངོགས་སྙན་ *ḍṅags-snyán* v. *ṅag* (*Lex.* = वाच्य).

ངོང་བ་ *ḍṅáṅ-ba,* pf. *ḍṅaṅs* 1. **to be out of breath, to pant,** to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, **to fear, to be afraid,** *sbrúl-gyis* of a snake; *ces ḍṅáṅs-nas* thus he spoke in dismay *Dzl.*; *ḍṅáṅ-par ˌgyúr-ro* you will (or would) be terrified *Dzl.*; *ḍṅaṅ-skrág, skrag-ḍṅáṅ* great fear, fright, terror; *ḍṅaṅ-skrág-pa* intensive form of *ḍṅáṅ-ba,* frq.

ངོན་འཕེན་པ་ *ḍṅan-ˌtén-pa Lex.* not to return things taken away from another.

ངར་ *ḍṅar* 1. for *mṅar,* **sweet** *Mil.* and elsewh. — 2. also *zil-ḍṅár Lex.* w.e.;

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Sch.: order, succession(?); *tsár-du dṅar Lex., Sch.* put in order, placed in array.

དྡུད་མོ *dṅùd-mo = ṅùd-mo Sch.*

དྡུལ *dṅul* (col. often **mul*) 1. **silver.** — 2. **money.** — 3. **a rupee.** — 4. **a tola** or Indian half ounce; *dṅúl-gyi tóg-nas dṅul ysúm-cu tob* he gets 30 rupees out of the ready money; *dṅúl-ka* a silver mine, a vein of silver; *dṅul-kúg, dṅul-sgyig* money-bag, purse; *dṅúl-ču* quicksilver, mercury; *dṅul-dúl-ma* refined silver *Sch.*; *dṅul-rmig*, lump, bar, ingot, of silver *Sch.*; **ṅul-záṅ(s)** *W., C.*, silvered or plated copper.

དྡོ *dṅo* 1. **shore, bank** *Lex.* — 2. **edge** of a knife *Cs.*; fig. *rta-lcág-gi dṅo* whip-cord, lash of a whip *C.* — 3. handle of a knife(??) *Cs.*

དྡོམ་པ *dṅóm-pa, dṅom-brjid*, **brightness, splendour**; *dṅóm-po, dṅóm-can* shining, bright *Cs.*; *Lex. dṅom-čé* very bright. Cf. *rṅám-pa.*

དྡོས *dṅos* 1. **reality, real,** *dṅos daṅ sgyú-ma* reality and illusion; *rgyál-bu dṅos* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal,** *dṅós-la yód-pa* to be personally present; *dṅós-su*, resp. *žal-dṅós-su* **bodily** e.g. to appear bodily; *ḍa-yig dṅós-su med kyaṅ*, even though the *ḍa* is not actually written there, *Gram.*; *dṅós-su grúb-pa méd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. **I**, cf. *ṅos; dṅos-ḍzin-pa* to be selfish *Thgy.*; *dṅos-ḍzin* **selfishness, selfinterest,** *dṅos-ḍzin ydón-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dṅos-ḍzin-can* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *dṅos-grúb, Ssk. siddhi,* 1. **perfection, excellence,** any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dṅos-grúb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12,4). — 2. name of male persons, col. **ṅo-rúb** *W.* — *dṅos-ṅán* having little flesh, **ill-fed,** emaciated *Mil.* — *dṅós-can* **material, real** *Cs.* — *dṅós-dad* true faith, opp. to *blún-dad* 'a fool's faith', superstition *Mil.* — *dṅos-sdig* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* ᘐ, 14; or less emphatically: sinful actions in general ᘓ, 15. — *dṅós-po, Ssk.* **भव, वस्तु, thing, natural body,** *ser dṅúl-la sógs-pai dṅós-po Glr.*; **matter, subject,** *dgá-bai dṅós-po* matter of rejoicing *Wdn.*; **goods, utensils,** *dge-slón-gi* wearing-apparel of a Gelong; **occurrence, event, action,** *dṅós-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter,** *Was.*(270.294); *dṅós-por ḍzin-pa* the belief in the reality of existence *Mil.* — *dṅós-ma Cs.* **natural** (opp. to artificial), natural productions. — *dṅós-miṅ* 1. **the proper** or **real name** for a thing; so *Zam.* uses the paraphrase: *ǰo-mtsán-gyi dṅós-miṅ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive,** *Chr. Prot.* a newly coined grammatical term. — *dṅos-med Lex. = Ssk. abhava, Cs.* **immaterial,** not existing, *Was.* (281): **not real.** — *dṅos-slób* a real, **a personal pupil** *Tar.* often. — *dṅos-ỳží* (*Lex. = Ssk. mūla*) the main part of a thing, **the thing itself,** e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snón-gro* introduction, *sbyór-ba* preparation, and eventually also *ŕjes* that which follows.

ཨངག་པ *mṅág-pa*, pf. *mṅags*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

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vert all mortals. — *mṅag-ɣžúg* **a servant, slave,** but esp. a messenger of the gods.

སྨན་པ *mṅán-pa* **to curse, to execrate;** *mṅan bsgraṅ-ba Cs.* 'enumeration of curses'; but *mṅan mi byraṅ? Lex.* w.e.

སྨའུ *mṅa*, resp. for *dbaṅ*, **might, dominion, sway,** *mṅa mdzád-pa* to govern, to rule, *la* over; *mṅa brnyés-pa* to have obtained power *Glr.*; *mṅa sgyúr-ba Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mṅa ysól-ba* 1. to name, nominate, appoint, *rgyál-por* a king *Pth.*; *btsún-mor* to declare a woman one's wife *Glr.* 2. to praise *C.*; *bkra-šis mṅa ysól-ba C.* to congratulate. — *mṅa-ṭóṅ* **power, might.** — *mṅa-bdág* **ruler, master, owner,** frq. — *mṅá-ba* 1. vb. resp. for *yod-pa*, **to be** (to have), *rgyál-po-la sras ysum mṅá-ste* the king having three sons *Dzl.*; *btsún-poi skú-la bsnyuṅ mi mṅa lágs-sam* (I trust) your majesty is not unwell? *Glr.* 2. adj. (partic.) being owned by, **belonging to.** *Dzl.* ☞, 3; **having, owning,** = *daṅ ldán-pa*, frq. — *mṅa-mdzád* = *mṅa-bdág.* — *mṅa-žábs Glr.*, *mṅa-ˌóg Glr.*, *mṅa-ris Lex.r.* **subject to; a subject.**

སྨའུ་རིས *mṅa-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *mṅa-ris skor ysum* denotes Rutok, Guge, and Purang. — *mṅa-ris-kám-bu C.* (**já-tiṅ** *W.*), **dried apricots** from Balti; *mṅa-ris čʻu, mṅa-ris ytsáṅ-po*, also *yyas-ru-ytsáṅ-po*, and *rta-mčóg-ka-bab*, the principal river of Tibet.

སྨར་བ *mṅár-ba, W. *ṅár-mo*, C. *ṅár-po**, **sweet,** frq.; **mṅar ysum** the three sweets, sugar, molasses, and honey: cf. *dkar ysum.*

སྨལ་ *mṅal*, resp. *lhums* (गर्भ) **womb**; *mṅál-gyi dri-mas ma gós-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of the breast); *mṅal daṅ ldán-par ˌgyúr-ba* to be with child; *mṅal mi bdé-bar ˌgyúr-ba* to be taken by the labours of childbirth; *mai mṅál-nas byúṅ-nas rtág-par* constantly from one's birth; *mṅál-du čágs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *mṅál-du ṭógs-pa* a disease; *mṅál(-du) ynás (-pa)* foetus, embryo *Thgy.*; *mṅál-du ˌǰúg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mṅál-du ˌdzin-pa Wdṅ.* to conceive, to be with child. — *mṅál-ka* mouth of the womb, orifice of the uterus *Med.* — *mṅal-grib* contamination of the womb: *Cs.* adds: original sin, yet prob. it signifies nothing more than *mṅál-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in childbed). — *mṅál-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *mṅal*, e.g, when the subject of re-birth is spoken of. — *mṅal-ṭúr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mṅal rlúgs-pa* **abortion,** *mṅal rlúgs-par byéd-pa* to cause abortion *Cs.*

སྨོན་པ *mṅón-pa* **conspicuous, visible,** e.g. continents, because they stand out of the water; more frq. fig.: **evident, manifest, clear,** *mṅón-par ˌgyúr-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *mṅón-pa*, hence *čos mṅón-pa Dzl.*, and *mnón-pai bka Pth.*, the *Abhidharma* (v. *Köpp.* I., 595; *Was.*), *mṅon-pai sde-snod Abhidharma-piṭaka, mṅon-pa-mdzod Abhidharma kośa* (v. *Burn.* I. and *Was.*); as a vb.: to be evident, to appear clearly, *bdén-par čis mṅon*, from what is it evident that it is true? *Dzl.*; *ynód-par bgyíd-du mṅóṅ-no* they are evidently bent on doing mischief *Dzl.*; *mṅón-du byéd-pa* to manifest, to make

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public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *mṅón-du ˌbyin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mṅón-du ˌgyúr-ba* to be revealed or disclosed, to make one's appearance, *raṅ-byuṅ ye-šés mṅón-du gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *mṅón-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mṅón-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mṅón-par dgaо*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *mṅón-(par) brjód(-pa)* = *abhidāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mṅon-rtágs* **proof, argument**; sign or token of the truth of a thing *Dzl.* 72. 2. — *mṅon-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mṅon-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *mṅón-pa-pa* an Abhidharma scholar. — *mṅon-spyód Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk. abhicāra*, *Pth.*, *drág-po mṅon-spyód-kyi las Tar.* frq. — *mṅon-mṭsán Lex.* w.e., *Sch.*; an evident sign. — *mṅón-(par) šés(-pa)*, resp. *mkyén(-pa)*, *Ssk. abhijñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mṅon-súm-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *dṅós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

ཉ *ṅa* I. **kettle-drum, drum**, *ˌKár-ṅa* v. *ˌKar*; *rdzá-ṅa Glr., Cs.*: 'a drum of earthen ware'; *rgyál-ṅa* the beating of drums after a victory, *bág-ṅa* at nuptial festivities, **lhá-ṅa** *Ld.* for the king; **žéṅ-ṅa***, and **zim-ṅa** *Ld.* a morning and evening serenade with an accompaniment of drums; *krims-kyi ṅá-bo če brdúṅs-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *ṅa-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dón-yod-grub-pa* or Amoghasiddha. — **ṅa-lčág*** *W.*, *ṅa-rdég Sch.*, *ṅa-dbyúy Cs.*, *ṅa-yáb Sch.* **drum-stick.** — *ṅá-pa* **a drummer** *Cs.*, *ṅa-dpón* a chief drummer. — *ṅa-lpágs* **drum-skin.** — *ṅa-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *ṅa-šiṅ* the wooden body of a drum *Cs.* — *ṅa-šón* kettle-drum music *Sch.* — *ṅa-ysáṅs* (also *ṅa-bsaṅs*) a loud beat or roll of the kettle-drum *Sch.*

II. for *ṅa-bóṅ*, and *ṅá-ma*.

ཉ་བ *ṅá-ba*, pf. *brṅas*, fut. *brṅa*, imp. *ṅos*, **to mow, to cut, to reap**, *ˌbru*, or *lo-tóg zór-bas* to cut the harvest with a sickle; *brtsás-ma brṅás-pa* the reaped corn; *ṅá-mkan* the mower, reaper.

ཉ་བོང་ *ṅa-bóṅ W.*, **ṅa-móṅ*** *C.*, **camel**, *ṅa-yséb* male camel, *ṅá-mo* female camel; a camel in general; *ṅa-ˌprúg* the young of a camel; *ṅa-rgód* a wild camel; *ṅa-bál* camel's hair.

ཉ་མ *ṅá-ma* 1. **tail.** 2. in a special sense: **yak's tail** *Mil.* — *ṅá-ma yyúg-pa Sch.*, **ṅá-ma ṭóg-ce*** (lit. *skrog-pa*) *W.*, to wag the tail. — *ṅa-yáb* 1. a yak's tail, used for fanning and dusting. 2. *ṅa-yáb*, and *ṅa-yab-yžán*, n. of two fabulous islands in the south of Asia *Cs.*

ཉན་ཆེན་ *ṅan-čén Lex.*, *C.* and *W.*, **contempt, disdain**; **ṅan-čén ǰhé-pa*** *C.*, **čó-če*** *W.* to despise, contemn.

ཉན་པ *ṅán-pa* I. sbst. 1. **reward, fee, hire, wages**; *ṅán-pa máṅ-po* the wages are high; *ṅán-pa sbyin-pa* or *ɣtóṅ-ba* to

pay wages; to bribe, to corrupt. — 2. in *C.* at present a kind of **sacrifice.**

II. vb. **to reward, to recompense,** perh. better *brṅán-pa.*

རྣབ་པ *rṅáb-pa* 1. (cf. *rṅam-pa*) **to desire** earnestly, **to crave,** *bkrés-rṅab-pa* to be greedy, to have a craving appetite *Lex.* — 2. *W.* col. for *rṅá-ba* **to mow;** **ṅáb-sa** (lit. *ṅáb-rtsva*) *W.* grass or corn that is to be mown or cut.

རྣབས་རྭ *rṅábs-rva Med.,* a hollow horn, used for sucking *Sch.*

རྣམ་པ *rṅám-pa* 1. sbst. (cf. *dṅom*), also *rṅam-brǰid, rṅom-brǰid,* **splendour, magnificence, majesty,** an appearance, commanding awe or inspiring terror (but not = awe *Cs.*); *rṅám-pai ṅá-ro* a voice of that kind; *rṅám-po, rṅám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rṅáms-pa,* pf. *brṅams,* **to breathe,** *rṅám-pa bde* the breathing is regular *Mṅg.,* frq.; *rṅám-pa ṭuṅ* short breath *Sch.*; esp. to breathe heavily, **to pant,** *rṅám-pa rgod* wild puffing *Med.*; c. dat. **to pant for, to desire ardently,** *srog ɣčód-pa-la* to be blood-thirsty *Ma.*; *rṅám-pai ṭsúl-gyis* greedily (devouring) *Thgr.*; *rṅám-čan* adj. greedy, avaricious, covetous; **za-ṅam-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *ɣžán-la* on others *Mil.*; **to rage,** to be in a fury; **to destroy** or murder in a state of fury; *mi ɣpal-čér grir rṅom* (like *grir ɣsod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krós-rṅam-nas* thus she called furious with rage *Dzl.*; *rṅáms-pai (krо)-žal* an angry face, wrathful look *Glr.*

རྣམས་ *rṅams* **height;** in height *Glr., rṅáms-su* id.

རྣས་ *rṅas,* v. *sṅas.*

རྣུ་ *rṅu* **pain,** v. *zug-rṅu.*

རྣུབ་པ *rṅúb-pa,* pf. (*b*) *rṅubs,* fut. *brṅub,* imp. *rṅubs,* **to draw in,** *dbugs* air, *snar* into the nose *Med.*; to breathe *Med.*; *dbugs rṅub mi ˚ṭon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྣུལ་ *rṅul* **perspiration, sweat,** *rṅúl-ču* id., esp. col.; *rṅul ˚du Med., ˚byuṅ Dzl., rṅúl-ču ˚ṭon, *yoṅ**, col. perspiration is breaking forth; *rṅul ˚dóṅ-pa* to cause to sweat or perspire *Cs.*; *rṅúl-ba,* pf. *brṅul,* to sweat, to perspire *Cs.*

རྣེའུ་ *rṅeu* 1. also *rṅeu-čúṅ, rṅa-čúṅ,* a little drum, diminutive of *rṅa.* — 2. the young of a camel, v. *rṅa-móṅ.*

རྣོ་ *rṅo,* is stated to be a kind of **leprosy,** covering the whole body, of a whitish colour, itching very much, and contagious; **ṅo ɣog, gyab** he is affected with leprosy; *rṅó-čan* leprous (cf. *mdze*).

རྣོད་པ *rṅó-ba* **to be able** *Cs., rṅo-tóg-pa* id., so *Fouc. Gyatch.* 232, 9, **ṅób-čе* Ld.*; *Sch.* has: *rṅo mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.: rṅo ma ṭogs kyaṅ* is not to be explained by either of these significations; *Lex.: rṅo mi ṭogs* w.e.

རྣོད་བག་ཅན *rṅó-bag-čan Cs.* v. *rṅom-bag-čan.*

རྣོད་ལེན་པ *rṅó-len-pa* **to roast, fry,** (?) *Sch.* v. *rṅód-pa.*

རྣོག་ *rṅog* 1. also *ze-rṅóg,* **the hunch** or **hump** of an animal *Lex.,* more esp. a hump consisting of fat (like that of the camel); *ṭsil-rṅóg* the fat around the kidneys, suet *Mil.; rús-kyi rṅog Lex.* w.e. — 2. *rṅog(-ma)* **the mane** of horses etc. (not of the lion, v. *ral-pa*), *rta-rṅóg* a horse's mane, *dre-rṅóg* a mule's mane; *dreu-rṅóg* a kind of stuffed seat or mattress *Cs.*, a thick-haired carpet *Sch.*; *rṅóg-čan, rṅóg-ldan* having a mane; *rṅogs-čágs* a beast that has a mane *Cs.*

རྣོད་པ *rṅód-pa* I. pf. *brṅos,* fut. *brṅod Cs.* (perh. erron. for *brṅo*) imp. *rṅod, rṅos, W. *ṅo-čе** 1. **to parch** (barley), *ser ṭsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. **to roast, to fry** e.g. meat in a pan.

II. **to deceive** (acc. to *Cs.* = *rṅón-pa* to deceive wild beasts, to hunt); **to seduce,** esp. to sensual indulgence, *bud-méd Lex.*; similarly *Tar.* 39, 2.

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རྙོན་པ *rṅón-pa* 1. vb., pf. and fut. *brṅon*, **to hunt, pursue,** wild animals *Cs., Sch.*; **to fish** *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rṅón-pa-mo* a hunting woman, a huntress *Cs.*

རྙོབ་པ *rṅób-pa Ld.* **to be able,** v. *rṅó-ba.*

རྙོམ་བརྗིད་ *rṅom-brǰíd* (cf. *rṅám-pa* 1) **splendour, stateliness, majesty;** *rṅóm-bag-čan*, also col. **ṅóm-ǰig-čan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rṅóm-bag* = *rṅom-brǰíd Cs.* prob. does not exist.)

ལྔ *lṅa* (*Bal.* **ya**), **five,** *lṅá-bču(-tam-pa)* fifty; *lṅa-brgya* five hundred; *lṅa-bču-rtsa-ycig* (*W.* **ṅa-bču-ṅa-čig**) or *ṅa-ycig*, fifty one etc.; *lṅá-pa* the fifth, *lṅa-po* consisting of five, cf. *dgu*; *lṅá-ga Cs., lṅá-ka Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Foue. Gyatch.* II. under *'Cinq'*. *lṅa-lén*, *Ssk.* **पञ्चाल**, n. of a country in the north of ancient India.

སྔ *sṅa* (**पूर्व**) a root signifying **before, soon, early,** rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* 23ᵛ, 8: *ḍá-ba ni há-čaṅ yaṅ sṅa čés-so* deliverance (sc. from existence) takes place much too soon; *ṅa ni tém-pa sṅa brgal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa sṅa dar bar dar ṗyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *sṅá-ba* 1. adj. **ancient,** belonging or referring to former ages, *rgya-nág-gi rgyál-po sṅá-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-lta sṅá-ba ḍúg-gam* is it already a long time, since . . .? *Mil.*; 2. sbst. **antiquity,** the olden time; **the morning**; = *sṅá-dro, Mil.*; 3. vb. pf. *sṅas,* **to be the first, to come first, to be beforehand,** (*ᵠᵭάνειν*): *rǰé-yi sku mṫoṅ ṅa sṅá-bas* as I was the first to see the king's face *Glr.*; *gran-ṫsig sṅás-pa yin* you were beforehand with me in disputing *Glr.*; **ka ṅe son* Sp.* you promised it. — *sṅá-bar* in former times, **formerly, in the morning**; *saṅ sṅá-bar* to-morrow morning *Glr.* — *sṅá-ma* adj. 1. **earlier, former, preceding, afore-said,** frq.; *sṅá-ma sṅá-ma* always the anterior in time and place; *sṅá-ma ltar,* or *bžín-du,* as before, frq. 2. **the first,** the foremost in a series or succession *Dzl.*; *ldáṅ-bai sṅá-ma* she who takes the first turn in getting up *Mil.* — *sṅá-mo* 1. **earlier, by-gone**; *sṅá-mo-nas* **long ago** *Mil.*; 2. *W.*: **the morning,** in the morning, **mā ṅá-mo** early in the morning, **tó-re ṅá-mo** to-morrow morning; also: **early enough,** in due time (opp. to **ṗi-mo**). — *sṅá-ru* v. *sṅar,* as a separate article. — *sṅá-na* **before, previously,** (gen. *sṅar* is used inst. of it). — *sṅá-nas* id., prop. of former times.

Comp. *sṅá-góṅ(-nas)* adv. **before, previously, at first,** a little while ago, **just now** *Mil.*; **formerly,** = late, deceased, *sṅa-góṅ yab* your late father *Glr.*; *sṅa góṅ bód-kyi rgyál-po* the earlier Tibetan kings *Glr.* — *sṅa-dgóṅs* morning and evening *Sch.* — *sṅa-sṅá* very early *Sch.* — *sṅa-čád* **formerly, hitherto,** till now, up to this time *Dzl.*, = *sṅan-čád, sṅon-čád.* — *sṅa-rtiṅ-du* **earlier** or **later,** not at the same time, e.g. *brós-so* they escaped *Glr.* — *sṅa-ltás* **omen, presage, prognostic**; also the fate or destiny portended. — *sṅa-ṫóg* 1. **forenoon.** 2. the **first-fruits** of harvest *Cs.* — *sṅa-dús* **antiquity, time of old.** — *sṅa-dro* **the morning,** the earlier part of the forenoon, 'the time before the heat of the sun'; *sṅá-dro ycig-la* in half a forenoon *Glr.*; *sṅá-dro dgóṅs-mo* morning and evening *Sch.* v. above; *saṅ sṅá-dro* to-morrow morning *Mil.* — *sṅa-ṗyi(r)* **sooner** or **later,** like *sṅa-rtiṅ-du* v. above *Dzl.* frq. — *sṅá-rol* **time of old, past ages** *Cs.*; *sṅá-rol-tu* before *Tar.* (cf. *sṅón-rol*). — **ṅá-lo* W.* **last year.** — *sṅa ṡugs ḍrén-pa Cs.*: 'the accenting of the first syllable'. — *sṅa-sár* **early,** *sṅa-sar-sár* very early *Cs.* — *sṅa-sór* 1. in the first place, first of all, **at first** (cf. *rtiṅ-sor*) *Glr.* 2. **anciently,** in old times *Cs.*

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ཤྭ་ཤྭོ *śwa-śwó* **vegetables, greens** *Thgy.* (v. *śwo*).

ཤྭག་པ *śwág-pa*, also *śwágs-pa*, pf. *bśwags*, fut. *bśwag*, imp. *śwog*, **to praise, commend, extol; to recommend;** *ₒgró-bar śwags* it is recommended to go *Wdh.*; *bstod-śwág-pa* to praise, to sing praises, frq.; *śwág-(pa-)po* a praiser, commender, *Cs.*; *śwag-(par)* *ₒos(-pa)*, *śwág-ldan* praiseworthy; praised; also n. of the horse of Buddha *Cs.* — *śwag-ɟsól* **praise, thanks.**

ཤྭགས *śwags* (**मन्त्र**, also **धारणी** & **तन्त्र**) **1. incantation**, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *ɟzuṅs-śwágs*, *rig-śwágs*, and *ɟsaṅ-śwágs* prob. = *śwags*. — *śwags sgrúb-pa*, *spél-ba*, *zlá-ba*, *C.* also **gyág-pa**, to recite, to pronounce charms, incantations; *ₒčáṅ-ba*, *ₒdzin-pa*, to carry (charms) about one's self. — *śwágs-kyi tég-pa* Tantrayāna, Mantrayāna, v. *tég-pa*. — *śwágs-pa*, *śwágs-mkʰan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *ṅan-śwágs*, *ṅan-śwágs-mkʰan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — **2.** *praise, encomium Cs.* ཨཱ་ཀཱ་ཤ་ཀཱ་ཤ་པ་ *C a mantra in* ཏཱ་རཱ་ *charms (dhāraṇi).*

ཤྭངས *śwaṅs* = *dwaṅs*, v. *dwáṅ-ba Glr., Pth.*

ཤྭན *śwan*, for *śwa*, *śwon*, e.g. *śwan-čád*, **formerly, before, previously, beforehand,** opp. to now *Mil.*; *śwan-čád tó-ₒtsams-pa bzód-par ɟsol* pardon our former scoffing *Mil.*; esp. *W.*: **ńán-la** for *śwón-la*, *śwar*, before, previously; **ńán-ma** for *śwá-ma*, **ńán-me gyál-po** the former or last king, **ńán-ma náṅ-tar** just as before.

ཤྭན་བུ *śwán-bu* a medicinal herb, *Wdh.*

ཤྭར *śwar*, prop. *śwá-ru*, **before, beforehand, previously, formerly, at first;** *śwar de byás-pai ₒóg-tu* not until that has been previously done *Dzl.*; *śwar méd-pa*, *śwar ma byás-pa*, *śwar ma skyés-pa* what has not existed, or has not been done before, where we only say **new**, frq.; *śwar loṅs* get up first! *Dzl.*; *śwár-bas kyaṅ(lhag-pár)* still more so than formerly, frq.; *śwár-gyi* what has been hitherto in use, frq.; *śwár-gyi yi-ge rnyiṅ-pa-rnams* the old writings of antiquity *Glr.*; *śwar yin-na* adv. = *śwar Mil.*; *śwar ltar*, *śwar bžin* as before; *śwár-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *śwár-ba* the former, first-mentioned (?). In the sense of a postposition (c. accus.) *śwar* is used but seldom, as far as I know only in *spyan-śwár*.

ཤྭར་མ *śwár-ma* **intelligent,** quick of apprehension *Sch.*

ཤྭས *śwas* **a bolster, pillow, cushion;** *yo-byád śwás-su ₒjúg-pa Glr.*, *C.* col. **yo-jhé-la ŋe čúg-pa** using the luggage as a pillow; *śwas-stán*, *śwas-ₒból*, resp. *dbu-śwás* pillow; *rgyab-śwás* a cushion for the back; *śwas-mál* a couch constructed of pillows or cushions; *śwas-ₒpáṅs* (?) pillow, cushion *Cs.*; *W.* **nye** for **śwas**.

ཤྭས་པ *śwás-pa* v. *śwa-ba*.

ཤྭུན *śwun*, col. for *śwon*; *śwún-la* c. genit. **before, ago,** like *gón-du*; **dá-wa nyis-si ńún-la** two months ago; **ńún-la soṅ** he walked in advance, or ahead; **ńún-ma** former, last; **ńún-ma-žag** *W.* two days before yesterday, **yan ńún-žag** three days before yesterday.

ཤྭུར་བ *śwúr-ba* **to snore** *Lex.* (cf. *ŋur-ba*).

ཤྭེའུ *śweu Lex., Cs.*: a kind of pulse or pease; *Sch.* = *món-sran*, v. *greu*.

ཤྭོ *śwo*, a root signifying **blue** or **green;** as sbst. **plant, herb, vegetable, greens** *Mil.*; *śwo skyé-na* when it is getting green or verdant.

Comp. *śwo-skyá* **blue bice, pale blue,** e.g.

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the skin of emaciated persons *Med.*; **ṅo gyaṅ-gyáṅ** *W.* greenish-yellow (spelling dubious). — *sṅo-sgá* officinal herb, *Wdh.* (green ginger?) — *sṅo-ṅád* v. *ṅad.* — *sṅo-ljáṅ* **bluish green.** — *sṅo-tóg Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sṅo-drégs* green mud or mire *Sch.* — *sṅo-nág* **deep blue.** — *sṅó-ba* 1. vb. **to get green, verdant;** 2. adj., also *sṅó-bo*, more frq. *sṅón-po, sṅón-mo* **blue, green,** also used of the livid colour of diseased or famished people *Glr.* — *sṅo-smán* a medicinal herb. — *sṅo-tsód* **vegetables; herbs.** — *sṅo-ló* the leaf of a plant; *Cs.*: '*sṅo-ló ˚čár-ba* to become notorious'. — *sṅo-sáṅs* **pale blue** e.g. of the sky; *sṅo-sáṅs-ma* night *Sch.*

སྔོ་བ *sṅó-ba*, *Cs.* also *sṅód-pa*, pf. *bsṅos*, fut. *bsṅo*, imp. *sṅos*, 1. **to become green** *Cs.* — 2. (*Lex.* परिणाम?) **to bless,** **ṅó-wa gyáb-če** *W.*, though in most cases as a requital for a present given; *Dzl.* ཟབ་རྒྱ, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sṅó-ba*, whereas the responses of the congregation of monks are termed *mṭun-˚gyúr*; generally: **to dedicate, devote,** e.g. one's property to the *dkon-mčóg ɣsum*, i.e. in reality to the priesthood; *dgé-ba ˚gro-drug dón-du sṅos*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also **to design, to intend,** *ṅá-la bsṅós-pai ɣyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ཧཱ, 3: *sá-la káṅ-bu daṅ rin-po-čér bsṅós-nas rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

སྔོག་པ *sṅóg-pa Lexx.*, prob. pf. *bsṅogs*, fut. *bsṅog*, imp. *sṅogs*, **to vex, to annoy**; cf. *skyo-ṅógs, skyo-sṅógs.*

སྔོན *sṅon = sṅa* and *sṅan*, **formerly, before, previously;** *sṅon tós-na* having formerly heard *Dzl.*; *sṅon máṅ-du ɣyer yaṅ* although you have taken a good deal with you before; *sṅon ˚dás-pai* or *byúṅ-bai dús-na* in by-gone times, frq.; *sṅon bčom-ldan-˚dás* a former Buddha *Glr.*; *sṅon mi dbúl-po de* this man formerly poor *Dzl.*; *bdág-las sṅon bdág-gi ɲa* my father before me (has . . .); *sṅón-gyi* adj. former, last; *sṅón-ma* the former (when two persons or things are spoken of), *sṅón-ma-rnams* the former (persons or things) *Glr.*; **beginning,** *lha-káṅ ɲig-pai sṅón-ma lhá-sa-la byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *sṅón-du* adv. and postp., **before,** at the head, in advance, in the front of, *sṅón-du ˚gró-ba* to go before or in advance, to precede, also of words and letters; *sṅón-du ˚júg-pa* to put or place before, *Gram.*; *sṅón-la = sṅón-du: sṅón-la soṅ* walk first! *Mil.*; *stón-pai sṅón-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *sṅón-la tsár-ro* they were first in finishing (their task) *Glr.*; *˚o-ná sṅón-la ˚di ɲul čig* oh yes, but first give me that *Mil.*; *sṅón-nas* from a former time, from the beginning *Mil.*; *sṅón-bžin* as formerly *Mil.*

Comp. *sṅon-skyés* **the first-born,** eldest son. — *sṅon-gró* v. *˚gró-ba* compounds. — *sṅon-čád, sṅon-čád Dzl.*, v. *sṅan-čád.* — *sṅon-˚júg* **a prefixed letter** *Gram.* — *sṅon-dús, sṅon-tsé* **antiquity;** adv. **anciently,** in times of old. — *sṅon-byúṅ Cs. = sṅon-rábs.* — *sṅón-rábs* ancient race, ancient history, **antiquity,** पुराण. — *sṅón-rol* (cf. *sṅá-rol*) **former time** or **period,** *ma ɣtád-pai sṅón-rol žig-tu* formerly, in former times, when (the chair) was not yet transferred (to . . .) *Tar.* — *dus ná-niṅ sóṅ-bai sṅón-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *sṅon-lás* **former actions.**

སྔོན *sṅon = sṅo, sṅón-po*, v. *sṅo.*

སྔོན་བུ *sṅón-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *sṅon-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བརྙ་བ *brṅá-ba*, v. *rṅá-ba.*

བརྙད་པ *brṅád-pa Sch.*: 'ausziehen, ausreissen'.

བརྙན་པ *brñán-pa, = rñán-pa* sbst. *Glr.*, vb. *Lex.*

བརྙབ་པ *brñáb-pa* 1. *Sch. = brñád-pa.* — 2. *Lex. = rñáb-pa, rñams-pa.*

བསྙལ་བ *bsñál-ba* **to be faint** or exhausted *Cs.*; v. *sdug-bsñál.*

བསྙས་པ *bsñás-pa* to place upon a cushion *Sch.*

བསྙོ་བ *bsñó-ba* 1. v. *sñó-ba.* — 2. **a blessing**, cf. *sñó-ba.* — 3. *Cs.* also: **mouldy, rotten** (prob. only livid, discoloured, v. *sño).*

ཅ

ཅ *ca* 1. the letter *č*, tenuis, palatal, like the Italian ci in *ciascuno*, or c in *cicerone.* — 2. as numerical figure: 5. — 3. = *lca* **excrement**, alvine discharges, *ca ˌdór-ba* to discharge excrements *Mil.*

ཅ་ཇིར་ *ca-čir* lark *Ld.*

ཅ་ཅས་ *ca-čás* **warped, distorted, awry** *Sch.*

ཅ་ཆོ་ *ca-čó* **clamour, cries,** *snyiṅ ṭsim-gyi ca-čo* shout, exclamation of joy *Pth.*; **noise**, of many people *Thgy.*; *da čá-čó ma zer* now do not make such a noise! (so *Mil.* rebukes the aërial spirits); **chirping, twitter** *Glr.*; *čá-čo-čan* **shouting, bawling; talkative, loquacious** *Stg.*

ཅ་དར་ *čá-dar*, also *ṭsá-dar, tsá-sar*, **a sheet, blanket, toga.**

ཅ་རར་ *ca-ra-rá*, or *či-ri-rí*, *W.* **čár-pa ca-ra-rá yoṅ dug***, it rains heavily, it is pouring.

ཅ་རི་ *ca-rí W.* **bug.**

ཅ་རེ་ *ca-ré* **continually, always** = *čar.*

ཅག་ *čag* termination of the plur. of pers. pronouns.

ཅག་ཀྲུམ་ *čag-krúm* **cartilage, gristle;** *snaṅ čag-krúm* bridge of the nose.

ཅག་དཀར་ *čag-dkár W.* **quartz.**

ཅག་ག་ *čág-ga, C.* **čág-ga ǰhe'-pa***, = *nyá-ra byéd-pa*, c. *la*, **to take care of;** **čág-ga dág-po ǰhe'-pa*** to look after, to keep, preserve carefully; **čág-ga dág-po*** careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་ཏ་ *čag-čág, čág-pa* **smacking** in eating *Cs.*

ཅག་ཆེར་རེ་ *čag-čer-ré* closely pressed or crowded, in standing or sitting *Ld.*

ཅག་རྡོ་ *čag-rdó = čag-dkár W.*

ཅང་ *čaṅ*, (v. *čiaṅ, či-yaṅ*), **every thing, any thing whatever,** *čaṅ-šés* knowing every thing, epithet of deities or saints; more frq. followed by a negative particle and then signifying: **nothing;** **čaṅ mi sto*** it does not matter, it is indifferent (to me), frq.; **čaṅ med*** there is nothing here, or at hand; also = **čaṅ mi sto; čaṅ mi šés-kan*** ignorant, stupid; blockhead, simpleton.

ཅང་རྡེབ་ *čaṅ-téu Glr.*, also *čaṅ-čaṅ-téu* (ཌམཀ) a sort of **small drum** *Pth.*

ཅན་ *čan*, affix, adjective termination, prop. signifying: **having, being provided with.** = *daṅ ldán-pa*, corresponding to the English adj. terminations -ous, -y, -ly, -ful, e.g. *ṭsér-ma-čan* thorny; sometimes also = -like or -ish: *bón-čan* Bon-like, heretical *Mil.*, *hin-du-čan* Hindoo-like, Hindooish; seldom affixed to verbs: *byéd-pa-čan* a doer, maker; in *C.* also for the possessive pron.: *ňá-čan, kó-čan*, my, his (her), **nag-góṅ sá-hib-čen*** the Sahib's inkstand. It may also be affixed to a set of words that form one expression: *ṭsér-ma nón-po-čan* having sharp thorns, *séṅ-gei ngó-čan* having a lion's head.

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ཅན་ *čan*, po., prop. *čán-du*, postp. c. accus., **to, with,** *Ko̍n čán-du mi ˚gro* I do not go to him *Mil.*, *Pth.*; *na čán-du* with me, in my presence *Mil.* The word seems to be rather obsolete; more recent editions having *gán-du* and *drún-du* instead of it.

ཅན་ཅིལ་ *čan-čil* (?) *W.* the green shell of a walnut.

ཅན་ཅེ་, ཅན་ཅེར་, ཅན་ནེ་ *čan-čé, čan-čér, čan-né, Sch.*; a small bowl or dish; *Cs.*: continually.

ཅན་དྭན་ *čan-dwán* **green, unripe** *W.* (?).

ཅན་ས་ *čán-sa* (?) **kitchen, fire-place** *W.*

ཅབ་ཅོབ་ *čab-čob Cs.* **nonsense** e.g. *smrá-ba.*

ཅམ་ *čam* 1. *Cs.* **slow**; *Lex. čám-gyis ˛jog,* and several other passages, the sense of which is not quite clear; cf. *čam-mé.* — 2. **glistening, glittering** (?) cf. *lčam-mé.* — 3. *W.* **whole, unimpaired,** **sa** (*lit. rtsva*) **čam-mé yod** the whole store of hay is still left (entire).

ཅམ་པ་ཏ་ལོ་ *čám-pa-tá-lo Ts.* **mallow.**

ཅམ་པོད་ *čam-pód Ld.* **a bunch** of flowers, sprigs etc., a handful of ears of corn.

ཅར་ *čar* 1. *Lex. čar-ré, Cs. ča-ré, Sch.* also *čar-már,* **always, continually** *Cs.* — 2. also *čar, čár-du,* with numerals, esp. *ɣčig-čar* **at the same time, simultaneously,** opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) *Dzl.*; **at once, on a sudden,** opp. to gradually *Mil.*; *lňá-čar* all the five together *Thgy.*, *ɣnyis-čar, drúg-čar* etc.

ཅར་རས་ *čar-ras* v. *˚doms-ras.*

ཅལ་ *čal Cs.*: '**noise,** *čal-čal* id.; *čal-rgyúg* rumour, (false) report'; *čal-čól* idle talk, nonsense, *čal-čól ɣtam* id. *Mil.*

ཅས་ *čas Pur.*, v. *čes* 2.

ཅས་ཅུས་ *čas-čús Sch.* = *ča-čús.*

ཅི་ *či* num. figure: 35.

ཅི་ *či* I. interr. pron. in direct questions:

1. **what?** (*C.* gen. *gaṅ* instead of *či*) *či šes* (like the *Hind.* क्या जाने) who knows? col. *W.*; also pleon. at the end of a question after the... *am: ňa ňó-šes-sam či?* do you know me? do you? *Dzl.*; *čii* of whom? whose? followed by *ɣyir, don, čed, slad (-du)*: why? wherefore? inst. of *čii ɣyir* also *či-ɣyir* etc.; *de čii ɣyir žé-na* 'this wherefore? (= why this?) if so it is asked'. (This phrase, besides the gerundial particles — esp. *pas* — is the only way in which in *B.* the causal conjunction 'for' (*Lat. nam, enim*) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) *čii ˚brás-bu* what sort of fruit? *čii ri* what kind of a mountain? i.e. of what consisting? *Pth.*; *či* also, like an adj., is placed after the word to which it belongs: *rgyu či-las* for what reason? on what account? *Thgy.* — 2. **why? wherefore?** but only in negative questions: *bdág-la des či ma čog* why should not that suffice me? *Thgy.*; *či mi sgrub* why do you not procure...? inst. of the imp. procure! *Mil.*; *bsám-na či ma legs* if you considered..., why would not that be a good thing? = you had better consider, you ought to consider *Mil.*; frq.: *de ˚byuṅ-na či ma ruṅ* if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. **how?** in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: *či ɣnaṅ,* for *ɣnáṅ-ṅam, ɣšégs-par či ɣnaṅ* do you allow(me) to come? *Dzl.* ཨཝ, 13; ཇཏ, 5.

II. correlatively: **which, what; whatsoever; every thing,** much like *gaṅ*, q.v., esp. the syntactical explanations given there. *či,* as a correlative, ought prop. always to be written *ji*, yet not even in decidedly correlative sentences is this strictly observed: *či byed(-na-˛aṅ)* whatever I may do *Glr.*; *či bgyi bka nyan(-te) ňéd-kyis bsgrub* whatever we may be bidden to do, we shall obediently perform *Pth.*; *či myur,* also *či myur žig-la Pth.* as quick as possible;

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also *ci* alone: by all means, at all events, *spyan ci dran* he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* **what?** col. — *ci-dgar, ci dgu-bar* whatever one may wish, **at pleasure, ad libitum.** — *ci snyed* v. *snyed.* — **ci ton** (lit. *yton*) **zig** **some, something** col. — *ci lta-bu* **of what sort,** manner, fashion, quality or nature? *Lat. qualis.* — *ci ltar* **how?** in what manner? **what?** *da ci ltar bya, W.* **da ci cho-ce**, what is now to be done? — *ci ltar gyur-pai ytam byas-so* he related what had happened, frq. — *ci-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin,* **but if,** if however; even supposed that; sometimes for *gal-te,* **if,** in case. — *ci sto* what does it matter? *si yan ci sto* if he dies, what does it matter? *Thgy.* (cf. *can*). — *ci-ḥdra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyan = cis kyan* q.v. — *ci tsam* **how much?** *B., W.*; *ci tsam yod kyan* though he have ever so much *Mil.*; *ci tsam-du* how far? to what distance? — *ci-tsug Cs.*, col. **ci-zug, gi-zug** how? in what manner? — *ci zig* 1. **what? what a?** 2. **some one, any one, something, anything;** *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.*; *ci zig-nas* after that, afterwards *Pth.* — *ci yan, ci-an, can* **whatever,** any thing, all kinds of things, **nul yo'-na tson-gyu ci yan yo'** *C.* if there is money, you may sell any thing; followed by a negative: **nothing.** — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure,** to a certain degree; in part, partly *Tar.*; 2. **of every sort** *Dzl.* and elsewh. — *ci-la* **why? wherefore?** *Glr., W.* col.; also for the *de cii yiyir ze-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: **tob yin; ci-la mi tob** of course, why not? **ci-la zu** **why! well!**

ཅི་ལིམ་ *ci-lim* (*Hind.* چلم 1. the **bowl** of a hukka (water-pipe). — 2. a **hukka.**

ཅི་ཙེ་ *ci-tse Kun.*, also *tse-tse,* **millet.**

ཅིག་ *cig*, enclitic, a modification of *ycig*, after *s* usually changed into *sig*, after vowels, and the liquids *n, n, m, r, l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article **a,** or **a few,** when following after a plural; sometimes also untranslatable: *bud-med-dag cig* some women; *man-po zig* many (sometimes expressly opp. to *man-po, the* many, *Tar.* 7, 15); *gan zig* v. *gan;* **a little, some,** *sin zig ḥtu-ru ḥgro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims dan ḥgal-ba zig byed-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse ḥpos-pa grans-med-pa zig myan* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lna tsam zig* some five people), but also in sentences like the following: *cu-mig bzi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *ycig* and never *cig*, but prefixing the *y* is so often neglected (e.g. in *tabs cig-tu, lhan cig* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅིན་, ཤིན་, ཞིན་ *cin, sin, zin*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *cig*; it corresponds to the English participle in **ing,** is used in sentences beginning with **when, after, as,** and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *ysol-por dur-du bcug-cin bui sa za-bar*

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gyúr-ċig (= *bċúg-nas*, or *bċúg-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brós-ŝiṅ gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *ŝá-la zá-žuṅ krág-la ˚ṫúṅ-ba* eating flesh and drinking blood; *čé-žiṅ légs-pa* tall and well-shaped; *drod ynód-ċiṅ bsil-ba ṗan* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bŝór-žiṅ ˚tsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la draṅ-sroṅ byéd-ċiṅ ˚dúg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sṅágs ˚dón-ċiṅ ˚duṗ* he sits wailing *Dzl.*; *raṅ-dgár ˚gró-žiṅ ɣda* he is wandering at pleasure *Mil.*; *ċes smrá-žiṅ yód-pa-la* as they were thus speaking *Glr.*; *ċos stón-ċiṅ yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅིའུ་རི་ *ċiu-ri* n. of a female demon *Thgr.*

ཅིར་, ཅི་རུ་ *ċir*, *ċi-ru*, termin. of *ċi*, 1. **whereto** etc., little used. — 2. with *yaṅ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅིས་ *ċis*, instr. of *ċi*, *ċis ɣíd-čes-par ˚gyur* **by what** am I to believe it? what shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *ċis kyaṅ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *ċis kyaṅ*, and *ċi-nas kyaṅ* frq. used as adv.; **by all means**, at all events, at any rate, *ċis kyaṅ ˚gró-na* if you wish to go by all means, at all hazards; *da ċis kyaṅ gegs byao* now I will at any rate play him a trick *Dzl.*; *ċis kyaṅ bžes-pa žu* I beg of you most earnestly to accept it *Mil.*; *ċis kyaṅ slobs* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *ċu* 1. num. figure: 65. — 2. inst. of *bċu*, used in compound numerals for the tens, when the preceding numeral ends with a consonant: *sum-ċu*, *drug-ċu*, *bdun-ċu*, *brgyad-ċu*.

ཅུ་གཉན་ *ċu-gaṅ Med.*, *Cs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *ċu-ti* (?)*ċu-ti*) **pig-tail, cue**, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *ċo-to*.

ཅུ་ལི་, ཅོ་ལི་ *ċu-li*, *ċo-li* 1. *W.* **a fresh apricot.** — 2. *C.* **dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik.*, *C.* — *ċu-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ċu-li* a kind **of peach** *Kun.*

ཅུག་ཅུག་ *ċug-ċúg* = *ċag-ċág Sch.*

ཅུན་ *ċun* 1. *C.* **gourd, pumpkin.** — 2. n. of a place. — 3. for *ċuṅ žig*: *da kyod ċuṅ ˚gyis-pa yin* you are **a little** too late now *Pth.*; *ċuṅ yó-ba* a little slanting *Glr.*

ཅུང་ཞིག་, ཅུང་ཟད་, ཆུང་ཟད་ *ċúṅ-žig*, *ċúṅ-zad*, *čúṅ-zad*, **a little**, *B.* and *C.*, *mú-ge ċúṅ-zad ċig* a partial famine *Mil.*; *ċúṅ-zad-kyi ɣyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* ɔɔ, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *ċuṅ žig skyén-bar gyúr-nas* rather ashamed, somewhat confounded *Glr.*; *ċúṅ-žig ɣán-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *ċúṅ-zad ċig sdod ċig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *ċúṅ-zad ma bdé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbaṅ ċúṅ-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུང་ཞོ་ *ċúṅ-žo*, also *ċúṅ-žu*, *ċuṅ-ži*, *ɣċoṅ-ži*, a kind of white stone.

ཅུབ་ *ċub W.*, from the *Hind.* चुप्, **ċub ċád-de dug** he keeps silence, holds his peace.

ཅུར་ *ċur*, in *ċur mid-pa* **to devour** food **entire** *Sch.*

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ཅུར་ནི *cùr-ni* **meal, flour,** only in medical writings.

ཅེ *ce* numer. figure: 95.

ཅེ་ན, ཞེ་ན, ཟེ་ན *cé-na, žé-na, zé-na* (cf. *cig*), inst. of *ces smrá-na*, **'if one says so, asks so'** etc., after words literally quoted, frq. (*W.* **zér-na**).

ཅེ་སྤྱན *ce-spyán* **jackal.**

ཅེ་རེ, ཅེར་རེ *ce-ré, cer-ré* **envious, jealous,** *mig ce-ré* (*cér-gyis Thgr., cér-te Glr.*) *ltá-ba* to look with an evil or envious eye upon; *ce-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེམ་མེ་བ *cém-me-ba* **bright, shining,** of polished metal *Glr.*, cf. *krá-bo.*

ཅེམ་ཙེ *cém-tse* **scissors** *C.*

ཅེའུ *ceu* 1. a small **sucking-pipe** for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook.* I., 175). — 2. **a clyster-pipe.**

ཅེར *cer*, v. *ce-ré.*

ཅེས *ces* 1. (*Lex.* ཐུབ), also *ses* and *zes* (cf. *cig*) **so, thus,** in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence: the quotation itself is gen. preceded by ˚*di skád-du*, or ˚*di snyám-du.* In later literature *ces* and the introductory words are often omitted, in col. language always. Inst. of *ces smrás-so, ces ysúns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *cés-so* is used, and in like manner *cés-pa* for *ces smrás-pa*, this word, this speech; *cés-pa-la sogs-pa* these and similar words; *cés-pa ˚di yan* also the preceding poem (is written by him); *snyun žés-pa nád-kyi min yin* the word *snyun* is a term for 'disease' *Zam.*; *žés*(*-pa*) *dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *cés-pa-la* after words have been quoted, which form the subject of further discussion; *ces byá-ba*, or *cés-pa* the so called, frq. after names; *cés-su* rarely for *ces.* — 2. acc. to the usual spelling and pronunciation (*ces, ce*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. cas*, in *Kun. cā*), though etymologically as yet not accounted for; sometimes used also as a sbst. or adj. i.e. partic.: *bsád-ces* killing, *bsád-ces yin* it is to be killed; *skyé-ces* pregnant, v. *skyé-ba.*

ཅོ *co* 1. num. fig.: 125. — 2. *co-˚dri-ba Lex., C.*, **to blame, reproach, slight; to vie with.**

ཅོག, ཇྭོག *có-ga, lcó-ga Mil.* **lark** (not common in Tibet).

ཅོག་ཅོར *có-ger*(?), *có-ger bžugs Glr.*, *W.* vulgo: **có-gan dug** he sits **motionless.**

ཅོ་ཏོ *có-to*, also *có-ti*, *Cs.*: **a tuft of hair** on the head, thus *Lex.*: *có-toi for-cóg* (= *cú-ti?*); cf. *lcan-lo.*

ཅོ་རི *có-ri* = *cor, čán co-ri Lex.*(?).

ཅོ་ལི *có-li* = *cu-li.*

ཅོ་ལོ *có-lo* **the prattling** or **chattering** of little children *Mil.*; cf. *cá-co.*

ཅོག *cog Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *cóg-mdo* a place where three roads meet, v. *mdo*; cf. also *cag.* When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *˚óns-so-cog-la Dzl.* ᗑᵛ, 6, to those arrived, to the (persons) arrived, *yin-no-cog, yód-do-cog* those being, existing (things or persons); *Cs.: ycés-so-cog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ *cóg-cog-pa W.* **grasshopper, cricket.**

ཅོག་པ *cóg-pa C.* **to have leisure** *cóg-na yon gy* if you have leisure, come! **cóg-ka** **leisure,** **dhe-rin cóg-ka me*** to-day I have no leisure; **cóg-ka jhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

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ཅོག་བུ *cóg-bu* a sort of **small tent** *Cs.*

ཅོག་ཙེ *cóg-tse*, v. *lcog-tse.*

ཅོག་ལ་མ *cóg-la-ma* a mineral (?) *Med.*

ཅོན་ *con* 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil: con-la skyur-ba* to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tson-dón.* — 3. v. *ɣcon.*

ཅོན་ཅི *cón-ci* a small **bowl** or **dish** *Sch.*; v. *can-ce.*

ཅོན་ཅོན་ *con-cón* **jagged, indented, serrated.**

ཅོན་མོ *cón-mo*, col. for *lcún-mo.*

ཅོན་བ *cón-ba*, *Pth.*: *nu-ˌbód cón-ba* acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with *co-nés.* Cf. *ɣcón-skad.*

ཅོན་ཟི *cón-zi* = *cún-zo.*

ཅོན་རོན་ *con-rón*, perh. = *con-cón*, *Mil. con-rón tsér-ma.*

ཅོད་པན *cod-pán*, मुकुट, ornament for the head, worn by kings, **tiara, diadem, crown; the crest** of gallinaceous birds.

ཅོབ་དར *cób-dár Ld.-Glr.*, *Schl.* p. 29, a (?).

ཅོར་གཡང་, ཅོར་ཆིག *cor-gán, cór-cig* **a mouthful, a gulp, a little** *Sch.*; cf. *co-ré.*

ཅོལ་ཀྱུན་ *col-kún Thgy.* childish **prattle** or **babbling.**

གཅགས་པ *ɣcágs-pa* **1. to apprehend, to grasp** (with the understanding), **to impress,** gen. with *yíd-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-ɣcágs cén-po ynán-ba* to give a thoroughly solid, impressive instruction; *ɣcágs-po byéd-pa* = *ɣcágs-pa*; with additional force: **do cág-po ǰhé-pa* C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *cágs-pa* **to love.**

གཅན་པོ *ɣcán-po*, *W.* **ǰán-po** **clever; lively, sprightly;** *W.* also **attentive to, regardful of;** *ɣcán-po drún-po* clever and sagacious *Mil.*, *ɣcan-drún ldán-pa* id. *Pth.*; hence also *ɣcan* sbst. sagacity, cleverness; *ka-ɣcán* clever words, clever speech *Cs.*; cf. also *ka-sbyán*; *W.*: **ǰan có-ce** to watch for; to keep guard, to watch; **ǰan-rig có-ce** to be very attentive, to listen with fixed attention, **ǰán-rig-can**, *C.* **cán-rig-cen** very attentive; *W.*: **ǰan skúl-ce** 1. to exhort, admonish 2. to wake, to rouse from sleep; **cós-si ǰan-skúl tán-ce** to give religious exhortations, to hold parenetic lectures.

གཅད་པ *ɣcád-pa*, v. *ɣcód-pa.*

གཅན་གཟན *ɣcan-(ɣ)zán* frq. beast of prey, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *ɣcan-(ɣ)zán tá-ma* 'the last of the beasts of prey', the cat.

གཅམ་བུ *ɣcám-bu Cs.* **humbleness, servility, flattery,** *Sch.* also **untruth, lie**; *ɣcám-bui ŋag*, or *tsig* a servile speech; *ɣcám-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཅར་བ *ɣcár-ba* 1. *Sch.*: **cut out, put out, knocked out,** e.g. *mig* an eye (cf. *bcar-ba.* — 2. *Mil.?*

གཅལ་བ *ɣcál-ba*, *ɣcál-du bkrám-pa* **to spread, display, lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཅི་བ *ɣci-ba* 1. vb. v. *ɣcid-pa.* — 2. sbst. = *ɣcin*; *bsan ɣci* both kinds of alvine discharges. *Dzl.*

གཅིག *ɣcig*, num. **one**; *ɣcig kyan* even but one; **one and the same,** *dus ɣcig-tu* at the same time (whereas *dus cig-na* once, one day, which however is also written *dus ɣcig-na*); *ɣcig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear,** beloved, *yab ɣcig* dear father! *Glr.*: *sin-tu ydún-bai ma ɣcig* my own (only) beloved mother! somebody, some one *Dzl.*, *ɣcig . . . ɣcig* the one — the other, somebody or other, very frq.; *ɣcig-gis ɣcig*, *ɣcig-la ɣcig* etc. one another, each other frq.; *mi-ɣcig C.* **differing, different.**

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Comp. and deriv. *ɣčig-ka* **single, only,** opp. to several, *Mil.* — *ɣčig-čar, ɣčig-čar* v. *čar.* — *ɣčig-čig,* pronounced **čig-čig**, **a certain, some one,** *ɛĭς τις, slób-ma-las ɣčig-čig Dzl.; bud-méd ɣčig-čig Dzl.* ནང་, 5 (where *Sch.* has *čig-ɣčig* erron.); *ɣčig-ɣčig,* pronounced **čig-čig**, 1. **one at a time; separately, alone,** esp. *W.*; 2. **of the same kind, not different** *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. **by one's self, only, solely** *W.* — *ɣčig-čóg* **all-sufficient** *Glr.* — *ɣčig-nyid Cs.* 'unity'(?) — *ɣčig-tu* 1. **into one,** into one body, **together,** *ɣčig-tu sdú-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl.* ཇ, 3; 3. firstly, in the first place, *ɣčig-tu-ni*; then follows *ɣnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *ɣčig-dú* unity and plurality, *ɣčig-du-brál* not having these two qualities *Was.* (308). *ɣčig-pa* 1. **the first** *Wdn.* (little used). 2. **having** etc. **one,** cf. *dgu.* 3. **of one kind,** not different or manifold, *mi-ɣčig-pa* different *B.* and *C.* — *ɣčig-pu* (also *ɣčig-bu?*) **alone, single,** *ɣčig-pus mi stoń ťúb-pa* to be able to cope alone with a thousand men *Dzl.*; *ɣčig-pur lus-pa* to remain alone behind *Glr.*; **only, sole,** *bu ɣčig-pu* the only son, frq. — *ɣčig-po* 1. **alone,** *rgyál-po ɣčig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. **being one,** or the one, *ma ɣnyis-la skyés-pai bu ɣčig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* **the one — the other.** — *ɣčig-šós* **the other,** when speaking of two.

གཅིད་པ *ɣčid-pa,* also *ɣči-ba,* pf. *ɣčis,* fut. *ɣči,* imp. *ɣčis,* to make water, to piss. ཁོ་བཅིད་མཁན་ཡིན་ 1x · 1087

གཅིན *ɣčin* **urine,** *ɣčin ɣčid-pa,* or *ɣči-ba, W. táń-če,* to make water; *ɣčin ńor* urine is discharged involuntarily; *ɣčin-rkyág,* both discharges, vulg.; *ɣčin-ˌgág* the retention of urine *Med.*; *ɣčin-snyi* gonorrhoea, clap(?) *Med.*

གཅིའུ *ɣčiu* 1. clyster-pipe = *čeu*; *ɣči-ui sman* clyster *Lex.* — 2. *clyster*(?) *Cs.*

གཅིལ་བ *ɣčil-ba* **to spoil, to destroy** *Sch.*

གཅུ་བ, གཅུད་པ *ɣču-ba, lču-ba,* v. *ɣčúd-pa*; *ɣču* or *lču-ˌkór Cs., ɣču-skór W., ɣčús-bu Ts.,* **screw.** — *ɣču-ti* v. *ču-ti.* — *ɣču-dóń* screw-box *Cs.*

གཅུ་གལ *ɣču-gál* **importance,** *Cs.*

གཅུགས་པ *ɣčúgs-pa,* prob. not different from *ɣčágs-pa.* The word occurs in: *yid(-la) ɣčugs(-pa)* beloved, a friend *Dzl.*; *mdza-ɣčúgs byéd-pa* to treat amicably *Wdn.*; *ǩon-ɣčúgs* having conceived a hatred *Lex.*

གཅུན་པོ *ɣčún-po,* resp. **a younger brother.** cauśin Punyabala adv. fol 4a.

གཅུད *ɣčud? ɣčud-(la) ˌbór(-ba) Lex.* w.e.; *Sch.:* **to forsake, to cast out, to reject;** (cog. to *čud-zán?*)

གཅུད་པ, གཅུད་པ *ɣčúd-pa, lčúd-pa,* pf. *ɣčus, lčus,* fut. *ɣču, lču,* imp. *ɣčus*(?) **to turn,** turn round, **twist, twine, plait, braid;** **čud log táń-če* W.* to untwist, untwine a rope; **čus zum táń-te nol dug* W.* they wrestle and scuffle (prop. they fight scuffling); **sen čus gyáb-če* W.* to press and bore with the knuckle; **čús-spu** a low expression for the hair; *lág-pa ɣčus Zam.?*

གཅུན་པ *ɣčún-pa,* secondary form of *ˌjún-pa, Lex.*: *rtsád-nas ɣčún-pa,* prob. **to subdue** completely; *ɣčúr-žiń ɣčún-pa* prob. to beat or press a thing until it is soft.

གཅུར་བ *ɣčúr-ba,* secondary form of *ˌjur-ba*; *ɣčúr-je Ld.* a coarse sort of **vermicelli.**

གཅེ་བ *ɣčé-ba* **to esteem, to hold dear, to love** *Sch.*

གཅེན *ɣčen* (*Cs. ɣčén-po*) resp. *Cs.*: one's **elder brother** *Dzl.* ཉཇ, 11; acc. to *Zam.*: first-born son.

གཅེར་བ *ɣčér-ba* v. *bčér-ba.*

གཅེར་བུ **naked,** col., also *Mil.*; *ɣčer-nyál* id.; *Kun.: *čer-góg**; resp. *sku ɣčér-bu*; *ɣčér-bu-rnams ˌgábs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *ɣčér-bur ˌbyin-pa* to make naked, to strip *Pth.*; *ɣčér-bu byúń-ba, W. *čer-nyál tón-če** to show one's self naked; *ɣčér-*

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ཀུན་བཟང་ཀ = Akṣaka Pratima f. 21b.

bu-pa, ɣcér-nyal-mkan Mil. (*Ssk. nirgrantha* a naked man, gymnosophist; *čós-sku ɣcer mtóṅ-du gról-bas* having been delivered so far as to see the *čós-sku* (v. *sku*) unveiled *Glr.*

གཅེས་པ་ *ɣcés-pa* (*Lh.* **šé-pa*-*) **dear, beloved,** ... *ltar ɣcés-na yaṅ* although he is to me as dear as ... *Glr.*; *néd-kyi mi ɣcés-pa* a man dear to us, our beloved, our darling *Mil.*; *ɣcés-ma* a favourite, sweetheart *Cs.*; *ɣces-ṗrúg* dear child *Mil.*; **excellent, precious, valuable,** *šin-tu ɣces-pai lha* the five important letters (viz. the prefixed letters) *Glr.*; *šés-pa ɣces* it is of importance to know *Med.*; often as superlative: *ˌjig rtén ˌdi-na ɣcés-pa raṅ-srog yin* the dearest thing in the world is one's own life *Pth.*; *ɣcés-par byéd-pa Stg.*, *ˌdzin-pa Glr.* c. accus., *W.*: **šé-pa čó-če** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *ɣces-bsdús Lex.* w.e.; *ɣces-btús Cs.* choice pieces (out of books).

གཅོག་པ་ *ɣcóg-pa*, pf. *bcag*, imp. *čog(s)*, *W.* **čág-če**, imp. **čog** trs. to *ˌčág-pa*, **to break,** *dúm-bur* to pieces; **to break off,** or **asunder; to smash,** a glass; **to crack,** nuts; **to burst; split, blast,** a gun, a rock; fig.: **to break, to violate,** a promise, a vow, a law etc. frq., *yáb-kyi bka bčág-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོང་, གཅོང་ནད་ *ɣcoṅ, ɣcoṅ-nád*, **consumption, phthisis,** *ɣcoṅ-čén dmú-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any **chronic disease** **čoṅ-la tsu' ma soṅ-ṅam** *C.* it has not taken a chronic turn, has it? also fig.: **sem čóṅ-po duɣ** *C.* the heart is sick, afflicted.

གཅོང་སྐད་ *ɣcóṅ-skad Lex., Sch.*: **lamentations, wailings, plaintive voices,** cf. *ɣcóṅ-ba.*

གཅོང་བ་ *ɣcóṅ-ba* 1. pf. *bšoṅs*, **to excavate, wash out, undermine** through the action of water, *túr-du ɣcoṅ-bar mi gyúr-ro* they are not undermined (by the water) *Stg.*; *ɣcoṅ-roṅ* a narrow passage, a defilé *Cs.* — 2. from *ɣcoṅ*, **to get faint, languid, wearied** in mind, *C.*

གཅོང་ཞི་ *ɣcoṅ-ží*, v. *čoṅ-ži.*

གཅོད་པ་ *ɣcód-pa*, pf. *bcad*, fut. *ɣcad*, imp. *čod*, *W.* **čád-če**, imp. **čod** 1. **to cut,** ; *čád-bya ɣcód-pa secanda secare Gram.*; **to cut asunder,** *kam-tsad-du* into small bits; **to cut off, chop off,** the hands; **to cut down, to fell,** trees; **to cut out,** the tongue *Dzl.*; **to rend asunder, to break,** a thread, a rope, chains, fetters. — 2. **to cut off** fig.: *ču*, the water, by damming it out, frq.; **to reduce,** the wages; **to cure,** a disease; **to suppress,** a passion; **to discontinue, to give up,** *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; **to stop** a thing in its origin, **to obviate, prevent, avert; to avoid; to lock,** the door, frq.; ... *kyi*, or *la, bár-du ɣcód-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *sróɣ-la bár-du ɣcód-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); **to stop,** to make a pause, in reading, *šad yoṅ-na drág-por bčád-pa* making a marked stop, when there is a *shad, Gram.*; *rnam(-par) ɣcód(-pa)*, or *bčad(-pa)*, section, paragraph; stop, pause; *yoṅs-ɣcód* id. *Gram.*; **to decide,** *ces bčád-do* thus he decided *Dzl.*; *krims*, or (*Dzl.*) *žal-čé*, to pass sentence or judgment; to judge, condemn, cf. also *táɣ-ɣcod-pa.* — 3. **to cross** (little used), *čú-bo grú-yis* a river in a boat *Glr.* — 4. *rjes ɣcód-pa* **to follow** the track, used both of men and dogs; **már-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyúr-dzi čo'-pa** *C.* to follow the sourish smell (viz. the smell of beer); (*ɣ*)*sár-* (also *tsar Pth.*) *ɣcod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čád-pas ɣcód-pa* and other phrases v. under the respective noun. — **co'-táṅ** *C.* **the Tibetan rupee,** having lines (*radii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

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spelling of *ɣcód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅོམ་, བཅོམ་ *ɣcom, bcom*, **pride, haughtiness, arrogance**, *bskyúṅ-ba* to put it off, give it up *Lexx.*; *bcom čuṅ-ṅus Tar.* 20, 6 despondingly, low-spirited; *gros-ɣcóm Lex.* obs. or prov. for *gros-bcám*, v. ₒčám-pa.

གཅོར་བ་ *ɣcór-ba* **to spread, scatter, disperse** *Cs.*

བཅག་པ་ *bcág-pa* v. *ɣcóg-pa* and ₒčág-pa.

བཅང་ *bcaṅ? Sch.*: *'bcaṅ-rgya-čén-po* comprising much, comprehensive, very extensive; *bcaṅ-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅད་ཀ་ *bcád-ka W.* a whole that has been cut into, or a piece cut off.

བཅད་པོ་ *bcád-po W.* something **old, torn, worn out.**

བཅབ་པ་ *bcáb-pa* v. ₒčab-pa.

བཅམ་བཅོམ་ *bcam-bcóm Sch.*: trivial things, medley, hodge-podge.

བཅའ་སྒ་ *bcá-sga* v. *sga*.

བཅའ་བ་ *bcá-ba* 1. v. *čá-ba*. — 2. sbst. drinking; gen. used connected with *bza-ba*; *bcá-ba daṅ bzá-ba*, or *bza-bca* food and drink.

བཅའ་འཕྲང་ *bca-ₒpráṅ Mil.*, declivity, precipice *Sch.*

བཅའ་མག་ *bca-mág*, the usual pronunciation of *lcags-mag*.

བཅར་བ་ *bcár-ba* 1. = *bcír-ba* **to squeeze, to press** in a press *Thgy.*; **to crowd, to throng**, **yár-la bcar** *C.*, stand (or sit) more closely together! — 2. **to pull** or **force from, to wrest** *Cs.* — 3. *Lexx.*: *mig bcár-ba* the same as in *ɣcar-mig* (?). — 4. *Sch.*: *logs bcár-ba* to prop sideways. — 5. *Sch.*: *bcar bzúgs-pa* to have a permanent residence (this would however be more correctly expressed by *car*). — 6. *bcár-bai rta- bcibs*, and *lan-bcár? Lexx.* w.e.

བཅལ་བ་ *bcál-ba* v. ₒjál-ba.

བཅས་པ་ *bcás-pa* 1. originally pf. of ₒčá-ba, little used. — 2. adj. **together with, connected with, having, possessing, containing** a thing, with *daṅ* or termin. (the latter in prose only when a second *daṅ*, signifying 'and', occurs in the sentence); gerundially: *bcás-te*, sometimes also *bcás-pas* or *bcás-šiṅ*; adverbially: *bcás-su* frq.; ₒ*ḱor daṅ bcás-pa* (*-te, -su*) with attendance, with a retinue or suite, frq.; *bu-mo bcu bod-blón daṅ bcás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsún-mo daṅ srás-su bcás-te* with (his) wife and son *Glr.*; *gos daṅ bcás-su* (to go into the water) having one's clothes on *Dzl.*; *žal* ₒ*dzúm-pa daṅ bcás-te* with a smiling face *Glr.*; *šér-sna daṅ bcás-pa* infected with, subject to, avarice; without *daṅ* or termin. (esp. po.); ₒ*krúl-bcas* infatuated, fascinated *Pth.*; ₒ*bru-táṅ tun bcas* together with a small parcel of Dutan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdṅ.*, or like *la-sógs-pa* and other (things), and more (such things), and the like: *rgyags daṅ bcas bskyál-lo* provisions and other necessaries we shall supply *Mil.*

བཅིངས་ *bcíṅ-ba*, fut. of ₒčíṅ-ba **to bind.**

བཅིངས་པ་ *bcíṅs-pa*, pf. of ₒčíṅ-ba **to bind.** Both verbs (*bcíṅ-ba* and *bcíṅs-pa*) are also used as substantives: **bonds, fetters**, whether of a material, spiritual, or magical nature.

བཅིབ(ས)་པ་ *bcíb(s)-pa* v. ₒčíb-pa; *Sch.* also: **carriage, conveyance.**

བཅིར་བ་ *bcír-ba* v. ₒčír-ba.

བཅིལ་བ་ *bcíl-ba* v. ₒjíl-ba.

བཅུ་ *bcu* (*Bal.* **wcu*) **ten**, *bcu tam-pa* id.; *bcu-ɓrag* a decade; *bcu-ɣcig, bcu-ɣnyis* (*Bal.* **wcu-ṅas*) eleven, twelve etc., (v. also *bco*); *bcú-pa, bcú-po* as in *dgú-pa, dgú-po*. — *bcu-skór* ₒ*ton, bcu-gyúr* ₒ*ton* (the field) yields a tenfold crop. — **cú-ka, cú-kai ṭal** *C.*, **cu-kág** *W.*, tithe, tithes; *bcu-kág-pa* a collector of tithes, *bcu-kag* ₒ*dón-pa* to tithe, to decimate *Cs.* — *bcu-dpón* corporal, Lat. *decurio*, *bcu-ₒóg* (**cu-*

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wáy Ts.*) a band of ten soldiers. — *bcu-ycig-żál* the eleven-faced (Awalokiteswara) *Glr.*

བཅུ་བ *bcú-ba* v. ˚*ču-ba.*

བཅུག་པ *bcúg-pa* v. ˚*jug-pa.*

བཅུགས *bcugs*, from the phrases: *sems kón-med-pa dan bcúgs med-pa dan ynód-pa med-pa Stg.*, and *Pratihârya Avadâna* (v. *Feer*) p. 3: *lha-byin-gyis bcugs byás-te* = **देवदत्तविगृह्योतेन**, it appears, that *bcugs* signifies hatred, hostility, damage, loss, which when compared with *ycugs* seems rather strange, yet is in accordance with **कौक्षत्य** (for this must probably be read inst. of **कौक्षत**).

བཅུད *bcud* (**रस**) **moisture, juice, sap,** but gen. combined with the notion of a certain inherent virtue or power; *zlá-bai bcud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment,** *rkán-gis bcud ˚gyur* nourishment comes from the marrow *Med.*; *bcúd-la son, Mil.* also *bcúd-la bor,* (this food) has proved a nutritious fluid, it agrees with him; *bcúd-can* nutritious, succulent, of grass, food etc.; *bcud-méd* not nutritious, *Med.*; invigorating **cordial, quintessence,** *bcud-lén* an elixir of life; frq. fig.: *ćos tams-cád bsdús-pai bcud Glr.*

བཅུམ་པ *bcúm-pa* 1. v. ˚*júm-pa.* — 2. **to use artifices, to chicane** *Sch.*

བཅུར་བ *bcúr-ba* 1. **to be flattened down** *Sch.* — 2. *Kun.* **lún-po cúr-te yon** there is a draught (here). — 3. *C.* like *bkág-pa* **to bar, obstruct, block up,** e.g. of snow obstructing a road. Cf. ˚*júr-ba.*

བཅེ, བཅེས *bce, bces* v. ˚*cé-ba.*

བཅེར་བ *bcér-ba* 1. **to heap** or **pile up** *Cs.*; *Lex.*: *śiń púń-por bcér-ba* to pile up wood. — 2. = *bcir-ba* 1. **to squeeze, to press** *C., W.*; **to squeeze in,** *ri-brág ynyis-kyi bár du* something between two rocks *Pth.*; **cer tán-ce** *W.* to squeeze, press, screw in; **cer-cér tán-ce** *W.* to throng, to crowd.

བཅོ *bco,* for *bcu* in *bco-lná* 15, and *bco-brgyád* 18; *lo lna ysum bco-lná* 3 times 5, 15 years (*lna ysum* standing pleon.) *Mil.*

བཅོ་བ *bcó-ba,* pf. and imp. *bcos,* prop. root of the fut. tense of ˚*cós-pa,* but in *W.* the usual word for *byéd-pa* **to make, perform; to prepare, manufacture, construct;** employed in all kinds of phrases; **kó-la zún-can có** *W.* (he) makes him a liar.

བཅོག *bcog? Glr.* 99.

བཅོམ *bcom* for *ycom,* **pride.**

བཅོམ་པ *bcóm-pa,* pf. of ˚*jóms-pa,* **conquered, subdued; having conquered** or **subdued,** e.g. *dgrá-bcoms-pa,* v. *dgra*; **victory** *Cs.*; ˚*prog-bcóm,* and **com-ţ ág** *W.* **robbery** and **acts of violence.** — *bcom-brlág* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — *bcom-ldán* victorious *Cs.*; *bcom-ldan-˚dás* (*Kh.* **wcom-ldan-dé**, *Ld.* **com-dan-dás**, *C.* **com-dän-dé**) **भगवन्त** *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* I., 71.

བཅོལ་བ *bcól-ba,* v. ˚*cól-ba*; *bcól-ma* a thing committed to a person's charge, **a trust.**

བཅོས་པ *bcós-pa,* a verb of its own, though as to form resembling a participle, 1. **to treat medically,** hence **to cure, to heal,** *mkas kyan bcós-su med* he cannot be cured even by the best physicians *Med.*; *bcós-(pai) tabs* the way of treating, the method of curing *Med.*; *sman-bcós* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, **to affect,** *bcós-su byéd-pa* **to perform a sham work,** e.g. blowing into a blazing fire *C.*; hence as sbst.: **a false conception,** wrong idea, *bcós pa dan ˚krúl-bar gyur-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

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artificial, feigned, fictitious, *ma-bèós* artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bèós-pai ras,* or *ras bèós-bu,* washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bèós-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bèós-ma ma yín-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *tsúl-bèos-mkan,* one that is shamming, a hypocrite. Cf. ˚*čós-pa.*

ལྕ *lèa, Ld.* for *lèi-ba,* **excrement, dung, manure.**

ལྕ་སྐ *lèá-sga* = *bèa-sga,* **white ginger,** v. *sgá.*

ལྕ་བ *lèá-ba* 1. *Cs.:* a sort of **carrot,** *Med.* frq., but not known to the common people, at least not in *W.* — 2. **ཀམ་ཚ** acc. to *Was.* a garment made of wool or felt *Tar.*

ལྕག *lèag* 1. **rod, switch, stick, whip;** *glaṅ-lèág* ox-whip; *rńa-lèág* kettle-drum stick; *lèaṅ-lèóg Lex.* willow-twig, osier-switch; *rta-lèág* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lèág* a cane, bamboo *Mil.*; *ber(-ma)-lèág* stick *Mil.* — 2. (*lèág-ma*) **stroke, blow, cut, hit,** *lèag rgyáb-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *mgo-lèág* (*Ld.* **go-lèág**) a blow or stroke upon the head; *˚gram-lèág* a smack on the cheek, slap on the face, box on the ear *Cs.*; *tal-lèág* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of Daphne, v. *re-lèag-pa.*

Comp. *lèág-rdo W.* **flint,** flint-stone. — *lèag-˚brás Mil.* **whip-cord,** lash of a whip; *lèag-˚bréṅ,* and *lèag-dṅó* id. — *lèag-tsán* = *rta-lèág C.* — *lèag-yú* **whip-stick,** handle of a whip.

ལྕག་ལྕིག *lèag-lèig Lex.* w.e. see ལག་ལེན་ p. 150.

ལྕགས་བོད་ *lèag-pód* **a girdle,** made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dáṅ-mai ˚dril-du lhás-pa* (?).

ལྕགས *lèags* 1. **iron,** *lèágs-kyi* of iron; *lèágs-bton-mkan* a miner digging for iron; *rgya-lèágs* Chinese iron; *pho-lèágs* an inferior sort of iron, *mo-lèágs* a finer and better sort of it, *Cs.* steel (?) — 2. an iron instrument, tool, esp. **lock** (of doors), **fetter, shackle,** *sgo ťams-cad lèags btab-ciṅ* locking every door *Pth.*; **káṅ-čag lág-čag** *C.* fettered on hands and feet; *ynam-lèágs* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lèágs* a steel to strike fire with, fire-steel.

Comp. and deriv. *lèags-kyú B.* an iron hook, esp. fishing-hook, angle; often fig.: *ťugs-rjei,* or *čós-kyi lèags-kyús ˚dzin-pa* to seize with the hook of grace or of religion *Dzl., Glr.* and elsewh. — *lèags-dkár* tin-plate, white iron plate. — *lèags-skúd* **thin wire.** — *lèags-kém* or *kyém* **a spade.** — *lèags-król Sch.* a big iron kettle (=*W.* **čag-dol** **stew-pan,** large iron pan or pot?) — *lèags-mgár* iron smith, **black-smith.** — *lèags-sgór* iron pan. — *lèags-sgyid* **trevet, tripod.** — *lèags-sgróg* **fetter, shackle.** — *lèags-čás* **implements of iron, hardware.** — *lèags-tig* a kind of **gentian,** cf. *tig-ta.* — *lèags-ťág* **chain** or **chains.** — *lèags-ťál Cs.* an iron **dish** or **plate,** prob. from *ťá-li.* — *lèags-drégs* (*W.* **čag-rág**) 1. **iron dross,** scoria or slag of iron; 2. **dirt** of the intestines. — *lèags-rdó* 1. perh. more correctly *lèag-rdó* **flint-stone.** 2. iron-stone, **iron ore** (?). — *lèags-ǰrá Ü,* a kind of musket, imported from Rum (Turkey). — **čag-bér** *W.* an iron bar, **crowbar, hand-spike.** — *lèágs-mag, bèá-mag,* the Turkish چکمک **flint-stone, tinder-box** *W.* — *lèags-tságs* an iron **cribble** or **sieve, colander.** — *lèags-zám* iron bridge. — *lèags-záṅs* iron kettle. — **čag-záṅ** *C.* good iron, **steel.** — *lèags-ǰyá* **rust** *Med.* — *lèags-ri* a wall encircling an estate, a town etc. — *lèags-sláṅ* a large iron pan for roasting or kiln-

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drying corn. — *lèags-ȁán* iron hoop, hasp, cramp-iron. — *lèags-sá* iron ore *Cs.* — *lèags-bsró* **smoothing-iron** *Sch.*

ལྕང་མ་ *lèáṅ-ma* **willow**, Salix viminalis, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyál-lèaṅ* the specific name of this tree in *Kun.*; *róṅ-lèaṅ, sér-lèaṅ* different species of it; *lèaṅ-dkár Kun.* a white kind with birch-like bark, cf. *ȁo*; *lèaṅ-ló* willow-leaves, 2. (जटा) **matted hair**, *lèáṅ-lo-èan*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous Rirab. 3. **queue, pig-tail** *C.* — *lèaṅ-rlóm* a flat willow basket *Ts.* — *lèaṅ-ȁíṅ* willow-tree, willow-wood. — *lèaṅ-ȁól Sch.*: 'the red willow'. — **èaṅ-sil** *W.* coolness, shade under a willow-tree.

ལྕང་ལྷོད་ *lèaṅ-lèóṅ Cs.* = *saṅ-ȁóṅ* **a craggy place, a broken country.**

ལྕམ་ *lèam*, also *ṗyam*, 1. **lath, pole, rafter, spar** of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lèám*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lèám* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lèám-mo.*

ལྕམ་མེ་བ་ *lèám-me-ba*, perh. **variegated, shining, dazzling** *Glr.*

ལྕམ་མོ་ *lèám-mo*, resp. for *spun*, and esp. for *sriṅ-mo*, acc. to *Cs.* also for *čúṅ-ma*, **a royal consort**, a great man's **sister** or **wife**; *lha-lèám* a princess *Pth.*; *lèam-čúṅ* a young princess or lady, a young unmarried lady of noble rank; *lèam-drál, mèéd-lèam-dral, lèam-sriṅ* brother and sister.

ལྕམ་པ་ *lèám-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྕི་བ་ *lèi-ba* 1. sbst. (*Ld.* **lèa**, *Lh.* **èi-a, èé-a**), **dung**, esp. of cattle; *bai lèi-ba, bá-lèi* cow-dung; *lèi-skám* dry dung (used as fuel), *lèi-rlón* fresh dung. — 2. adj. **heavy**, *W.* **èin-te**, *yaṅ-lèi* 1. light and heavy; 2. weight, **yaṅ-èi ḍán-ḍa èó-èe** *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *kyéd-kyi skyes daṅ bka-stsál lèi-ba des* in consequence of your weighty presents and requests *Glr.*; **náṁ-čog èin-te** *W.* hard of hearing; *ka-na-ma-tó-ba lèi-ba* a heavy, deadly sin, frq.

ལྕིད་ *lèid* v. *ljid.*

ལྕིན་ཏེ་ *lèin-te* v. *lèi-ba.*

ལྕིབས་ *lèibs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lèibs Sch.*, but esp. *tsa-lèibs* (*W.* **tsalèib**) **pot-cloth** (to take pots from the fire), **rę-èib** *C.*, also **lag-èib** id.; hence prob. *mig-lèibs*, resp. *spyan-lèibs* **eyelid**; *mig-gi lèibs-tór* sty, wisp in the eye, and perh. from some remote similarity *sgo-lèibs, sgoi ya-lèibs* the lintel or head-piece of a door; *nya-lèibs* fishgills, *Lex.* and *Cs.*; b. contrivances to facilitate the handling of different objects, as: **the handles** of pots and vessels, the handles, **hilts, bows, ears, loops** etc. of knives, scissors, pincers and other working-tools.

ལྕུ་བ་ *lèú-ba* v. *yèú-ba.*

ལྕུག་པ་ *lèúg-pa Cs., mnyen-lèug Lex.*, **flexible, pliant; a supple branch**; *lèug-lèúg byéd-pa* to bend repeatedly *Cs.*; *lèúg-ma* **a root-shoot** of a willow or a poplar-tree, **a rod, switch**; **èúg-gu** *C.* the bud of a twig; *lèug-ṗrán* a thin branch or twig.

ལྕུགས་ *lèugs, gri-yi lèugs Lex.* w.e.

ལྕུན་ཀ་ *lèún-ka* = *skyún-ka*, **jack-daw.**

ལྕུན་མོ་ *lèún-mo* **thimble** *Glr.*

ལྕུད་པ་ *lèud-pa* v. *yèud-pa.*

ལྕུམ་ *lèum Med., lèum-tsa Cs.*: 'a plant, the stalks of which are used as a purga-

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tive'; *lčum-dkár* prob. another species of that plant *Med.*

ལྕེ *lče* 1. resp. *ljags* (**जिह्व**) **tongue**, *lče rkyaṅ-ba* to put forth, to show the tongue *Mil.*; *lče brgyá-yis yon-tan čúṅ-zad bṛjód-par nus ma mčis* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. **blade**, *Cs. gri-lče.* — 3. (**वज्राग्नि**) **thunderbolt**, *lče ˚bébs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. **flame**, *mé-lče.*

Comp. *lče-kyigs* **the frenum** of the tongue *Cs.* — *lče-čúṅ* **uvula**, *lče-čuṅ ˚babs* inflammation of the uvula *Med.* — *lče-ynyis-pa* **double-tongued, deceitful**, *lče-ynyis byéd-pa* to be double-tongued. — *lče-téb*, *lče-˚drá* a fleshy excrescence below the tongue *Cs.* — *lče-bdé* a nimble tongue a babbler *Mil.* — *lče-spyáṅ* = *če-spyáṅ Thgy., Stg.* *lče-˚búr* a swelling on the tongue *Cs.* — *lče-myaṅ-tsá* **alum** *Med.* — *lče-rtsá* the root of the tongue, *lče-rtsá-čan* a letter pronounced from the root of the tongue, a guttural. — *lče-rtsé* the tip of the tongue *Cs.*, *lče-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *lče-tsá-(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lče-ỳžór* a tongue-scraper *Cs.*

ལྕེག *lčeg* a coat of mail for a horse *Sch.*

ལྕེབ་པ *lčéb-pa* to go to kill one's self, **to seek death**, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྕོ་ག *lčó-ga*, also *lčóg-ma* or *mo* **lark.**

ལྕོག *lčog* 1. *B., C.* **a turret** on a house-top, pinnacle (*W.* **speu**). — 2. v. *lčóg-tse.*

ལྕོག་དོ *lčóg-po* prob. **low**, *lčóg-por skye* (a certain plant) is low-growing, it does not grow high.

ལྕོག་རྩེ, ལྕོག་རྩེ *lčóg-tse*, *lčóg-rtse*, resp. *ysol-lčóg*, **table**, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lčog-kébs* table-cloth, *lčog-kébs btiṅ-ba* to lay the cloth; *rgya-lčóg* a large table, a European table; *mdun-lčóg* 'fore-table', a sort of table before an idol, for spreading offerings on it, v. e.g. *Hook.* I, 172; but it is not the same as altar.

ལྕོགས *lčogs*, *zer-lčógs* **pronunciation** *C.*(?)

ལྕོག(ས)་པ *lčóg(s)-pa* I. **to be agitated, to shake, to tremble**, *mé-tog mgo-lčóg Zam.* a flower shaking, waving its head (little used).

II. 1. vb. **to be able**, *de ma lčóg-na* if (he) is not able (to do that); *ỳi lčóg-kyi Mil.* as much as possible, to the utmost; **ṅa-ráṅ-ghi gaṅ čóg-pa** *C.* as far as I am able. More used: 2. adj. **able**, *šéd-kyis mi lčóg-pa* unable, feeble, weak, *rig-pas mi lčóg-pa* ignorant; **ṅe tsar čig-la čóg-pa mé** I am not able to carry the whole at once *C.*; **čóg-čan** clever, skilful, handy. **čog-méd** awkward *W.*; **kẹ̀ čog mi dug** he does not get on with his mouth, he lisps; also **ka čóg-pa** irreverent, disrespectful in speaking *W.*(?)

ལྕོན *lčoṅ*, *sbol-lčóṅ* a frog in its first stage of development, **tadpole** *Pth.*

ཅ

ཅ *ča* 1. the letter *č*, the aspirated *č*, pronounced hard and forcibly, like **ch** in *chap* or *church.* — 2. numerical figure: 6, *ča-pa* the sixth volume.

ཅ *ča* I. **part, portion, share** 1. opp. to the whole, *ča ysúm-du bgos* divide it in three parts! *brgyai ča* ₁₀₀ *Glr.*; *stóṅ-gi ča* ₁₀₀₀; *baṅ-mdzód ysúm-ča ỳčig* one third

of the provisions *Dzl.*; *dbui ča tsam čig ɣsér-gyis ma lóṅ-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *náṅ-par sṅá-bai ča* the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.*; *zúr-ča* frontier parts, frontier province; *ča-snyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.*; *ča-mnyám* id., *ča-mnyám žib bteg* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča ˌdra tsam* in part, in some measure; *ča ma ˌdra* or *ma mtún-pa* partly not equal, differing a little; *ča tsam šes kyaṅ* even if one knows but a little *Mil.*; *yid smon ˌos ča tsam mi ɣdá-bas* it being not in the least desirable; *ča-rdzógs* being complete in every part, entire, integral *Sch.* — Esp. 2. **the half,** *nám-gyi ča stod*, the first half of the night, *nám-gyi ča smad* the second, the last half of it. Hence 3. **the one part** of a pair, similar to *ya*, *lham ča ɣčig* the one boot; *ča sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mtún-pa*, *ča-ˌdrá-ba*, *C.* also **ča-lóṅ-wa*, similar, resembling *Wdh.* and elsewh.; *la-lá tár-pa ča-mtún dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.*; *ča-méd* without an equal, matchless; *čá-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ṅag ɣčóg-pa ni ča ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. **a pair,** = *zuṅ Sch.*; *Zam.:* **ཡུག**. — 5. **share, portion, lot,** *mtsar-sdúg bltá-bai čá-nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča ˌdzin-pa* to choose the humbler (inferior) share, i.e. to be humble,= *dmán-sa ˌdzin-pa Mil.*; in general: *ča ˌdzin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *žiṅ rmó-ba ṅai ča yin* ploughing is my business, my lot, my department *Dzl.*; *čá-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mtsan dgu babs*, *čá-la nyin mtsan bco-brgyád babs Mil.* there was a fall of snow during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. **news, intelligence, notice,** construed like *rgyus* and *ɣtam*; *ɣtám-ča ˌdri-ba* = *ɣtam ˌdri-ba*; *ča yod*, *ča med* like *rgyus yod* and *rgyus med*; *nam ˌči ča méd-kyi čos* the doctrine of the uncertainty of the day of death *Mil.*; ... *par ča mčis-te* there coming news or intelligence that ...; *skád-ča* v. *skad*; physically: **voice, sound,** *brág-ča* echo; intellectually: **prospect, auspices,** *Mil.*: *sróg-ča* prospects of life (as to its length and preservation), *kyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; **lám-ča** *C.* prospects of a safe journey (cf. *no* 4).

III. **thing, things,** relating to clothes, ornaments, materials etc., cf. *čas*; **go-lus-ča-tsáṅ* *W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós-ča* necessary things *Cs.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mtsón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; **rḗ-ča* cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžág-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *saṅs-rgyás-kyi bká-la ča bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཅ་རྐྱེན་ *ča-rkyén Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅ་མཁན་ *čá-mkan* **soothsayer, fortune-teller** *Sch.*

ཅ་གཱ་ *čá-ga* *Mil.*, **hem, edge, border;** *čá-ga ˌdebs-pa* to hem, to turn in (the edge of cloth).

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ཅ་གབ་བུ *čá-ga-ˌbu C., Lex.* also *čá-ga-pa*, **grasshopper.**

ཅ་ཅོ *čá-čo Lex., Sch.*: 'things homogeneous, matched'.

ཅ་བ *čá-ba*, pf. and imp. *soṅ* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for ˌ*gro-ba* to go, in *B.* little used and only in later writings, 1. **to go,** **žór-te čá-ce** to retire, to retreat slowly; **da ča yin**, or **da čen** adieu, good bye, farewell! **da čen žu** resp., your servant! (in taking leave); *'*á-ru-soṅ** go thither, or that way! *'*á-ru ma ča** do not go to this place, do not step this way! **to travel,** **gyál-la** (or *dé-mo, yág-po*) *ča žig** I wish you a safe journey, a pleasant trip to you! **lóg-te čá-ce** to return, to go or come back; **tiṅ-la čá-ce** to follow, to come after or later; **ča čug** let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted,** **žiṅ máṅ-po ča yin** a great deal of wood will go, will be consumed. — 2. **to become, grow, get, turn,** **tsan ča dug** it grows night, it is getting dark; **gas čá ce** to grow old; **nág-po soṅ** that has turned black; **žés-kan čá-ce** to get information; also with *la:* **bág-ma-la čá-ba** (= *bág-mar* ˌ*gró-ba*, ˌ*gyúr-ba*) to become a bride *Ma.*; **mán-la mi ča** this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): **to be about, to be on the point, to be going,** *slèb-tu čá-bai tse* when they were on the point of arriving *Mil.*; *nyi-ma* ˌ*čár-du čá-ba daṅ* when the sun was just going to rise *Mil.*; **me ži ča dug** the fire is on the point of going out; **nad ži ča dug**, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču pél-te ča dug** the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek *μέλλειν*: **to intend, to purpose,** **ci žrid-de dir žriṅ-ce ča dug** how long does he (do you etc.) intend to stay? **nam lug sád-ce ča dug** when are you going to kill the sheep?

ཅ་བུ *čá-bu*, a kind of little ornament worn in the ears *Ld.*

ཅ་བྱད *ča byád* 1. **thing, implement, instrument,** e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. **clothing, dress,** *mi-sdúg-pai ča-byad-čan* poorly clothed, ragged *Mil.*; **external appearance,** also of animals.

ཅ་ཚམ *ča-tsám* v. *ča* I, 1.

ཅ་ཚད *ča-tsád* = *čag-tsad.*

ཅ་ཚན *ča-tsán* **species, division, class** *Sch.*

ཅ་འཛིན *ča-ˌdzin* v. *ča* I., 5.

ཅ་རྫོགས *ča-rdzógs* v. *ča* J, 1.

ཅ་རྩ *čá-ra* **1. oak,** also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra ṗreu Sch.*: 'the stunted or dwarf-oak'. — 2. also *ča-ri, ča-lí, ča-lú*, a coarse sort of **blanket** made of yak's hair.

ཅ་ལ *čá-la* v. *ča* I., 5.

ཅ་ལག *čá-lag* 1. *C.* **implements, instruments,** required for the carrying on of a business. — 2. *W.* **things, effects,** luggage. — 3. *Tar.* 43, 18: *čá-lag daṅ bčás-pa rdzógs-par žés-pa Schf.*: 'the systematic and complete understanding'.

ཅ་ལང *ča-láṅ* joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཅ་ལམ *čá-lam* = *há-lam*, **some; for the most part, rather** *C.*

ཅ་ལི, ཅ་ལུ *ča-lí, ča-lú* v. sub *čá-ra.*

ཅ་ལུགས *ča-lúgs* **clothing, costume, appearance.**

ཅ་ཞས *ča-žás* **part, portion, share,** *lús-kyi ča-žás* a part of the body, a limb etc. ཅ་ཞས་ཀྱི་ཐོབ་པ་ tithe of a work by ...

ཅ་ཧར *ča-hár* Chakhar, a Mongol tribe *Sch.*

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ཆག་ *čag* 1. **dry fodder** for horses and other animals, as hay, barley etc.; *čag-yżoṅ* trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. resp. for **shoe** *Glr.*, also *ṗyag(-lhóm).* — 4. *čag-ṗéb-pa Glr.* = *ṗyag ṗéb-pa.* — 5. **the breadth of a fist,** *čag gaṅ* id, *Mṅg.* frq. — 6. v. *čág pa.*

ཆག་(ད)ཀྲུམ(ས)་ *čag-(d)krúm(s)* **piece, fragment** *Lex.*, *Thgy.*; **čag-ṭúm-la soṅ* *C.* it has gone to pieces.

ཆག་སྐྱ་བ་ *čag-skya-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་གა་ཆོག་གེ་ *čag-ga-čog-gé* (or *ṗyag-ga-ṗyog-gé?*) various things mixed up or thrown together, medley.

ཆག་གྲུམ་ *čag-grúm Lex.* = *čag-dkrúm*(?).

ཆག་རྒྱག་པ་ *čag-rgyág-pa* **to doubt** *Sch.*

ཆག་ཆག་ *čag-čág* I. 1. with *byed-pa*, *ₒdebs-pa*, **to sprinkle, besprinkle,** *čus* with water, *káṅ-pa, lám-rnams* the house, the streets *B., C.* (*W.* **čab-čáb**). — 2. *Sch.*: *čag-čág ydab-pa* **to starch, to stiffen.**

II. *W. čag-čág čó-če** **to tread, to trample,** e.g. the narrow paths or furrows between garden-beds; **to clap the hands.**

ཆག་ཆད་ *čag-čád* **rent, break, rupture** *Sch.*

ཆག་དུམ་ *čag-dúm* **fragment, piece, crumb, scrap, bit.**

ཆག་འཛིན་ *čag-ₒdiṅ* **doubtful, incredible** *Sch.*

ཆག་པ་ *čág-pa* 1. a large **tuft** or **bunch** of flowers, ears of corn etc. — 2. pf. of *ₒčág-pa*, **broken;** *ma-čág(s)-pa*, and esp. adv. *ma-čág(s)-par* also *čág-med-par* uninterrupted, unintermitting; uninterruptedly; *gas-čag-méd* without a crack, flaw, or chink. — 3. *lam čág-pa* v. *ₒčag-pa.*

ཆག་པོ་ *čág-po* **broken; a broken vessel, pot** etc., **a pot-sherd;** *tsel-(po) čág (-po)* a broken dosser or pannier.

ཆག་ཆུ་ *čág-bu*, diminutive of *čag-pa*, **a little bunch.**

ཆག་མོ་ *čág-mo* **bunch,** *ₒbrás-bu čág-mo* a fruit growing in the form of bunches or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཙེ་ *čág-tse* a small **grain,** e.g. of ground grits, **čág-tse-čan* **granulous;** **bág-ṗe čág-tse-čan* ground grits, *W.*; *Hind. soojee.*

ཆག་ཚད་ *čag-tsád Sch.*: **the right measure,** *dug ster čag-tsád* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཤིན་ *čag-šin* a wooden **splint** for a broken limb, **čug-če** to put it on *W.*

ཆགས་པ་ *čágs-pa* I. frq. for *čág-pa* 2.

II. vb. **to be begotten, produced;** *ma-čágs-pa* not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lhúṅ-gyis grúb-pa Pth.* frq.; *mṅál-du čágs-pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *ₒdab-čágs*, *yżog-čágs* winged animal, bird; *srog-čágs* in general: a living being, an animal, = *séms-čan*; *ₒphúl-gyi tsul-čágs Glr.* prob. as much as a wonderful child, a prodigy; *šiṅ-la čágs-pa* to grow on a tree, of fruits; and in general: **to rise, arise, spring up, originate,** of the world, of new works, buildings, empires, customs, of eruptions on the skin; **zíl-pa čags soṅ* *W.* dew has fallen; **to come forth, to appear,** = *ₒbyúṅ-ba*, e.g. *ₒód-du čágs-pa* to come to light, to appear *Mil.*; **ṅul čags* *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čágs-pa* = *ráb-tu ₒbyúṅ-ba* to become a cleric (little used); *čags-rábs* genesis, history of the beginning, esp. of the world; *čags-tsúl* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, **čags-tsúl sóg-po* coarse, rude, rough.

III. 1. vb. **to love,** (*ἐρᾶν*), *bú-mo-la* a girl; *skyés-pa daṅ na-čúṅ yčig čágs-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yíd-la čágs-pai bú-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

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for something, *grágs-pa-la* for glory; **to be attached to, to cling to,** e.g. *lus daṅ srógla čágs-pa* to life, *yúl-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, **to indulge in;** *čágs-par mi bya ˌjigs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. **love** (ἔρως), **lust, passion** for, **affection, attachment,** *čágs-pa skyés-so* he fell in love *Dzl.*; *čágs-pa spyód-pa* = *ˌkrig-pa spyód-pa.* According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milaraspa, may sometimes be caught in very tender affections and sensations of *čágs-pa,* very like those of other human creatures.

Comp. *čags-sdáṅ* 1. *Schr.* **love and hatred,** 2. *Glr., Pth.* **jealousy** (love showing itself in hatred), also *čags-sdáṅ-gi ˌprag-dog.* — *čags-spyód* **coition, copulation,** cf. *čágs-pa* III., 2. — *čags-žén,* also *žen-čágs* = *čágs-pa* sbst. *Mil.*; **čags-žén čó-če** *W.*, to love, c. *la*; *čags-žén méd-pa* dispassionate, indifferent to all terrestrial things. — *čags-séms* = *čags-žén.* — *čágs-sred-čan Pth.* **lustful, libidinous, wanton.** ཆ་མཚན་ཅན་.

ཆང་ *čaṅ* (**मद्य**) resp. *skyems, ysól-čaṅ, mčód-čaṅ C.*, a fermented liquor, **beer, wine,** (not 'brandy' *Sch.*); *bu skyés-pa-la miṅ, čaṅ dráṅs-pa-la ytam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čaṅ* beer made of barley (the usual kind); *brás-čaṅ* of rice *Glr.*; *gró-čaṅ* of wheat *Cs.*; *búram-čaṅ,* or *búr-čaṅ* of sugar *Med.*; *rgún-čaṅ* wine; *sbráṅ-čaṅ Med.* honey-wine, mulse, mead? *rús-čaṅ Med.?* — *zás-čaṅ, zán-čaṅ* eating and drinking, meat and drink. — *sloṅ-, tig-,* and *bsu-čaṅ* v. sub *bág-ma.* — Fig.: *btúṅ-ba dran-žes bdúd-rtsii čaṅ* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.* **sbo-bód**, *Ts.* **tab**) has grown cold, some **ṕabs** (q.v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum.* Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of U and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čaṅ* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbáṅ-ma,* may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čáṅ-ḱaṅ* **beer-house, pot-house, tavern.** — *čáṅ-čan* **drinking-cup** or **bowl** *Sch, Wts.* — *čáṅ-čem-čan* **an intoxicated person.** — *čáṅ-čem-sa Lex.* prob. = *čáṅ-sa.* — *čáṅ-ˌtuṅ-mkan* **a beer-drinker;** **čáṅ-ˌtun-ḱan máṅ-po dzom** a great beer-drinking bout takes place *W.* — **čáṅ-dad-čan** **a drunkard, tippler** *W.* — *čáṅ-tsúgs* = *čaṅ-čan Sch* — *čáṅ-ˌtsoṅ-gi ḱyim* **beer-house** *Dzl.* — *čáṅ-sa* 1. **beer-house** 2. **beer-carousal,** *čáṅ-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཆང་ཆུང་ *čaṅ-čúṅ* **a little** *Sch.*

ཆད་ *čad* 1. also *čad-dón, čad-mdó, W.* **čád-ka**, **promise, engagement, agreement** *ka-čád* oral, verbal engagement, *lag-čád* pledge of faith by hand; *čad-dón byéd-pa,* **čád-ka čó-če, zúm-če** *W.*, to give a promise, make a contract; *ytóṅ-(bai) čad(-don) byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo ycóg-pa* q.v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *lus-čád* corporeal punishment.

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ཆད་པ *čád-pa* I. sbst., resp. *bka-čád*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čád-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas ɣcód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai ɣyir* for having ...; in more recent literature: *čád-pa ɣcód-pa Thgr., Glr.*; *čád-pa ɬób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ňá-la čád-pa ɣyog* punishment is inflicted on me, I am punished.

II. 1. **to promise**, e.g. *bká-las mi ˌgál-bar* to obey. — 2. v. sub ˌ*čád-pa*.

III. adj. **begotten, born, descended** from; the Tibetans are *sbreu daň srín-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *šá-nas čád-pai bu* a full child *Glr.*

ཆད་ཤོ *čád-po* 1. **rent, torn, worn-out, ragged, tattered**, *sgyi-gu čád-po* a leaky purse. — 2. a limited time, **a term** *Sch.*

ཆད་ཡིག *čad-yig* **a written contract**; *čad-mál-gyi yi-ge Glr.* id.

ཆད་ལུས་པ *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་སོ *čád-so* 1. a limited time, **a term.** — 2. **a time-purchase** *Sch.* — 3. **an agreement** *Tar.*

ཆན *čan*, also *čan-túg Sch.*, **boiled corn** or **barley** etc.; ˌ*bras-čán* rice-pap, *nas-čán* barley-pap.

ཆན་པ *čán-pa* a pair of **scissors**, but the common people know only **shears**, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆབ *čab*, resp. and eleg. for *ču* 1. **water**, *dri-čáb* scented water; *sňa-čáb, ɣyi-čáb*, water which at the beginning and close of the meetings in the large monasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyan-čáb* **tears**, *žal-čáb* **spittle**, *ysaň-čáb*, or *čab-ysáň* **urine**, *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority.** — *čab-rkyán* **brass can, brass-(tea) pot** with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kúň* **privy** *Cs.* — *čab-sgó* **door**, *čab-sgo-pa* **door-keeper, porter.** — **čab-ḍá** (spelling dubious) a wooden **pail**, of a similar shape as *čab-rkyán W.* — *čab-bróm, čab-róm* **ice.** — *čab-blúg C.* a vessel for rinsing one's mouth with water. *čab-míg* eleg. for *ču-míg* **fountain, spring.** — *čab-tsód* eleg. **a watch, a clock.** — *čab-ˌóg* what is subjected to a person's sway, territory, dominion etc., *čab-ˌóg-tu sdú-ba* to subject; *čab-ˌóg-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-ˌóg-pa*, also *čab-ˌbáňs* one owing allegiance to a sovereign, a subject. — *čab-šóg Cs.* eleg. for **letter, diploma** etc. — *čab-sér* eleg. for *ču-sér* **matter, pus.**

ཆབ་མ *čáb-ma W., C.*, also *Mil.*, **lid, valve**; **buckle, clasp**, *čáb-tse*, or *čáb-rtse C.* id.

ཆབས *čabs Lex. čabs-ɣcíg Sch.* = *tabs-ɣcíg* **together.**

ཆམ *čam*, in *čám-la ˌbébs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, **to have done with**; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čams** I have done eating, = *zos zin B.*

ཆམ་པ *čám-pa* 1. **cold** (in the head), **catarrh**; *sne-čám* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čám* catarrh in the lungs; *rims-čám* an infect-

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ing or epidemic catarrh. — 2. *Cs.* = ₒ*čám-pa* **accord, accordance.**

ཅམ་མེ *čam-mé* **slowly, by degrees, gradually** *Schr.* (cf. *čem-mé*).

ཅར་ *čar*, termin. of *ča*, 1. **into parts**, e.g. *bgó-ba* to divide into parts. — 2. **as an equal, as a match,** ... *la čar mi ɟod* he is not an equal to, cannot come up to... *Thgy.*; ... *daṅ stóṅ-ɟrag-čar mi nye* prob.: he does not come up to... at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyai čar yaṅ mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *čar*, q.v. The terminations of the cases mag be affixed to it: *lṅa čár-gyis* every fifth day *Thgy.*

ཆར་ *čar*, also *čár-pa*, 1. **rain,** *čar čén-po* a plentiful rain, *čar drág-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar* ₒ*bébs-pa* to cause to rain; *čar* ₒ*bab* it rains, *W.* **čár-pa yoṅ**; *čár-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for **watering-pot;** this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-ʦág* 'water-sieve' would be more correct.

Comp. *čar-skyibs* **a shelter, pent-roof,** protecting from rain. — *čar-kébs* dress against rain, **rain-cloak.** — *čár-čan, čár-ldan* rainy *Cs.* — *čár-ču* **rain-water.** — *čár-dus* **rainy season.** — *čar-*ₒ*dód* (*-byeu*) n. of a bird, water-ousel. — *čar-sprín* a rain-threatening cloud. — **čar-bhi** (?) *C.* rain-cloak. — *čar-rlúṅ* rain and wind *Cs.* — **čar-ží*ṅ* = *čar-skyibs W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཆལ་ *čal, sku-čál* resp. **belly, abdomen,** *Cs.*

ཆལ་ཆིལ་ *čal-čil Lex.*, wavering, fluctuating *Sch.*

ཆལ་ཆོལ་ *čal-čól Tar.* 184, 20 = ₒ*čal-la-*ₒ*čol-le.*

ཆལ་སར་བརྡལ་བ་ *čál-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཆས་ *čás* (*Sch. čás-ka*) cf. *ča* III., 1. **thing, tool, requisite** etc., *sé-mo-do-la sógs-pai čás-kyis brgyán-te* adorned with ornaments of pearls and other things *Mil.*; *dga-stón-gyi čas rgya čén-po* grand festival arrangements; *čas dé-rnams bžig* overturn the whole affair! *Glr.*; *bág-mar rdzóṅ-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lčágs-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; ₒ*ʦó-čas* provisions *Mil.*; *lág-čas* tool, instrument *Cs.* — 2. **dress, garment,** *pó-čas* man's dress; *čas-gós, W.* **gón-čę**, coat, dress; in a more general sense: **appearance, form, shape,** *búd-med-kyi čás-su byáste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bú-moi čás-su žugs* he puts on a girl's dress, disguises himself as a girl *Glr., Pth.*; *čas sgyúr-ba* to put on, to assume another dress.

ཆས་པ་ *čás-pa*, originally the pf. of *čá-ba*, but always used as a separate vb. 1. **to set out, set forth, depart,** *čas dgós-par* as I must depart from here *Thgy.*; *bód-du čás-so* they set out for Tibet *Glr.*; *dus-ɟčig-tu čás-so* they departed at the same time *Dzl.*; *čás-su* ₒ*ɟúg-pa* to send away, dispatch; *mgyógs-čas ytóṅ-ba* to rush, run towards. — 2. **to set about, to begin,** *ɟsód-par* to kill; ₒ*gró-bar čás-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da ɟyir* ₒ*dóṅ-ṅo žes čás-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *ʦugs čás-so* he had set his mind on departing *Mil.*

ཅི་ *či* num. fig.: 36.

ཅི་ཀ *či-ka* **wallet, knapsack** *W.*

ཅི་ཏྲ *či-tra W.* **variegated, figured,** of fabrics.

ཅི་ལི་ལི *či-li-li* onomatopoetic word for snuffing up scents by the nose; **žim-žim ḍi-ma či-li-li kyer** *C.* sweet odours of cakes are meeting us; *mé-tog dri-ma či-li-li* the perfumes of flowers are perceptible *Mil.*

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ཅིག *čig* = *ɣčig* **one**, as the first part of compound numbers: *čig-bču* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-ḱri* a myriad etc.; also: *čig-rkyáṅ Lex., Schr.*: 'separate, single, one alone'; *čig-skyés Med., čig-táṅ Med.?* — *čig-túb* n. of a plant *Med.*; *Sch.* also: *čig-túb-pa* to be able to do a thing alone; *čig-dril Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-láb byéd-pa* to talk to one's self, to hold a soliloquy *Schr.*

ཅིན(ས)་ *čiṅ(s)* v. ₒ*čiṅ-ba*.

ཅིད་པ་ *čid-pa* v. *ɣyid-ba*.

ཅིབ་པ་ *čib-pa* equal, uniform, suitable *Sch.*

ཅིབས(པ་) *čibs* (*-pa*) resp. **horse**, riding-horse, saddle-horse, *čibs-la ₒčib-pa* (for *rtá-la žón-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las ɣžól-ba* to dismount, **čibs žól-la naṅ** *C.* may your honour please to dismount; *kyéd-kyi čibs-su ₒbul* I give it you for a riding-horse *Mil.*

Comp. *čibs-ka ₒḱrid-pa* to lead a horse by the bridle *Schr.*; *čibs-ḱa túb-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *ɣyibs* is incorr.). — *čibs-čás* a horse's furniture, **harness** *Cs.* — *čibs-tur* **the head-piece** of a bridle. — *čibs-dpón* a master groom, **equerry.** — *čibs-rá* **a stable** for horses.

ཅུ *ču* I. num. fig.: 66.

II. sbst. (resp. *čab*) 1. **water**; *ču daṅ sai bu* is said to be a poetical name for wood; *ₒbáb-ču* lit. descending water, viz. brook, river, also rain. — 2. **brook, river,** *ču ₒḱyám-po* overflowing rivers, floods *Ma.*; *táṅ-ču* a river or rivulet of the plain; *ri-ɣzár-ču* cataract, mountain torrent *Glr.* — 3. **water in the body**: *snyiṅ-ču* dropsy in the pericardium, *págs-ču* anasarca *Med.*; *págs-ču-zugs* one suffering from anasarca; v. also *ču-sér*; esp. euphem. for **urine**; *mi-ču* urine of men, *bá-ču* of cows *Med.*; *ču ni ču ₒdra* the urine is like water *Med.* — 4. v. *ču-žéṅ*.

Comp. *ču-klúṅ* **river**, e.g. *ču-kluṅ gaṅ-gá* the river Ganges *Dzl.* — *ču-klóṅ Cs.*: 'the body of a river', yet v. *kloṅ*. — *ču-dkyil* the middle of a river. — *ču-rkyál* a leather bag for water *Cs.* — *ču-skád* the voice of the waters, the sound of rushing water. — *ču-skór, raṅ-tág-ču-skór* **water-mill** *Glr.* — *ču-skyúr* n. of a bird *Thgy., Sch.*: **'bittern, snipe'**; also n. of a plant. — *ču-skyúr* 1. *Lt.*: acidulous mineral waters 2. *C.*: **vinegar.** — *ču-skyés* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-ḱa* the bank or brink of a river. — *ču-ḱúg* **bay, gulf.** — *ču-ₒḱúr* containing water, po. for **cloud;** a native proposed to use this word also for **sponge**, which is a commodity hitherto unknown in Tibet. — *ču-ₒkyil* **puddle, pool.** — *ču-gáṅ* 1. full of water. 2. = *ču-sgáṅ* (v. *sgaṅ*) which latter is prob. the more correct spelling. 3. *Dzl.* ᨅᨗ, 2; ᨀᨗᨈᨗ, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-gróg Sch.*: rivulet, brook; dish-water, rinsings; boiled water (?). — *ču-mgó C.* **source** or **head** of a river. — *ču-gágs* stoppage or retention of urine, **ischury,** *ču-gágs ₒbigs* the ischury is removed (lit. bored through) *Med.* — *ču-ₒgrám* **bank** of a river; *ču-grám-gyi šiṅ* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyún* the streaming, continual flowing, **current,** often fig. — *ču-sgón* the water-egg, po. for moon *Sch.* — *ču-ṅógs* v. *ṅógs*. — **čú-ta-gir** *W.* flour-dumplings, boiled in water. — **ču-stáṅ** *W.* **swaddling-cloth.** — **ču-tág** *W.* calamus, sweet-scented flag, or some similar plant. — *ču-túms Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mṫá* the side or **bank** of a river, **ču-tá tsúg-pa** (the avalanche came down) even to the river side. — *ču-dár Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-dúg Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dóṅ* a deep **well.** —

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— *ču-mdá* **a jet,** a spouting forth of water *Med.* — *ču-mdó* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mču.* — *ču-mdóg* the colour of urine *Med.* — *ču-rdó* *C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher, jug.** 2. *Schr.*: **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *čú-pa* **water-carrier.** — *ču-ƒyág-pa* is enumerated among other synonyms to *grú-pa,* signifying **a ferry-man,** water-man. — *ču-ƒrán* a little river, **brook.** — *ču-bár* 1. ('between the waters') **isthmus,** neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdn.* — *ču-bún* white paint for the face *Sch.* — *ču-bór* 1. **bubble,** also *čui ču-búr* 2. **blister, bladder, vesicle,** e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil, ulcer, abscess** *Thgy.*, 4. *ƶai ču-búr* a word describing the foetus five days after conception *Thgy.* — *čú-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *čú-bo* **river,** frq., *čú-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* **a water-bird**; *Sch.*: *ču-byá dkár-po* swan, *ču-byá mgo-dmár* stork (not known in *W.*). — *ču-byi* **water-rat** *Sch.* — *ču-lbág* v. *lbag.* — *ču-sbúr* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbrúl* **water-snake,** not a mythological conception, like *klu,* but a really existing animal, though for Tibetans a somewhat faboulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. **spring, fountain** frq. 2. n. of a vein *Med.* — *ču-rtsá* v. *ču-ču,* as a separate article. — *ču-tságs* 1. **a strainer, sieve,** 2. **watering-pot.** — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-ʻkór-lo* a wheel-clock. 3. **the Indian hour** = $\frac{1}{3}$ *Kyim* or 24 minutes. 4. **the European hour**; *W.*: **ču-tsód nyis ma leb** it is not yet two o'clock. — *ču-ʻdzin* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar.** — *ču-žeń* (*Lex.* तरिमाण) **long and broad, area, superficial extent,** *ču-žéń kru-brgyád-pa* eight cubits long and broad *Dzl.*; also *ču-žeń-gáb-pa,* e.g. *ču-žeń-gáb-pa-la dpag-tsád brgyád-ču Glr.*; *ču-žeń-srab-túg* in length, breadth and height; also separately: *čur dpag-tsád* ꝛv°°, *žèn-du yaṅ* ꝛv°°, *mťa-skór-du dpag-tsád* ꝺo °°° *yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žeń-gáb-pa Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žeń-gáb-pa nya-grodha Stg.* the stately fig-tree. — *ču-zém* **water-tub.** — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-yzár* a large **ladle** *Cs.* — *ču-bzóm* **a covered bucket** for carrying water. — *ču-ʻóbs* **water-ditch** *Sch.* — *ču-yar* col. water-rat (?) — *ču-rágs* **dam, dike.** — *ču-ri* 'hill of water', **billow.** — *ču-rúd* water rushing in, **inundation, deluge.** — *ču-rlábs* **wave, billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd Sch.* dung, manure (?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods.** — *ču-lón,* **dam, dike** *Tar.* 56, 15. *Liś.* — *ču-śiṅ* wood drifted away by the water = *ču-ʻgrám-gyi śiṅ* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *ʻóm-bu,* a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-śúṅ Sch.* surface of the water (?) — *ču-śél* v. *śel.* — *ču-ƴžóṅ Dzl.* ꝺ≂ᘓ, 17. a ravine containing water. — *ču-sá* **river-mud,** as manure. — *ču-sér* 1. animal water, **serum,** whether normal, or of a morbid character *Med.* — 2. **matter, pus.** — *ču-srán,* = $\frac{1}{60}$ *ču-tsod,* i.e. **a minute;** the Indian or Tibetan minute is

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equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. *ču-tsód.* — *ču-srin* a water- or **sea-monster,** also Capricorn in the Zodiac. — *ču-lhá* **water-god** (*Varuṇa*); also = *klui rgyál-po.*

ཆུ་ཆུ་ *ču-ču*, = *la-ču*, **rhubarb,** *ču-rtsá* its root, used as dye and as a laxative *C.*

ཆུ་ནིན་ *ču-nin* **four years ago** *C., W.*

ཆུ་པ་ *ču-pa* 1. *C.* a man's dress, **coat,** — 2. **water-carrier.**

ཆུ་བ་ *ču-ba* a large **sinew,** of which there are 16 acc. to Tibetan anatomy; *ču-ba ldóg-pa* a contraction of the sinews *Cs.*, *žá-ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyús* (ཐག་པ) sinews, ligaments and nerves (there are 900 *rgyús-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtsá* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lña-ldán,* and *lña-lén Cs.* names of countries in India.

ཆུ་མ་རྩི་ *ču-ma-rtsi* a medicinal herb *Med.*

ཆུ་མ་ལོན་ *ču-ma-lón,* **ču-gu ču-ma-lon** *Ld.* **an infant, baby.**

ཆུ་སོ་ *ču-só* the external and internal **urinary organs.**

ཆུག་ *čug* v. *ǰúg-pa.*

ཆུང་བ་ *čún-ba* 1. adj. col. *čún-nu, W.* also **čún-se**, **little, small,** *čun-čés-pas Dzl.* when he was very little; **young,** *bu čún-ba* or *-nu* the younger or the youngest son; *lo-čún* young in years; *ma-čún* the younger sister of the mother; **á-pa čún-nu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čún-nu-nas* up from infancy; *čun-grógs* an early friend, friend of one's youth; *čun-zád* a little, cf. *čun-zad*; *čun-(gyi) sri* a devil devouring infants, infants-devil; **nyin-kám-, no-mig-, pod-**, or **nyom-čún-se** *W.* shy, timid. — 2. vb. **to be little, small** etc., *snyin ma čun čig Glr.*, be not timorous, do not fear! *dún-ma rgya ma čun čig* let the consultation not be trifling, let at once something of moment be consulted; *dún-ma rgya mi čún-bar byed-do* let us now decide on important things *Glr.*; *čúns-pa* pf., *čúns-pa yin-nam* is it too unimportant? *Mil.* (*čun-ǰúg* v. *ǰa*).

ཆུང་མ་ *čún-ma, C.* also **čun-grógs, čun-dris**, resp. *btsún-mo,* **wife, consort, partner** *B., C.*; *lén-pa* to marry; *mi žig-gi čún-mar byéd-pa* to be made a man's wife, to be married.

ཆུད་ *čud* occurs only in *čúd-ɣzon-pa, -ɣson-pa, -ɣsan-pa, -za-ba,* seldom *-dza-ba* (*Lex.*) **to consume, spend, waste**; *čud mi zá-ba* inexhaustible.

ཆུད་པ་ *čúd-pa* = *tsúd-pa, ǰúg-pa,* **to go, get in** or **into, to enter, to put in** or **into** etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gaṅ yaṅ rúṅ-ba mi čúd-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *túgs-su čúd-pa,* resp., to impress on one's mind; *ḱoṅ-du* v. *ḱoṅ-pa; ǰig-tu* to subject *Tar.*; *grábs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཆུན་ *čun,* occurs in *žiṅ-čun* one that is watering or taking care of fields, *tsás-čun* gardens *ǰól-čun* meadows *Ld.*

ཆུན་པོ་ *čún-po* (ཌཱམ་) 1. **bunch, bundle.** 2. **tuft, tassel, ornament,** of silk, pearls etc.

ཆུན་མ་ *čún-ma* **the second wife** in rank.

ཆུན་ཙེ་ *čún-tse Bal.* **little, small.**

ཆུབ་པ་ *čúb-pa,* a corruption of *čúd-pa, kun čúb-par byao* all this is to be well impressed on the mind; *dbaṅ-po tams-čád-du čúb-pa* to pass through, to penetrate, every organ *Stg.*

ཆུམ་པ་ *čúm-pa, ǰigs-čum-pa Mil.*, **to shrink, to crouch** with fear.

ཆུར་ *čur,* termin. of *ču*; *čur ǰi-ba* to be drowned.

ཆུར་བ་ *čúr-ba* a kind of vermicelli, prepared from butter-milk boiled *Med., Ld.* **čúrpe**.

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ཅུས་ *čus* 1. instrum. of *ču; Sch.* also *čus-ɣtoṅ-ba* 'to melt'; more correctly: **to gild, to plate** (in the warm or in the cold way), to overspread with a gold or silver liquid. — **after five days** *C., W.*, or, the present day included, on the sixth day, cog. to *bču.*

ཅེ་ *če* 1. num. fig.: 96. — 2. v. *če-ba.*

ཅེ་གེ་མོ་ *čé-ge-mo* **such a one,** *lo čé-ge-mo žig-la* in such and such a year *Dzl.*; *čé-ge-mo ḳyod* you so and so *Thgr.*

ཅེ་འགྲན་ *če-ʻgrán W.* being jealous of one's own honour, ni f.

ཅེ་ཐབས་ *če tábs* **arrogance, haughtiness,** *sde-pai če-tabs* the arrogance of the great *Ma.*; **če-tábs-med-ḳan* W.* affable, condescending, kind; *če-tábs-čan* proud, arrogant, haughty; *če-tábs byéd-pa B., *co-če* W., *zuṅ-wa* C.*, to be arrogant, haughty.

ཅེ་དོན་ *če-dón* **a missive** to an inferior, **an edict.**

ཅེ་བ་ *čé-ba* 1. adj. **great,** (for *čén-po*); *bu čé-ba* the eldest son, the elder; *čé-bar ʻgyúr-ba* to become great or greater, to grow, increase e.g. of passions; *čé-bar ʻgró-ba, čer ʻgró-ba* id., cf. *čer, čé-bar byéd-pa* to make great; frq. in conjunction with nouns: *že-sdáṅ čé-ba* great with respect to anger, i.e. very prone to anger; *rigs čé-žiṅ* being of high extraction; also in compounds, v. below. — 2 sbst. **greatness, high degree** *Mil.*; **superiority, excellence,** ... *kyi čé-ba stón-pa* to show the superiority of a thing *Mil.*; **čé-wa ɜrún-wa* Ld.* to behave decently, respectably. — 3. vb., pf. *čes* **to be great,** not only in *čé-žiṅ, če-o,* but also in: *ṅa-rgyál ma čé-žig* do not be great in pride, i.e. do not allow pride to become great *Mil.*, and so in similar cases; cf. *čes.*

Comp. *čé-ka Sch.:* 'chiefly; the plurality'. — *če-kyád* **greatness, size** *Dzl.* — **če-ḍál* W., *če-dál-la čud soṅ** he has entered the class of adults, he has come to full age. — *čé-rgyu = čé-ba*, cf. *ryyu* 3. — *če-brgyúd* perh. lineage by the eldest sons *Glr.* — *če-čúṅ* **great and small; size;** *če-čúṅ ni* in size — *če-ʻdón* the coming to full age *Mil. nt.* — **če-mi* W.* **an adult.** — **če-lóṅs* C.* grown up, **adult** (*Sch.* 'chiefly'?)

ཅེ་ཞེ་ *če-žé* one's **elder sister** *Cs.*, **the elder wife** *Sch.*

ཅེ་བཞི་ *če-bži Liṡ. = bden-dpáṅ,* **witness, eye-witness; witness, testimony,** *če-bžir dris-te* being questioned as a witness, or asked for a testimony *Stg.*

ཅེད་ *čed,* as sbst. of rare occurrence, *Schr.*: reason, signification = *don; Sch.: čed čén-po* a great thing, an important business or affair. Mostly *čéd-du* postp. c. genit. **on account of, because of, for;** *ltá-bai čéd-du yin* it is in order to see *Pth.*; *rin-gyi čéd-du* as an equivalent *Pth.*; *lhai čéd-du ʻdzin-pa* or *ɣnyér-ba*, also *rjés-su ʻdžin-pa* or *ɣnyér-ba* to admit to the discipleship or communion of a god *Mil.* — As an adv. *čed-du* seems to signify 1. for a certain purpose, **designedly, purposely, expressly,** e.g. with *byéd-pa* to do, to make a thing; *mṅags-pa* to send off, dispatch. — 2. **again, once more, once again,** = *ɣyir Mil.* — *dgos-čéd* the construction of any noun with *ɣyir-du, čéd-du* etc., regarded by Tib. grammarians as a case of declension.

ཅེད་དོན་ *čed-dón* v. *če-dón.*

ཅེན་པོ་ *čén-po B.* and *C., *čén-mo* W.*, **great** (*čén-mo* in *B.* only as fem. *Dzl.* ᵓᵛ°, b), *čén-por ʻgyúr-ba, W. *čen čá-če**, to become great, to increase, col. also for to grow up; *skyes-bu čén-po* a great man, a man of great worth (by his talents and actions), a saint; **mi čén-mo* W.* a man of quality, of rank, a nobleman, a rich man; *čén-ma* the first wife in rank; *čen čun ɣnyis* the first and second wife *Glr.*; **čén-mo* W.* also: **old,** **ṭ'ú-gu lo ču čen-mo** a child ten years old.

ཅེམ་མེ་བ་ *čém-me-ba Lex., Cs.* **stillness, silence,** *čém-mer ʻdúg-pa Schr., čém-mer ʻḳód-pa C.*, to sit still without speaking.

ཅེམ(ས)་ *čem(s)* in compounds: 1. *čaṅ-čém(s)* v. *čaṅ.* — 2. *ḳa-čém(s),* resp. *žal-čéms(s), bka-čém(s)* **farewell exhortation; last will, testament,** *srás-la ḳa-*

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čém(s) ˌjóg-pa to deposit a testamentary disposal or devise for a son *Glr.*

ཆེམ(ས)་ཆེམ(ས)་ *čem(s)-čém(s)* 1. **the noise** made by thunder, by the shock of an earthquake etc., ˌ*brúg-sgra čem-čém sgrógs-pa* the rolling, roaring, clapping of thunder; *bžad-gád ˌur čém-pa* a roaring laughter. — 2. *kra čem-čém* v. *krá-bo.*

ཆེར་ *čer* termin. of *če, čer ˌgró-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dún čer ṫoṅ* go on! go on! *Mil.*; *rgyal-srid byá-ba čer ma byuṅ Glr.* his government was not (yet) of much consequence (as he was too young); *ṅés-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer.* — *čér-na S.O.* yea; still more (?).

ཆེས་ *čes* 1. instrum. of *če.* — 2. pf. of *čé-ba*, as adv. **very,** *ká-zás ṅan čés-kyi* as the food is very bad *Dzl.*; *čes sgrín-pa* very prudent or clever *Sch.*; *čes dár-bar gyúr-to* it spread very much *Tar.*

ཆེས་པ་ *čes-pa* 1. pf. of *če-ba* to be great, *ha-čaṅ yaṅ čes-so* he is much too great *Dzl.*; *dmag-dguṅ čes-pa* a great army; *dbaṅ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. **to believe,** but only when preceded by *yid* (resp. *ṫugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* ୨୬, 18.

ཅོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čó-med-pa** *C.* = *dón-med-pa* to no purpose, vain; fickle.

ཅོ་ག་ *čó-ga* (विधि) the way or **method** of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čó-ga-pa Cs.*, *čó-ga-mkaṅ Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཅོ་གོ་ *čo-gó Bal.* **great.**

ཅོ་ང་, ཅོ་ངས་ *čo-ṅé, čo-ṅés*, **lamentation, wailing,** esp. lamentations for the dead, dirge, ˌ*débs-pa Dzl.*, ˌ*bód-pa*, ˌ*dón-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཅོ་འཕྲུལ་ *čo-ˌphrúl* **magical trick, jugglery,** often put to *rdzu-ˌphrúl*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-ˌphrúl.*

ཅོ་བ་ *čó-ba* **to set on** (a dog), *čó-čo-ba* to set on repeatedly *Cs.*

ཅོ་འབྲང་(ས)་ *čo-ˌbráṅ(s) Mil.*; *Cs.*: the mother's family or lineage; *čo-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čo-ris Mil.*, frq. = *čo-rigs*, also applied to things, e.g. a cane: *čo-ris yé-nas btsún-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཅོ་ལོ་ *čó-lo* 1. **die, dice,** game at dice. — 2. **seal**(?) — *čó-lo-mkaṅ* a dice-player *Cs.*, *čó-lo ṛtsé-ba* to play at dice *Cs.*; *čó-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. ˌ*kór-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆོག་ *čog* 1. for *čó-ga*; *bón-čog Mil.* the ceremony of the Bonpos. — 2. v. *ɣčóg-pa.* — 3. v. *čóg-pa.*

ཆོག་པ་ *čóg-pa* vb., sbst., adj. 1. **to be sufficient, sufficiency, sufficient,** cedpir: *ṅéd-la dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pai*) *čog-go Dzl.* ୨ᴖ୨, 10 (there has been) enough of asking, = don't ask any more! *gáṅ-du bžugs kyaṅ čóg-par ˌdug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ṅéd-la nor loṅs-spyód-kyis čóg-pa yod* we have money and goods enough *Mil.*; ˌ*di ɣsúm-gyis čóg-na* if these three are sufficient for you *Mil.*; *rin-po-čes čóg-par*

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gyúr-nas when they had precious stones enough *Dzl.*; *ཨdi-tsam-gyis čóg-pa ma yin-no* that is not enough, that will not do *Dzl.*; *sgál-pa mi brgya žon čóg-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čóg-par* sufficiently, e.g. *sbyín-pa* to give *Dzl.*; **ma čóg-pa** or **-ga** *W.* (col. for *čóg-par*), **dúṅ-ce ma čóg-ga sad soṅ** he not only struck but killed him; *pyin-pas čóg-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čád-la čóg-par gyúr-te* as all were satisfied *Dzl.*; *čóg-par ཨdzin-pa* to deem a thing sufficient, to be contented or satisfied with it; *čog šés-pa* vb., sbst., adj. to be contented, contentment, content; *ltá-bas čog mi šés-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád-kyi* (better *kyis*) *čog šés-pa* easily satisfied as to the necessaries of life. — 2. **to be allowed, permitted, at liberty,** construed in the same manner: *krid-pas čog* you may have lessons with me, I will instruct you *Mil.*; *ཨgrán-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *ཨtsó-ba dráṅs-pas čog* you can have meat set before you *Mil.*; with a root: *bu byin čog* then you may render up your son; hence it is in *W.* the usual word for *rúṅ-ba*, **náṅ-du ča čóg-če yin-na man** is it allowed to enter or not? **šrád-ma za čog** eating pease is allowed, also: pease are edible; **lé-na kyoṅ čog ka taṅ** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **léb-na pul čog** when it arrives, I shall take the liberty of sending it to you.

ཆོགས་པ *čógs-pa* seldom for *ཨčág-pa* **to be broken** *Mil.*

ཆོན་, མཆོན་ *čoṅ, mčoṅ* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *yzi*; perh. cornelian or sardonyx?

ཆོད་ *čod* 1. *C.* **the cutting off; deciding;** **ṭi alčǫ́ gya čém-po ǰhé-pa** to bring about a great remission of taxes, **bhu-lon-čǫ́** remission of debts; **sa-čǫ́ gya čem-po ǰhé-pa** to make a great way; cf. however *ǰyod.* — 2. **partition-wall** *Sch*, *čod rgyág-pa* prob. to construct a partition-wall. — 3. v. *yčód-pa.*

ཆོད་པ་ *čód-pa* 1. **to be cut off,** *lám-sgo ynyis Ká-bas čód-de* both approaches being cut off or obstructed by snow *Mil.*; *bčad kyaṅ mi čód-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čód-rdo-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. **to be decided, settled, fixed,** *goṅ-táṅ dpyád-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to apprize it i.e. it is invaluable, priceless; *go čód-pa* v. *go.*

ཆོད་པོ་ *čód-po* *W.* 1. **split, cut through;** 2. **distinct,** of words or writings.

ཆོན་ *čon* 1. *W.* (cog. to *čud!*) **useless,** to no purpose, *rin čon soṅ* the payment has been useless, thrown away; gen. adv. **čón-la** gratuitously, in vain, for nothing, **čón-la kón-če** to hate without cause or reason; **čón-la dád-če** to sit idle, to spend one's time unprofitably. — 2. **tent** (?), *čon-tág* tent-rope *Mil.*, *čon-púr* tent-pin.

ཆོམ(ས)་ *čom(s)* 1. **robbery,** *čóms-kyis zas ཨtsól-ba* to live on robbery *Ma.*; *čóm-po* robber *Dzl.*, *čóm-po rkúṅ-ma* robber and thief, gen. *čom-rkún*, *čom-rkún-gyi ǰigs-pa* fear of robbers and thieves; *čom-rkún-pa* id. *Stg.* — 2. imp. of *ཨǰóms-pa.*

ཆོམ་པ *čóm-pa* **to be finished, accomplished,** *W.*, **tó-re čom yin** to-morrow it will be finished, **da čom soṅ** now it is done, completed; cf. *čam.*

ཆོལ་ *čol* 1. **inconstant** *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čó-lo* in compounds, *rus-čol* **a die** made of bone; *šiṅ-čól* a wooden die; *duṅ-čól* shells used inst. of dice(?).

ཆོལ་ཁ *čol-ka* *Sch.*: 'a hole made by a blow; a nest'.

ཆོལ་ཟངས་ *čol-záṅs* a shallow shore *Sch.*

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ཆོས *čos* (**धर्म**) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *ysáṅ-bai čos žig* an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-čan-gyi čos* a peculiar, distinguished, sublime, and therefore difficult doctrine; *ˌjig-rtén-gyi čos brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mKan*, a man of the world, worldling *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čós* the religion of the gods or (Buddhist) deities, i. e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čós*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čós* profession with the lips, hypocrisy *Glr.*; *ˌKrig-pai čós-la brtén-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos ˌčád-pa*, or *bšád-pa, stón-pa, smrá-ba, sgróg-pa*, resp. *čós-kyi sgrog-glén mdzád-pa Glr.* to expound, to teach, to preach religion; *čos smrá-bai žál-la ltá-ba* to watch the mouth of the preacher *Pth.*; **čo ḍóg-pa** *C.* to read a religious book; **čos žád-kan** *W.* a preacher; *čos ˌčád-pai ˌdun-kán* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos žú-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth., Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa;* also merely to wish to become pious, to strive after piety; *kyed snyiṅ-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čós-la sems sgyúr-ba Mil.* to show an inclination for religion, to turn religious; *čós-su*, or *čós-la ˌjúg-pa* 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čós-la ˌgód-pa* = *ˌjúg-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čós* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai čós Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *ries-dón*, or *ñon-žés; bstán-pai čos Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos daṅ bon* Buddhism and Bon-religion *Mil.*; *čós-la lóṅ-spyod-par ˌgyúr-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mi-čos* manners of the world *Mil.; mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yúl-čos-kyis* according to the custom of the country *Dzl.; kyád-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature, quality**, *Dzl.* 243, 18 cf. *čos-nyid.* — 6. **substance, being, thing**, *čos tams-čád mi-rtág-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. * *ós-skad** *W.* **book-language**, as opp. to *ṗál-skad.* — *čós-sku* v. *sku.* — *čos-skyóṅ* v. *skyoṅ-ba.* — *čos-kri* **reading-desk, lecturer's chair, pulpit** *Pth.*; **reading-table, school-desk.** — *čos-krims* v. *krims.* — *čos-krims-pa* v. *dge-bskós.* — *čos-ˌkór* vulgo **prayer-mill**; the column of disks on the *mčod-rtén Pth.* v. *ˌkór-lo* 2, also *ˌkór-lo* extr. — *čos-grá* **school.** — *čos-(kyi) rgyál (-po)* 1. honorary title of kings deserving

ཆོས་སྡེ་པ་ Dharmagupta(ka)

well of religion. 2. = *yšin-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyúd* **religious tradition,** also = **confession, creed,** *rje-btsún-gyi čos-rgyúd ˌdzin-pa-rnams* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyúd yčig-pa* one confessing the same faith or religion *Thgr.* — *čós-čan* 1. **pious, devout.** 2. v. *čos* 5, *ˌjig-pai čós-čan yin* **having the properties** of perishableness, being subject to the law of mutability *Thgy.* — *čos-rjé* 'lord of the faith', viz. 1. Buddha *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyál.* — *čos-nyid* 1. = *čos* 5, **quality, nature,** *rgyá-mtsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl.* ཇ, 9 (112, 9?). 2. philosophical term: **existence, entity,** = *de-bžin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs W.* = *čos-kŕi.* — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-drán-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-drán-ba* justice, righteousness. — *čos-ldán* = *čós-čan.* — *čos-sdé* **convent, monastery,** *Wdk., Glr.* — *čós-pa* a religious man, **a divine, a monk.** — *čos-spún* **a religious brother;** such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion;** *čos-spyód-bču* = *dgé-ba-bču.* — *čos-sbyín* is said to be frq. used in book-titles: *bkra-šis-lhún-po-nas čos-sbyín ˌdzad-méd spel ǰyir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blón* **a pious functionary** or official (*bdud-blon* an impious or wicked one) *Glr. čós-ma* a religious woman, **a nun** *Cs.* — *čos-méd* without religion, **irreligious, wicked.** — *čos-myón* **religious frenzy,** *W.*: **čos-nyón žugs** he has become deranged, his brains are turned (in consequence of meditating). — *čos-zóg* **priestcraft** *Mil.* = *čos-lúgs* religious party, **denomination, sect.** **čós-sem-čan** *W.* inclined to religion, **pious.**

མཆད་པ *čád-pa Lex.*: = 'tomb, sepulchre; = *pramārita Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān Ssk.* greatness; also the magical power of increasing size at will'.

མཆན *mčan* 1. **the side of the breast,** *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-brán* bosom-wife (cf. our 'bosom-friend'); *mčán-du ˌjúg-pa* to put into one's bosom *Glr.*; *mčán-kuń* **arm-hole, arm-pit,** often = *mčan*; *mčán-kuń ɣyás-pai rtsíb-mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mnal*); **čán-da** *W.* **pocket,** in clothes, cf. *dkú-mda.* — 2. v. the following article.

མཆན་བུ *mčán-bu* 1. **apprentice,** *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Cs.*, *sgyú-ma-mkan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-gei mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆི་བ *mči-ba*, eleg. for 1. **to come, to go,** *slád-bžin-par mčio* I shall come later *Dzl.*; **to appear,** used of a god; *skyábs-su* (to put one's self) under the protection of another person, ccd.; *ˌbáń-su mčio* I will obey *Mil.* — 2. **to say,** *žes mčio* thus he said.

མཆི་མ *mči-ma*, resp. *spyan-čáb* **a tear,** *ˌbyin-pa*; *ˌdón-pa Glr., blág-pa Dzl., ɣtóń-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *ˌǰyi-ba* to wipe off tears *Cs.*; *mči-mas brnán-ba* to be choked with tears, to sob violently *Sch.*

མཆིག *mčig* 1. *Cs.* a stone for grinding spice etc., **a mortar;** *mčig-gu* a small mortar *Sch.*, **a pestle** *Cs.* — 2. **the nether mill-stone,** *mčig-ma* the runner or upper mill-stone, *Sch.*, *mčig skór-ba* to grind *Sch.*

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མཆིང་ *mčiṅ Cs.* = *kloṅ*; one *Lex.* = *dkyil*; v. *kloṅ.*

མཆིང་བུ *mčiṅ-bu Cs.* = ₒčiṅ-bu.

མཆིད་ *mčid, bka-mčid, ysuṅ-mčid, W.* **mol-čid** resp the talk, discourse, speech (of an honoured person) *Cs.*; *mčid-lán* answer to such speech *Mil.*

མཆིན་པ *mčin-pa*, resp. *sku-mčin* **the liver**; *mčin-dri, mčin-ri* **the midriff** or **diaphragm**; *mčin-ka* liver-coloured; *mčin-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčin-nán byed-pa* to breakfast.

མཆིལ་པ *mčil-pa* 1. **fishing-hook** *Dzl., mčil-pas nya* ₒčór-ba to fish with a hook, to angle *Cs.* — 2. **a little bird**, *W.* **čí-pa**, *Ts.* **čil-pig*; *čí-pa skyá-wo** *W.* sparrow; *mčil-ka* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆིལ་མ *mčil-ma* 1. *W.* **mčil-mág**, resp. *ljags-mčil, ljags-čáb* **spittle**, prob. also other similar fluids *Lt.*; ₒdór-ba (*W.* **pún-če*) to spit; *mčil-lúd* (*W.* **mčil-ldúd**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snábs* prob. id.; *mčil-snód*, resp. *žal-bzéd*, spitting-box; *mčil-zúm, mčil-bkáb W.* slavering-bib or cloth. — 2. = *mčil-lhám Tar.* 72, 9?

མཆིལ་ལྷམ *mčil-lhám* **shoe, boot**, *mčil-lhám ynyis* ₒdor-ba to lose both shoes *Wdn.*; *mčil-lhám-mkan* shoemaker, cobbler, seller of boots; *mčil-lhám-gyi yú-ba* the leg of a boot *Cs.*

མཆིས་པ *mčis-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa*, **to be, to be there, to exist**, *du mčis* how much is there, how many are there? *Cs.*; *sú-la dám-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yul dbús-nas mčis-so* (he) is (comes) from the country Ü *Dzl.* — 2. pf. of *mči-ba* 1. *lam ríṅ-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཆིས་གྲུབ་ *mčis-bráṅ* 1. eleg. **dwelling, abode, domicile**; also when speaking modestly of one's own dwelling: *bdág-gi mčis-bráṅ* my humble roof *Dzl.* — 2. *Lex.* **wife, partner.**

མཆིས་མལ་ *mčis-mál* **bed, bed-stead** *Cs.*

མཆུ་ *mču* 1. **lip**, *ya-mču* upper lip, *ma-mču* lower lip; *mču btud mkas Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mčú*, resp. *žal-mčú* 1. **lip** 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka-mčú rgyal-pám ji-ltar byuṅ žé-na* if one asks, which are the details of the quarrel; **kam-čú jhé'-pa** *C.* **gyág-pa** *Cs.* to quarrel. — 2. **beak** or **bill** of birds, *mčú-la tógs-te* ₒgró-ba to fly, carrying something in the bill *S. O.*; *mču-lto* (or *ču-mdo?*) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar.*

Comp. *mču-skyé* muzzle *Sch.* — *mču-sgrós* v. *sgros.* — *mču-tár Sch.* (prob. a mis-print for *mču-tór*) pustules, tubercular elevations on the lips. — *mču-ríṅs* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཆེ་བ *mčé-ba, Cs.* also *mče-só*, **corner-tooth, canine tooth, eye-tooth, fang, tusk** of an animal, *mčé-la ytsigs-pa, W.* **žé-če**, to show one's teeth, to grin; *mče-ba-čan-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆེད་ *mčed, sku-mčéd, mčed-lčám*, resp. for spun, **brother, sister**; *mčed ynyis* my two brothers *Dzl.*; *srás-mo lha-lčám mčed bži* four princesses, sisters; *deī mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs, grogs-mčéd* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa Thgr.* betrothed brothers, religious brothers, = *čos-spún*; also *mčed-lčám* has this signification.

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མཆེད་པ *mčéd-pa* 1. **to spread,** to gain ground, esp. of a fire. frq.; also fig.: *bdág-gi ˚dod-čágs-kyi me mčéd-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *már-me ɣčig-la ɣčig mčed ltar* as one kindles one light by another *Mil.*; *ɣčig gleṅ ɲyis gleṅ rim-pas mčéd-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčéd* v. *skye.* — 2. = *ɣyó-ba, mi-mčed-pai dád-pa* = *dád-pa brtán-po.*

མཆེར་པ *mčér-pa* **the milt, spleen.**

མཆོག *mčog* **the best,** the most excellent in its kind, *skyés-bu mčog, mii mčog, rkaṅ-ɲyis-rnams-kyi mčog* Buddha; *nyes-ltuṅ-gis ma ɣóg-pa* (or *na*) *mčog yin-te ɣog-rtiṅ bsáṅs-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *ɣsuṅ-mčóg* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *ṅa ni ˚jig-rtén ˚dí-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *ɣnas-mčóg* the most glorious or splendid country *Glr.*; *ro-mčóg* excellent taste or flavour *Mil.*; *mkʼas-mčóg-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog ḱyod* most honoured Sir! *Pth.*; *mčog-dmáṅ, mčog daṅ ṭun-móṅ, mčog daṅ ɣál-pa,* good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčóg-tu gyúr-pa* = *mčog,* e.g. *mi-rnams-kyi náṅ-na mčóg-tu gyúr-pa ɣčig* one that has risen among men, so as to become their chief *Glr.*; *yúl-rnams-kyi mčóg-tu gyúr-pa* the most splendid of countries. — Adv.: *mčóg-tu* very, most, with verbs: *bón-po-la mčóg-tu mós-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčóg-tu mṅár-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dé-bas mčóg-tu čeo* ... is far or much greater than that *Dzl.*

Comp. *mčog-sbyiṅ ɣyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zúṅ* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Kōpp.* — *mčog-riṅ* longest *Thgy.*

མཆོང་ *mčoṅ* v. *čoṅ.*

མཆོང་བ, མཆོངས་པ *mčóṅ-ba, mčóṅs-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

མཆོད་པ *mčód-pa* (ཕུལ) I. vb. 1. **to honour,** revere, respect, receive with honour, *kún-gyis bkúr žiṅ mčód-pai ˚os* worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmar-mčod,* red offering, to the *dgrá-lha* q.v. — 2. *C.* resp. **to eat, drink, take, taste,** (in *W.* expressed by **dón-cè**).

II. sbst **offering, oblation, libation,** *mčód-pa ˚búl-ba, W.* **júl-cè** frq., also *byéd-pa*; *ról-mo mčód-par ˚búl-ba* to bring an

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offering of music *Mil.*: *mčód-pa sna-tsógs tógs-te* carrying along with them all sorts of offerings *Glr.*; *mčód-pai ḱyád-par bču* the ten kinds of offerings *Tar.*; *lha-mčód* offering or libation brought to a *lha*; *ˌbru-mčód* an offering consisting of grain; *dus-mčód* offerings presented at certain times *Pth.*; *rgyun-mčód* daily offering; fig. *dád-pai mčód-pa Mil.*; *ytaṅ-rág-tu sgrúb-pai mčód-pa ṕul* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčód-ḱaṅ* **house** or **place of offerings**, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhá-ḱaṅ* could not be used *Chr. Prot.* — *mčód-ḱri* **offering-table**, Jewish **altar**, *Chr. Prot.* — *mčód-lčóg* prob. the same, *C.* — *mčód-čá Glr.* = *mčód-rdzás.* — *mčód-brjód* words of adoration, doxology. — *mčód-rtén Ssk.* **चैत्य** (religious building) and **स्तूप** (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *ydun-rtén*; afterwards they were erected as cenotaphs, i. e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčod-stégs* offering-table, **altar**. — *mčod-stód Sch.*: an offering with a hymn of praise. — *mčód-stón* **an entertainment**, as sort of libation, given to the priests *Dzl.*; perh. also **a sacrificial feast**. — *mčod-sdóṅ* 1. *Sch.* = *mčod-rten* (?), 2. **offering-lamp** *Sch.*, 3. **the wick** of such a lamp (in this sense it is used in a little botanical book). — *mčód-ynás* 1. prop. place where there is offered, **place of sacrifice**. 2. the object to which veneration is shown, image of a god *Glr.*, **sanctuary**. 3. the offering priest, **the sacrificator**. — *mčód-pa-po* a sacrificer *Cs.* — *mčod-ˌbúl* the offering of a sacrifice *Cs.* — *mčod-sbyin* id. (though elsewhere *mčod-pa* sbst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčod-sbyin-gyi ˌdun-ḱáṅ* house where people assemble in order to perform sacrifices; *sróg-gi mčod-sbyin* bloody offerings or sacrifices *Tar.* — *mčod-mé* **offering-lamp**, lighted in honour of a deity, and very common in the houses of Buddhists; **čod-mé ṕúl-če* W.* to light such a lamp, (prop. to offer it). — *mčod-rdzás, mčod-čá, mčód-pai yo-byád* instruments, utensils, requisite for festival processions in honour of a deity. — *mčod-šóms* or *-bšáms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཆོར་ཏོ *mčór-po*, sometimes *ˌpyór-po* 1. **pretty, handsome**, neat, elegant, *pó mčór-po* a handsome man, *bud-méd mčór-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also **vain, conceited.**

ཆག་ཅན *ˌčág-čan* col. **trodden, stamped; solid, firm, compact**, like the Hindustani *pakka.*

ཆག་པ *ˌčag-pa* I. pf. *čag* (s) 1. **to break** vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *ṅa-rgyál čag* my pride is broken, frq.; *der-ˌbyón-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čág-pa* (also *šog-pa*)* *C.* a. a beaten, practicable road (a road broken through, v. *ˌčég-pa*) b. *W.* an impracticable, broken-up road. — 2. **to be broken off**, abated, beaten down from the price, *žu-čág-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čágs-pa*, pf. *bčags*, fut. *bčag* (imp. *ˌčog?*) 1. **to tread, to walk, to move**, esp. when speaking respectfully or formally, *yab-més-kyi žábs-kyis bčágs-pai sá-ča* the place where my ancestors did walk *Glr.*; *žabs čágs-pai ṕyag ṕyir ˌgro* follow me on my walk *Mil. nt.* — *ˌčág-tu* or *ˌčágs-su ˌgró-ba* to take a walk *Dzl.*; **góm-čag-če* W.* to step along solemnly; *čág-ṕeb-pa* v. *ṕyág-ṕeb-pa.* — 2.

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like ˌgró-ba in a more general sense: *bžón-pa-la, čibs-la* to ride in a carriage, on horseback *Cs.*

ཅགས་པ ˌčágs-pa 1. v. ˌčág-pa. — 2. sometimes for ˌčég-pa.

ཅག(སྐ)་སྟ ˌčág(s)-sa a place for walking, *Lexx., Cs.*

ཅང་བ ˌčáṅ-ba, pf. *bcaṅs*, fut. *bcaṅ*, imp. *čoṅ(s)*, 1. **to hold, to keep,** to take hold of, *skrá-la* by the hair *Mil.* — ˌčaṅ-zúṅs handle, crook of a stick, *Mil.* — 2. **to carry, to wear,** to carry about one, e.g. amulets etc. — 3. (*yid-la*) **to keep** in memory, in one's mind. — 4. **to have, to assume,** e.g. the body of a goddess, of a Rakshasi *Pth.*

ཅངས་པ ˌčáṅs-pa *W.* a (closed) handful e.g. of dough; *ˌčáṅs-bu* a clod (of clay), a snow-ball etc. formed in the hand. ཀུན་ཡིད་མཆོག་གྲུབ་པའི་རྒྱལ་ f°. 185 l.

ཅད་པ ˌčád-pa I. pf. *čad*, vb. n. to *ɣcód-pa*, like *čód-pa*, **to be cut** into pieces, **to be cut off, to decay,** *dúm-bur* (to fall) to pieces *Med.*; **to cease, end, stop,** of diseases *Glr.*, of life *Lex.*; **to cease to flow** or **to blow,** of water or wind; **to die away, to become extinct,** of a family, a generation; **to be consumed,** of provisions *Pth.* of bodily strength *Thgy.*; **to be decided,** *Kyód-kyis bsád-par* ˌčád-na you being determined to kill me *Dzl.* —

II. pf. and fut. *bšad*, imp. *šod* 1. **to explain,** *ˌóg-tu* ˌčad it will be explained below *Lt.*; *yid-la byos šig daṅ bšád-do* give heed, and I will explain it to you *Stg.*; ˌčad *nyán-pa* to listen to an explanation *Sch.*; ˌjig čos ɣtam ˌčád-pa to teach the transitoriness of existence *Sch.* (?) — 2. **to tell, to relate.**

ཅབ་པ ˌčáb-pa, pf. *bcabs*, fut. *bcab*, imp. *čob* **to conceal,** to keep secret, ˌčáb-pa-med-pai *sems* a candid mind, openheartedness *Stg.* (cog. to ˌjáb-pa).

ཅམ་པ ˌčám-pa I. vb. (pf. *bcam Lex.*), also adj. and sbst. **to accord, to agree, agreeing, agreement,** *srid-la mi* ˌčám-pas as they did not agree about the government *Glr.*; ˌčam *byéd-pa* to make agree, to reconcile *Mil.*, *čam mi čam* col. they do not agree; *ka* ˌčám-pa to agree upon, to concert, e.g. an escape; *ka* ˌčám-par by concert, unanimously.

II. 1. **to dance,** ˌčám-par *byéd-pa Sch.* 2. a dancer, *kro* ˌčám-pa a dancer with a frightful mask; *gar*-ˌčám(s) a dance; ˌčám-po a dancer *Glr.*; ˌčam-dpón leader of a dance; ˌčám-yig book or programme of a dance.

ཅའ ˌča *Ld., Sp.* **cupboard.**

ཅཱ་བ ˌčá-ba 1. pf. *bcas*, rarely ˌčas, fut. *bča*, imp. *čos*, **to make, prepare, construct,** but used only in reference to certain things; 1. *ɣnas*, vulg. *ɬsaṅ*, ˌčá-ba *Pth.* to prepare a place, house or abode, to settle; *mal* ˌčá-ba to make a bed or couch *Cs.*; *dmag-sgár* ˌčá-ba to pitch a camp; *krims-ra* ˌčá-ba to establish a court of justice *Glr.* — 2. *rgyal-krims* ˌčá-ba to draw up a law, to give laws, frq. — 3. *dam* ˌčá-ba to make a vow, **to promise, assert, protest,** frq.; *yi-dam* ˌčá-ba id.; also to utter a prayer; *dám-bča* v. sub *dam.* — 4. *skyil-krúṅ čá-ba = skyil-krúṅ byéd-pa*, v. *skyil-ba.* — 5. *blo-ɣtád* ˌčá-ba, c. c. *la*, **to place confidence in.**

II. **to bite,** *ɣčig-la ɣčig* ˌčá-žiṅ zá-la to bite and devour one another *Dzl.*; *so* ˌčá-ba to bite with the teeth (?) *Mṅg.*, or to gnash or grind the teeth (?); *šiṅ* ˌčá-ba **to gnaw** at a piece of wood *Stg.*

ཅར་རྒྱན ˌčar-rgyán, or ˌčar-čán a present given reluctantly *Sch.* (?)

ཅར་བ ˌčár-ba, pf. *šar*, **to rise, appear,** become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; **to shine,** *gaṅs-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *ɣzugs-brnyán mi* ˌčar-ba the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdṅ*; *ɣzugs* ˌčár-ba *byéd-pa* to cause an image to be reflected (in the water);

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dpyíd-ka ɜar spring has appeared; frq. of thoughts: *nyáms-su,* or *yíd-la ˌčár-ba* (thoughts) rising in one's mind; *yíd-la ɜar kyaṅ Mil.* though I can figure it in my mind; *grógs-su ˌčar* (they) appear as friends *Mil.*; *rgyán-du ˌčar Mil.* it turned into a blessing. — *ˌčár-sgo* **thought, idea, conception,** *ˌčár-sgo ˌbyuṅ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *ˌčar-ga Mil.* **the rising, the rise.**

འཆལ་བ་ *ˌčál-ba,* secondary form to *ˌčól-ba* II., 1. *Cs.:* **to fluctuate** mentally; in this sense prob. *Zam. ytad-méd ˌčál-ba* to fluctuate, to waver, without aim or object. — 2. **to be confused,** in disorder, *smra-ˌčál,* also *ˌčal-ytám smra Lt.,* as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-krims ˌčál-ba S.g.* **to break** one's vow, *bslábpa* to act contrary to the doctrine, **to violate** it *Tar.*; in a more restricted sense: — 4. **to fornicate,** to commit adultery, *budméd smad-ˌčál byéd-pa* a whore, harlot *Mil.*; *ˌčál-pa, -po* lecher, fornicator *Stg.*; *ˌčál-pa-rnams-kyi tsig* obscene language, mentioned as sub-species of *kyál-ka*; *ˌčálmo* whore. — **čal-la-čol-lé* W., čal-čól Tar.* 184, 20 confusedly, pellmell.

འཆི་བ་ *ˌči-ba,* pf. *ɜi,* 1. vb. **to die,** of a flame: to go out; *raṅ ˌčio* I will seek death *Dzl.*; *ˌči-ba yin* he dies, will die *S.g.*; *ˌči* or *ɜi-ba-las sós-par ˌgyúr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *ˌči-bar byéd-pai ču* water causing death *Sambh.*; *ɜi-bar gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, **death,** *ˌči-ba tsám-du ˌgyúr-ba* to die almost (of grief etc.) *Mil.*; *dus-mín ˌči-ba nyúṅ-ba yin* premature death rarely occurs *Sambh.*; *ˌči-ba nam yoṅ ča med Mil.* when death will come one does not know, (*W. *ɜi-če** to die; death; **ɜi soṅ** he has died, **ɜi yin** he will die). ཆི་སྲུ་ Sch.

Comp. *ˌči-ka Cs.:* 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *ˌči-kar* at his very dying, at the point of death *Mil.*, when being exstinguished *Glr.* (v. *kar* sub *ka* IV. 4, 5), and *ˌči-ka-ma* 1. adj. dying, *dúdˌgro ˌči-ka-ma* a dying animal *Glr.*; 2. sbst. the dying, *ˌči-ka-ma-ru = či-kar* (doubtful); *ˌčí-kar* and *ˌčí-gar* may be incorrect spellings. — *ˌči-ltas,* more rarely *ˌči (-bai) rtágs* **forebodings, foretokens of death** *Med.* — *ˌči-bdág* the lord of death, perh. = *ɣšín-rje,* but it seems to be more a poetical expression than a mythological personage; *ˌči-bdág bdud* id. — *ˌči-nád* a disease causing death, **a fatal disease** *Tar.* — *ˌči-ba-po Cs.;* a person dying(?) — *ˌči-(ba)-méd(-pa)* immortal; cf. *ɜi-ba.* — Note. *ˌči ˌpó-ba* is prob. only a rather incorrect, yet common expression for *tse ˌpó-ba* to change one's place of existence, to transmigrate.

འཆིག(ས)་བ་ *ˌčig(s)-pa* **to bind** *Sch.*, prob. an incorr. spelling for *ˌkyig-pa.*

འཆིང་བ་, འཆིངས་པ་ *ˌčiṅ-ba, ˌčiṅs-pa* I. vb., pf. *bčiṅs,* fut. *bčiṅ,* imp. *ˌčiṅ(s), W. *čiṅ-če**, **to bind** (in general); **to fetter** (a prisoner) *Dzl.*; **to bind** or **tie up, to cord,** a bundle or package; **to tie round,** to put on, a girdle *Glr.*; **to bind up, to dress,** wounds; fig. **to render harmless, to neutralize, paralyze,** esp. by witchcraft, **to exorcise,** frq.; *bčiṅs ˌgról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. **ribbon,** *mgul-čiṅs* necklace, neckcloth, neckerchief. — 2. **fetter, shackle,** also fig. for magic curse, anathema. — 3. **string, tie.** — 4. **cramp, spasm** *C.*

འཆིང་བུ *ˌčiṅ-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-ˌčiṅ-bu* p. n. *Ma.*

འཆིབ(ས)་བ་ *ˌčib(s)-pa,* pf. *bčibs,* fut. *bčib,* imp. *čibs* resp. **to ascend, to mount,** a horse or carriage, *rtá-la,* or more correctly *čibs-la,* **to ride,** to proceed on horseback.

འཆིམས་པ་ *ˌčims-pa* **to be full, to get full** *Sch.*

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འཆིར་བ ˌčír-ba, evidently a present-form of the pf. *čír-ba*, **to press, to squeeze.**

འཆུ་བ ˌčú-ba I. acc. to grammatical analogy 1. vb. n. to *ɣčúd-pa*, **to be twisted, distorted,** pf. ˌčus. — 2. sbst. **curvature, crookedness, distortion.** — 3. adj., more frq. ˌčús-pa **crooked, wry,** *ka-*ˌčús *Wdh.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-*ˌčús *Med.* frq., prob. = *Kam-lóg.*

II. pf. *bčus*, fut. *bču*, imp. *čus*, *W.* **ču-če**, 1. **to lade** or **scoop** (water), *ču-mig-la čus* to draw water from a well *Dzl.*; *ču-tóm* water-conduit *Sch.* — 2. **to irrigate, to water,** *žiṅ* a field *Cs.* (?)

III. *nán-gyis* ˌčú-ba-la *Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཆུག་པ ˌčúg-pa **to be mistaken** *Pth.*, v. ˌɟyúg-pa.

འཆུན་པ ˌčún-pa, evidently vb. n. to ˌɟún-pa, hence 1. **to be tamed, subdued, made to yield,** *stóbs-kyis* by force, *lás-kyis* by hard work. — 2. **to confess** *Cs.* — 3. **to wrap** or **twist** *Sch.* — 4. **to fix** *Sch.* — 5. **to fix one's self** *Sch.*; ˌčál-sar ˌčun entangled in vicious indulgences *Sch.*

འཆུམ(ས)་པ ˌčúm(s)-pa 1. **to wish, to long for** *Lex.* — 2. **to shrink** *Cs.*

འཆེ་བ ˌče-ba, pf. *bčes*, ˌčes (*Sch.*), fut. *bče*, imp. *čes*, 1. **to assure, to promise,** *Kas* ˌčé-ba *Lex.*, resp. *žál-gyis* ˌčé-ba id. — 2. resp. for *smrá-ba*, like *ɣsún-ba* (?)

འཆེག་པ ˌčég-pa, also ˌčág(s)-pa, pf. *bšags*, fut. *bšag*, imp. *šog*, *W.* **šág-če**, 1. **to cleave, to split,** *šiṅ* wood; *sóg-les* ˌčég-pa to saw *Sch.*; ˌčeg-*byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. **to confess, to acknowledge**; v. also *bšág-pa* and *šóg-pa.*

འཆེད་པ ˌčéd-pa an incorr. form of *čád-pa* or *mčéd-pa.*

འཆེམས་པ ˌčéms-pa, pf. *bčems*, fut. *bčem*, **to chew** *Med.*

འཆེལ་བ ˌčél-ba *Cs.* 1. **to believe, give credit to**; *blo-*ˌčél-ba (?) col. id. — 2. *Lex.* = *žén-pa* **to wish** (?).

འཆོག ˌčog **wall** *Sch.*

འཆོང་བ, འཆོངས་པ ˌčóṅ-ba, ˌčóṅs-pa *Sch.* = ˌčáṅ-ba.

འཆོམས་པ ˌčóms-pa 1. = ˌčám-pa *Glr.* and *Lex.* — 2. vb. n. to ˌɟóms-pa 4 *W.*, **da čoms soṅ** now it is done.

འཆོར་པོ ˌčór-po = *mčor-po.*

འཆོར་བ ˌčór-ba I. vb. n., pf. *šor*, 1. **to escape, slip, steal away; to drop from,** *stón-mo šór-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *rtsa-Krág* ˌčór-ba hemorrhage, bloody flux *Med.*; *bkrag-*ˌčór without splendour, lustreless; *nor* ˌčor the money is gone, spent, lost *Thgy.*; *sdóm-pa* ˌčor the duty is violated *Glr.*; *mé-la, čú-la* ˌčór-ba to be consumed by fire, carried off by water; **čaṅ mi ṭuṅ dé-ne ka mi šor** *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; **to flow out, to run,** of a leaking vessel, **to run over,** of a full one. — 2. **to come out, to break out,** frq. of fire; ˌ*Krúg-pa šor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. **to go over, to pass,** from one person or thing to another, *rgyál-sa Bód-nas Me-nyág-la šor* the supreme power passed from Tibet to Tanggút *Glr.*; *ɣžán-gyi dbáṅ-du šor* then I shall get into the power of another *Mil.*; *rkún-ma-la šor* it became the prey of a thief. — 4. *W.* **to run away, flee, escape, elope,** inst. of ˌ*bróṅ-pa*, **šór-te ča-dug** he retires, falls back.

II. vb. a., pf. (*b*)*šor*, fut. *ɣšor* (?) 1. **to pursue, chase, hunt** after, *ri-boṅ rgyas* hares by means of nets; *nya* ˌčór-ba to fish *Dzl.*; *Cs.* also to strain (?); ˌčor-*sgég* a seducer; a swaggerer *Sch.* (cf. *sgég-pa*). — 2. **to light, kindle, set on fire** (?)

འཆོལ་བ ˌčól-pa 1. **disorderly, dissolute, immoral.** — 2. disorderly action or conduct, **dissoluteness,** ˌčól-pa *sna-tšógs spyád-pa* committing several acts of immorality *Wdh.* — *Kro-bo-*ˌól-pa n. of a demon. (Cf. ˌčól-ba II).

ཆོལ་བ ˛čól-ba I. pf. *bèol*, fut. *;žol* (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint,** *dé-la rgyál-po ˛čól-lo* they made him king *Pth.*; *btsún-mo-la rtá-rdzi bèól-lo* they made the queen tend the horses *Glr.*; *tab-;yóg ˛čól žig* he may be employed as a kitchenboy, scullion *Pth.*: *dbaṅ-méd-du ˛čól-ba* to make one powerless, to compel by authority *Glr.*; *bèól-bai ynyer Lex.* manager; ˛*čól-bai ño Ler.* intercessor; **pi-wáṅ-la ram-˛dégs bèól-nas glu blaṅs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; **kyab čól-la** (for ˛*čol-du*) **yoṅ-če** *W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend,** *lás ˛čól-ba* to commission one with an affair or transaction; resp. *ǰrín* (*-las*) ˛*čól-ba*, though *ǰrín* (*-las*) seems to be sometimes a mere pleonasm: *bán-so yul deĩ lha-srúṅ-rnams-la ǰrin-bèól mdzád-do* (the king) recommended the sepulchre to the tutelar gods of the country *Glr.*; **čól-te bór-če** *W.* to deposit a thing for temporary keeping.

II. = ˛*čál-ba* 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; ˛*čól-bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdíg ˛čól-bar ˛gro* virtue and vice are confounded *Ma.*; **í lé-ka čól dug** *W.* this affair goes wrong, turns out badly; in a special sense: **to rave, to be delirious** *C.*; **čol-láb gyáb-pa** *C.* id.; **nyid-čol láb-pa, gyag-pa** *C.*, to talk confusedly whilst being heavy with sleep; **čól-ka** *C.* senseless talk; **čól-kaṅ-ni ʈ'ú-gu, čol-ʈúg** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow;** **a-ne čol son** he has broken his vow on account of a woman, i.e. by having married.

ཆོལ་མ ˛*čól-ma Cs.*: 1. a thing committed to another's care. — 2. **a sly, crafty woman,** *Sch.* **a dissolute woman.**

ཆོས་པ ˛*čós-pa* I. pf. *bèos* or ˛*čos*, fut. *bèo*, imp. *čos*, supine *bèós-su Dzl.* ʒ, 4, *W.* **èó-če**, pf. and imp. **èos**, **to make, make ready, prepare, to construct, build,** a bow, a road etc. *Glr.*; ˛*čós-sam* am I to build? *Glr.*; *drés-ma ʈág-par ˛čós-pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *;zab ˛čós-pa* to adjust one's ornaments *Sch.*; *lus ˛čós-pa* to dress, to trim one's self up *Sch.*; *;sár-du ˛čós-pa* to renew, renovate, repair *Sch.*; *ltúṅ-ba ǰyir ˛čós-pa Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsúl-˛čos* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsul-˛čos ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsúl-˛čos-mkaṅ* hypocrite. — *tsúl-˛čos-pa* or *bèós-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to ˛*čá-ba*).

ཇ

ཇ *ja* 1. the letter *j*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *jh.* — 2. numerical figure: 7. — 3. **tea,** resp. *;sol-ja*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gúr*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

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Central Asia. The tea called *ˌbru-ṭáṅ* is considered the best, and of other teas *Cs.* mentions *rtsé-ja*, *zi-liṅ-spú-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ɣnám-ja*, *míṅ-ja*, *ˌbó-ja*, *ja-ɣzúṅs*, *zau*, *hu-čág*, *ˌu-si*; *bzaṅ-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čuṅ-ˌjug*, or *čuṅ-čuṅ* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the Potentilla Inglisii (*spáṅ-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*ɣya-lí*).

Other **comp.** *ja-bkrúg* (pronounced **jhab-ṭúg***), prob. for *ja-dkrúg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-ˌṭág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám Sch.* **tea-pot** (?) — *ja-blúg W.* a little pitcher-shaped **brass vessel.** — *ja-ˌbiṅ* (pronounced **jham-biṅ***) *C.* **tea-kettle, tea-pot.** — *já-ma* the man that prepares the tea in a monastery, **tea-cook**; *jai dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull.** — *ja-sun-čan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་དོད་ *ja-hód Lex.* **yellowish red.**

ཇག་ *jag* **robbing, robbery,** *jag rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zól byéd-pa Glr.*; *jág-pa* frq. robber (not robbery *Sch.*); *jag-dpón* captain of a gang of robbers *Mil.*

ཇི་ *ji* 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what.** For the construction of a sentence containing *či* or *ji*, v. *gaṅ* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de ṗul žig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *či*; a few more instances may follow here: *ji-skad* whatever, relative to words spoken: *ṅas ji-skad smras kyaṅ* whatever I may say *Glr.* — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, . . . *ji-lta-ba bžín-du . . . la yaṅ de-bžín-no* as it is with . . . so it is with . . . *Stg.* 2. sbst. quality, nature, condition *Cs.* — *ji-lta-bu* such as, like as, Lat. qualis. — *ji-ltar* adv. as, in what manner; *'á-mas ji-ltar zér-pa bžín-du* according to what the mother has said *Glr.* — *ji-ste* = *či-ste.* — *ji nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lṅa lón-pa ji-tsam-pa de-bžín-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyaṅ* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin ˌtso mi ruṅ* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ɣsuṅs* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇུ་ *ju* num. fig.: 67.

ཇུ་ཐིག་ *ju-tig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *ɣya-bon ju-tig-čan Glr.*

ཇུ་དོ་ *jú-po Lis.*, **ju-lúm*** *W.*, a globular stone used for grinding spices, = *ja-ril.*

ཇུས་ *jus C.* **strategy.**

ཇུས་མ་ *jús-ma* a sort of silk stuff *Cs.*

ཇུས་ལེགས་ *jus-légs* 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent, agreeable**; *jus-bdé* sincere' (?) — 2. *Cs.* **clever, skilled, able, experienced.** **žiṅ-gi le*** in agriculture, **mag*** in military matters *C.*

ཇེ་ *je* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

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gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man ˛gro* (they) go on increasing or multiplying in number *Mil.*; *je ɣsál-du soṅ* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye sóṅ-ste* going nearer and nearer *Mil.*; *je čuṅ je čúṅ-la soṅ*, also *je čúṅ je nyúṅ Mil.* less and less; sometimes also for the superlative degree, *Cs.*: *je dáṅ-po* the very first, also *Lex.* — 3. *jé-žig* a little while, = *ré-žig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyaṅs Lex.*

ཇོ *jo* 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ *jó-bo* (आर्य) 1. *C.* **the elder brother**, also **jo-jó** and **á-jo** (the latter also in *W.*), resp. *jo-légs.* — 2. **lord, master**, esp. **nobleman, grandee**, *W.* **jo**, *yar-lúṅ jó-bo Glr.* the lord of the manor of Yarlung; **ti-nán jo** *W.* the nobleman of Tinan; *jo-jo miṅ-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jó-bo mi-skyod-rdó-rje*, and *tsan-dán-gyi jó-bo*, also *jó-bo šá-kya*, *jó-bo rin-po-čé* v. *Glr.*

ཇོ་མོ *jó-mo* 1. **mistress**, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. **lady**, esp. **a cloistress, nun** *Mil.*; in *W.* frq. — 3. **goddess** (cf. sub *jo-bo* 2), *jo-mo sgrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-rí* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

མཇལ་བ *mjál-ba*, imp. *mjol*, 1. **to meet** c. *daṅ*, = *˛prad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: **to obtain access** to an honoured person; *žal-dṅós-su mjál-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; **to wait on, to pay one's respects** to a person, *yab daṅ mjal ˛šál-lo* I will pay a visit to my father *Dzl.*; *ɣyis myúr-du mjál-du yoṅ* I shall take the liberty of soon coming back *Mil.*; *rgyál-bai sku daṅ ṭa-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjál-bar žú-ba* to ask for an audience *Glr.*; *mjál-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **jal-čág čó-če** (or **čag-jál** *Cs.*) *W.* to salute, to exchange compliments on meeting; *mjal-ɣprád-byéd-pa* = *˛prad-pa*; used also of a king and his ministers: *mjal-ɣprád daṅ dgá-bai ɣtam máṅ-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, **to go on a pilgrimage**, also *žal mjál-ba Mil.*; *ɣnas mjál-ba* id., *ɣnas-mjál-pa* partic., a pilgrim, palmer; *˛di mjól žig* do make your pilgrimage to this place. — 3. **to understand, comprehend**, *Zam.*: '*gó-bai mjál-ba* ཐུ'; *don mjál-ba* to understand the sense *Mil.*, yet cf. *˛jál-ba* 3. — 4. often erron. for *jál-ba.*

Comp. *mjál-ka* **audience, access, admittance**, *mjál-ka ɣtóṅ-ba*, or *ɣnáṅ-ba* to give audience, *˛gégs-pa* to refuse it *Mil.* — *mjal-dár* = *ka-btágs.* — *mjál-sna-pa* **an usher**, master of ceremonies *Cs.* — *mjal-ɣyág* **salutation.** — *mjal-máṅs* a visit paid by many together, a grand reception *Cs.*

མཇིན་པ *mjiṅ-pa* 1. = *˛jiṅ-pa.* — 2. *rtswa-mjiṅ* **meadow** *Bhar.* 82, *Schf.*

མཇུག *mjúg* what is behind, **hind part**, e.g. of the body, resp. *sku-mjúg*, **posteriors, back-side, tail**, often also *mjúg-ma*; *mjug skór-ba* col. to turn one's back (on another); *mjúg-ma sgríl-ba* to wag the tail; fig.: the further progress and final issue of an affair, **the consequences** = *rjes*, opp. to *dṅos-ɣží* the thing itself, and to *sṅón-˛gro* the preparations *Thgy.*; **the lower end** or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: **the end**, *zlá-ba brgyád-pai mjúg-la*, at the end of the eighth month;

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in general *mjúg-la, mjúg-tu* adv. and postp., = *mtar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjúg-sgro* (*W.* **júg-ro**) lower or inferior part, underpart, buttocks (cf. *yżug*); *mjúg-to* id. — *mjug-btág* (for *btég*), and *mjug-ldéb W.* wagtail. — *mgo-mjúg* above and below *Dzl.*

མཇེ་ *mje*, resp. *ysán-mje*, **लिङ्ग, शेफ the penis;** *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje láṅ-ba* erection of the penis; *mje sbúbs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-ṡúbs* the membraneous covering or sheath of the penis.

མཇེད་པ་ *mjéd-pa, Zam.* **सह** suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. **the world, the universe,** acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

འཇག་པ་ *jág-pa*, pf. *jags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-jágs* and *kris-jágs*, *jags-kris* (*Lexx.* and elsewh., but not frq.) **time of prosperity,** of peace, of rest, a time without disturbances, war, epidemies etc. (*kris* by itself is not known).

འཇག་པོ་ *jág-po* 1. *Lex.* = *klu*, or n. of a Lu, also *jóg-po*. — 2. vulgo = *yág-po*.

འཇག་མ་ *jág-ma* 1. *Sch.*: a sort of **coarse** and **thick grass** of inferior quality; so *Pth.* of a hut: *jág-mas ṗúb-pa* covered with such grass. — 2. *Lex.* **वीरण a fragrant grass**, Andropogon muricatus. — 3. *Glr.*: **a blade** (of grass), **stalk** (of corn), *jág-ma reï stén-na* on every blade, *kú-ṡai jág-ma ṗon čig* a bundle of blades of Kusha grass; *jag-rgód Sch.* horse-tail, pewter-grass, Equisetum. — 4. *Sik.* **squirrel**, perh. = *bya-ma-byí Sch.* (?).

འཇགས་ *jags*, v. sub *jág-pa*.

འཇགས་པ་ *jágs-pa C.* **to give**, to make a present *Georgi Alph. Tib.*

འཇན་པ་ *ján-ba* **to devour, swallow,** *Sch.*

འཇན་པོ་, འཇན་མོ་ *ján-po, ján-mo* **consort, husband, wife** *Cs.*

འཇན་ས་ *ján-sa*, v. *čán-sa*.

འཇབ་པ་ *jáb-pa*, pf. prob. *bžabs*, fut. *bžab*, **to sneak, slink,** creep privily; **to lie in wait,** in ambush, *tsé-la jáb-pa* to attempt a person's life *Pth.*; **jág-ne jáb-te sad táṅ-če** *W.* to assassinate; *lkog jab byéd-pa* v. *lkog*; *jáb-bus ma byin-par lén-pa Thgy.* to steal clandestinely. Cog. to *čáb-pa*.

འཇབ་ཚེ་ *jáb-tse* nippers, tweezers.

འཇམ་མགོན་ *jam-mgón* = *jam-dpál*.

འཇམ་པ་ *jám-pa B.*, **jám-po** *W.*, **jam-jám** *C.* col. (opp. to *rtsúb-pa, rtsíṅ-ge*) **soft, smooth, tender, mild,** e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ṅag C.*, **pé-ra** *W.*, **pé-ra jám-po daṅ** with mild expressions, fair words, in a friendly manner), of a law; of beverages: **weak** *W.*; of a (hay-)rake: **close** *W.*; **jám-po ṅáb-če** *W.* to mow off close; *jam-búd* blowing or playing (the flute) softly, piano; *jam-rtsí Med.*, seems to be a kind of medicine; **jam-sáṅ** *W.*, *C.*, plain, without ornaments.

འཇམ་དཔལ་ *jam-dpál* (**मञ्जुश्री**) *jam-mgón* (**°नाथ**), *jam(-pai)-dbyáṅs* (**°घोष**) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelar god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-sroṅ-sde-btsán* and others. Cf. *spyan-ras-gzigs*.

འཇམ་མ་, རྗེ་འཇམ་ *jám-ma, rje-jám*, resp. for *tug-pa*, **soup.**

འཇམ་མོ་ *jam-mo* **post-stage** *Sch.*

འཇའ་, འཇའ་ཚོན་ *ja, ja-tson* **rainbow** frq., *ja-od* light, splendour

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus* v. *lus.*

ཇཿབ་ *ja-ba* 1. also *ja-mo Sch.* **lame,** gen. *ža-ba*; *ja-bar byed-pa* to make lame, to lame *S.g.* — 2. **to bespeak, to concert, to confederate** *Sch.*

ཇཿསྣ་ *ja-sa, ja-mo,* **edict, diploma,** a permit *Cs.*, who declares this word to be Chinese.

ཇཿར་བ་ *jar-ba Lex.* w.e., acc. to *Cs.* = *ɔbyar-ba* **to stick together, to cohere.**

ཇཱལ་བ་ *jal-ba,* pf. *bcal,* fut. *ɣcal,* imp. *jol, W. *cal-ce*,* 1. **to weigh,** *jal-byed sraṅ* (a pair of) scales for weighing *Lex., srâṅ-la ɣcal-ba Glr.* — 2 **to measure,** *riṅ-tuṅ-tsâd jâl-ba C.* to measure the length. — 3. **to appraise, to tax;** to weigh in one's mind, **to ponder;** more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba.* — 4. **to pay, pay back, repay,** *bu-lon* a debt, *skyin-pa* a loan, *kral* a tax; **to retaliate, return, repay,** esp. with *lan: pan-lân ɣnód-pas* or *légs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mčóg-gi rdzás-la kri jal, dge-ɔdûn-gyi rdzás-la brgyád-ču jal, ɣâl-pai rdzás-la bdûn-ɔgyur ño brgyad jal* divine or sacred objects are to be repaid or made good tenthousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkús-pa la brgyad jal ños daṅ dgu.* — 5. often erron. for *mjâl-ba*; thus prob. also in: *jal ɔbûl-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *jâl-ka* the act, or business of measuring *C.*

ཇི་བ་ *ji-ba* 1. *Cs.*, also *lji-ba,* **a flea.** — 2. *Lex.* and *Cs.*: = *jim-pa.* — 3. *Cs.* = *jâm-pa* **soft, smooth.** — 4. *Sch.*: **disgusting, nasty,** e.g. of a fishy smell.

ཇིག་རྟེན་ *jig-rtén* (receptacle of all that is perishable) 1. **the external world:** a. acc. to the common (popular) notion: the whole earth, the universe, *jig-rtén-na dkón-pa,* what is rare, the only thing of its kind in the world *Dzl.*; *jig-rtén-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rtén-las ɔdás-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; *jig-rtén-gyi kams* id. *Glr.*; *jig-rtén čágs-pa* origin, beginning, *ɣnás-pa* duration, *jig-pa* destruction, *bžág-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *jig-rtén ɣsum* the three worlds, earth, heaven, and hades; *jig-rtén (ɣsúm-gyi) mgón-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh. Ladak* 371; Buddha *Sakya-tûb-pa* seems to have the same title, *Pth.* — c. fig.: *bdé-ba-čan-gyi jig-rtén,* or *bdé-ɔgro mṅo-ris-kyi jig-rtén* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. **world,** in a spiritual sense, *jig-rtén-gyi byá-ba* worldly things or affairs; *jig-rtén-la dgós-pa* (or *ɣân-pai*) *bslâb-bya* useful maxims of life, moral rules *Glr.*; *jig-rtén-gyi čos brgyad,* v. *čos*; *jig-rtén byéd-pa* short expression for *jig-rtén-gyi las byéd-pa Mil.* — 3. symb. num.: **three.** — *jig-rtén-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rtén-pa ni ma-dûl-ba yin-pas* as the world is unconverted, in which sense also *jig-rtén* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ *jig-pa* I. vb. 1. act. pf. *bžig,* fut. *ɣžig,* imp. *(b)žig, W. *žig-ce, žig táṅ-ce**, **to destroy,** buildings etc., frq.: **to cut to pieces, to divide,** e.g. a killed animal *W.*; **to ruin, to annihilate,** existing institutions or things, also other people; **to abolish, annul,** a law *W.*: **to dissolve,** an enchantment; **to lay aside** an assumed appearance or manner (= to unmask one's self) *Mil.*; **to break, violate,** one's duty, a vow, *Dzl.*;

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rma-'jig Med. was explained: **healing** wounds. *'jig-par byed-pa* = *'jig-pa*, frq. — 2. vb. n. pf. *bžig*, and more frq. *žig*, *W.* **žig-ce, žig čá-ce**, **to be ruined, undone,** e.g. by mischief-making people *Dzl.*; **to fall to pieces, to decay, to rot,** of the human body etc.; **to be lost, to perish,** *'jig-par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear,** *'jig* (or *žig*)*-par 'gyur-ba* id.; *sem žig soṅ W.* he was quite dejected or cast down; *žig ysós byed-pa B., C.*, **žig-só* (or *-sób*) *čó-ce* or *táṅ-cé** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. **to suck,** draw out moisture *Sch.*, v. *'jib-pa.*

II. sbst. **decay, destruction, ruin,** entire overthrow, *skyé-ba daṅ 'jig-pa kún-la sridna* as it is the lot of all men to rise and to decay *Dzl.*; *lús-kyi mťar 'jig-pai ltas* symptoms of the final decay of the body *Wdn.*; **čáṅ-la Koi žig-pa yod** beer proves his ruin, beer is his destruction *W.*; *'jig-pę čǫ́-cęn** *C.*, *'jig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-'jig-pa* **imperishable;** *mi-'jig rtág-pa* as explanation of a synonym *Lex.*

འཇིགས་པ *'jigs-pa* I. vb. (भी) resp. *tsábs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos 'jigs-šiṅ* from fear of the Rakshasa *Dzl.*; *dé-la ṅa mi 'jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **Kó-la 'jig rag** I am afraid of him; also relative to the future, like *dógs-pa: yi-ge máṅs-pas 'jigs-nas* = *máṅ-gi dógs-nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *'jigs-su-ruṅ-ba* dreadful, frightful, frq.; **'jig-te dár-ri spé-ra zér-ce** *W.* to speak trembling and shaking with fear; **máṅ-po 'jig soṅ** *W.* I am very much afraid; *'jigs-par 'gyur-ba* to be frightened, *'jigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (भीरु) **fear, dread,** *srin-poi 'jigs-pas* from fear of the Rakshasa *Dzl.* ✠, 14 (unless *srin-pos* ought to be read, as above); *'jigs-pa brgyad* the eight fears of life (so among the rest: *rgyál-poi 'jigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-'jigs-pa* 1. fearlessness, intrepidity; *mi-'jigs-pa sbyiṅ-pa* to impart intrepidity; *mi-'jigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *'jigs(-pa)-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous,** *'jigs-pai 'gró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful,** *'jigs-pai mtsón-ča* dreadful weapons; *kyod-pas lhag-par 'jigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bár-do-la 'jigs skyób-mai smónlam* a prayer efficacious in the Bardo-horrors *Thgr.* — *'jigs-skrág* **fear;** also a terrible object, *'jigs-skrág-tu soṅ* he has been changed into **a fright,** a monster *Mil.*; **'jig-tág tǫ́m-pa** *C.* (lit. *bton-pa*) to frighten, deter; intimidate, threaten; *'jigs-skrág-pa* to fear, to be afraid *Dzl.* — *'jigs-mťan* col. **timid, timorous.** — *'jigs-čan* v. *'jigs-pa-čan* above. — *'jigs-čúm-pa* v. *čum-pa.* — *'jigs(-pa)-po* one afraid *Cs.*(?) — *'jigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *'jigs-brál, 'jigs-méd* **fearless, intrepid, bold;** also noun pers. — **'jigs-ri** *W.* **fear, terror,** **'jig-ri tsór-ce** to be afraid, **'jig-ri kúl-ce** to frighten, to menace, to intimidate. — *'jigs-sa Mil., 'jigs-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིང་ *'jiṅ* 1. acc. to *Cs.* = *mčiṅ, kloṅ*, e.g. *rgyá-mtsoi; Sch.: mtso-'jiṅ* the whole circumference of a lake; prob. more corr.: **the middle,** *Lex.*: *lus-'jám 'jag-po mtsó-'jiṅ 'jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-'jiṅ Lex.*; or *srod-byiṅ* **twilight.**

འཇིང་པ *'jiṅ-pa*, also *ṅ'jiṅ-pa*, **neck,** resp. *sku-'jiṅ*; **'jiṅ-pa gyúr-ce** *W.* to

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turn or move round (as vb. n.), **jiṅ-pa gyir-te ltá-ce** *W.* to look round, or back; **jiṅ-pa čág-ce** *W.* to break one's neck; **jiṅ-pa zum-ce** *W.* to hug, to embrace; *jiṅ-kyóg* a wry neck *Cs.*; *jiṅ-kúṅ* the nape of the neck *Glr.*; *jiṅ-ltág* the back part of the neck *Cs.*

འཇིབ(སྐ)་པ *jib(s)-pa* (*Sch.* also *jigs-pa*) pf. *bžibs* (*yžibs*), fut. *bzib* (*yžib*), **to suck**, e.g. of a suckling baby; *mčus* with the lips *Lex.*; *krag jibs-pa* to suck blood *Lex.*; **to suck out, in,** or **up, to imbibe, absorb,** also **to blister,** *jib-mán W.* vesicatory.

འཇིབ་རྩི *jib-rtsi* 1. *Cs.* a kind of sirup. — 2. *Wdṅ.* a medicinal herb.

འཇིམ་པ *jim-pa B., C.*, a compound of earth and water, **mud, clay, loam** etc. (*W. *ká-lag**); *jim-skoṅ* a small cup of clay, a crucible *Cs.*; *jim-yzugs* a figure formed of clay *Glr.*; *rdó-rje'i jim-pa* v. *rdó-rje.*

འཇིལ་བ *jil-ba*, pf. *bčil*, fut. *yžil*, **to expel, eject, remove, turn off,** *pyir jil-ba Lex.* id., e.g. noxious animals, vices etc.

འཇུ་བ *jú-ba* I. vb. 1. pf. *jus*, **to seize, grasp, take hold of,** c. dat., *dprál-bai mdá-la jú-ba* grasping the arrow sticking in his forehead *Glr.*; *yčig-la yčig jú-ba* taking firmly hold of each other (in a storm at sea) *Glr.*; to seize a person (in taking him prisoner) *Pth.*; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) *Dzl.* — 2. pf. *bžus*, fut. *bžu*, *W. *žú-ce* (or *ju-ce?*)* **to melt, to digest,** *zas jú-ba* to digest the food; *ju slá-ba* digestible, *ju dká-ba* difficult of digestion; **ra jú-ce* W.* to digest intoxication, to sleep the fumes of wine away; *ju-byéd* a sort of bile, the bile as the promoter of digestion *Med.* Cf. *žú-ba* II.

II. sbst. 1. **digestion,** *jú-ba slao* the digestion is in order, is easy *Med.*; *ju-stóbs čuṅ* the digestive power is weak *Med.* — 2. **a flea** *Sch.* = *ji-ba.*

འཇུག *jug*, sometimes for *mjug.*

འཇུག་ངོགས *jug-ṅógs Cs.* **entrance,** way of access, to a tank or river, Ghāt (*Hind.*).

འཇུག་པ *júg-pa*, I. pf. and imp. *žugs*, *W. *žúg-ce**, vb. n., 1. **to go** or **walk in, to enter,** *káṅ-pai,* or *čui náṅ-du júg-pa* to go into the house, or into the water; *rgyá-mtsor júg-pa* to put to sea, to set sail *Dzl.*; *lám-du júg-pa* to set out, to start, to prosecute a journey; **mál-sa-la žúg-ce* W.* to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-žug-kan* W.* possessed (by a demon); *júg-sgo Med.* the place where the demon entered the body. b. *dgé-ba-la júg-pa* to walk in the path of virtue; acc. to *Schr. júg-pa* by itself, without *dgé-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *júg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čós-la júg-pa* to turn to religion, to be converted; *čos* or *bstán-pa žig-la júg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la júg-pa* to lie with, sleep with a woman *Med.*; **bár-la žúg-ce* W.* euph. expression for: to commit adultery. d. **dún-du žúg-ce* W.* to appear, in reference to gods. e. *rjés-su júg-pa* v. *rjés-su.* — 2. **to set** or **fall to, to begin,** *rig-pa sbyáṅ-bas rtsóm-pa kún-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it *Med.*; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la,* resp. *dgóṅs-pa-la júg-pa* to begin to think upon *Dzl., Glr.*; *stón-pa-la júg-pa* to begin to show *Dzl.*; *yčig-la yčig rnám-par brlág-pa-la žúgs-pas* being in the best way of entirely exterminating one another *Stg.* — 3. pass. of *júg-pa* II, 3, of letters: **to be combined, to be preceded, to be followed,** *zla yig sṅóṅ-du ba žúgs-čan* (words) having *zl* preceded by *b*, i.e. beginning with *bzl Zam.* — 4.

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to take place, to exist, *če-čuṅ-kyád žúgs-par mṅón-pas* as evidently a difference in size is existing (?) *Dzl.* ৮৩, 3.

II. pf. *bčug* (perh. also *'jugs Lex.*), fut. *gžug*, imp. *čug*, *W.* **čúg-če*, vb. a., with *náṅ-du* or termin.: 1. **to put into,** e.g. meat into a pan, a key into the key-hole, a culprit into prison; **to infuse, inject,** *gžúg-par bya* this must be infused *Med.*; also fig. **nyiṅ-rus čúg-če* *W.* to inspire with courage. In a special sense: a. *dé-la blo 'júg-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi žig čós-la 'jug-pa* to convert a man, to induce him to adopt a certain religion; *'jug-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. **to make, render, appoint, constitute,** with the accus. and termin., or col. with two accus.: *mi zig rgyal-por 'jug-pa* to make one king *Dzl.*; *mṅon-du 'jug-pa* to make public or manifest, to disclose, to show *Samb.*; **siṅ čug-če* *W.* to clear, clarify; frq. with the supine or root of a verb: a. **to cause, compel, prevail on,** *zar 'jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du gžug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs 'jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *'groṅs-su 'jug-pa* to be the cause of somebody's death *Mil.*; *yid-la 'jug-tu 'jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *'pel-bar 'jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; **'juṅ čug-če* *W.* to cause to exist, create, procure; **kol 'jug-če* *W.* = **skol-če* to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. **to command, order, bid,** *dmag 'dzin-du bčug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* ২২২, 3; *byed-du 'jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos 'gebs-su bčug* he gave orders for the queen being protected by the minister. c. **to let, suffer, permit,** *smon-lam 'debs-su čug* allow me to say a prayer; *rtsig-tu mi 'jug* I shall not give permission to build *Glr.* d. **to give an opportunity** *Thgy.* e. in a general sense: *dal-du 'jug-pa* to do things slowly, to be slow *Mil.* — 3. **to put** grammatically: *sṅon-du 'jug-pa* to put or place before, *sṅon-'jug* a prefixed letter, a prefix; *rjes-'jug* final letter, *yaṅ-'jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la 'jug* is used with reference to cause *Gram.* — 4. **to banish, to exile** (prob. erron. for *sp'ug-pa*), *byáṅ-la* to northern regions *Glr.* — 5. *sgo 'jug-pa* v. *sgo.* — 6. inst. of *'byúg-pa.*

འཇུག་པ *'júg-pa* sbst. 1. **the going into, the entering;** in a special sense 2. the beginning, **the first stage** of a disease *Mṅg.* — 3. (**ཚབཏཱར**) the incarnation of a deity.

འཇུངས་པ *'júṅs-pa* **avarice,** *Dzl.*, *Lex.*; *'júṅs-pa-čan* avaricious; *'juṅs-'jur* a miser, niggard.

འཇུད་མཐུན་མ *'jud-mtún-ma*, or *'jud-'tún-ma Lex.* ('accessible to all') **a prostitute;** *'jud-mtún byéd-pa* to be a harlot.

འཇུད་པ *'júd-pa*, and more frq. *'dzúd-pa*, secondary forms of *'júg-pa.* Cf. *čúd-pa*, *'tsúd-pa.*

འཇུན་པ *'jún-pa*, pf. *bčun*, fut. *gžun* (cf. *bžun*, *žun*) *W.* **čun-če*, *Cs.*: **to subdue,** make tame; to make confess; *W.*; **to make soft, to soften,** e.g. iron; **to punish,** by words or blows; **to convert.**

འཇུམ་པ *'júm-pa*, pf. *bčum*, fut. *gžum*, imp. *čum*, **to shudder, to shrink.** (Acc. to grammatical analogy *'jum-pa* ought to be vb. a., to cause to shudder, and *'čúm-pa* vb. n.) *ža 'júms-pa Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇུར་ *'jur*, supine of *'jú-ba*; *'jur mi 'dod* indigestible *Sch.* (?).

འཇུར་བ *'jur-ba* 1. (pf. *bčur*, q. v.) *Cs.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *'jur-bar 'gyur-ba* **to be entangled;** *'jur-bu Sch.*, **'jur-pa* *C.* tangled yarn; *srád-bui 'jur* (*-pa*) *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *'jur-mtúg* wrinkled, as the skin is in old age *Thgy.*; *'jur-mig* a wire-drawing plate, *'jur-mig-nas 'drén-pa* to draw through this plate *Thgy.* — 2. = *'dzúr-ba*

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ཇུས་ *ǰus*

to evade, to shun, to go out of the way, *ǰur-méd* unavoidable *Mil.*

ཇུས་ *ǰus*, v. *ǰu-ba* I, 1.

ཇེབས་པ་ *ǰébs-pa, ǰébs-po,* **well-sounding** *Stg.*; *snyan - ǰébs* harmony, euphony.

ཇེམ(ས)་པ་ *ǰém(s)-pa* 1. **dexterity, cleverness** *Lex.* 2. **skilled, clever;** *Sch.* **decent;** *ǰéms-po* id.

ཇོ་སྒེག་ *ǰo - sgég* a coquettish, alluring, seducing attitude or posture; *Lex.: ǰud-mkún ǰo-sgég ǰog* the harlot assumes such an attitude.

ཇོ་བ་ *ǰó-ba*, pf. *bžos*, ft. *bžo*, imp. *ǰos*, **to milk,** *rá - ma ǰó - ba* to milk a goat, *ɹo-ma ǰo-ba* 'to milk the milk'; *kyód-kyis ɹó-ma bžos dug, ňas ni bžós-pa med,* it is you, not I, that have 'milked out the milk' *Glr.*; *ǰó(-ba) - po, ǰó - mkan,* milker, milk-man, *ǰó(-ba)-mo* milkmaid; *ɹdód - ǰoi ba* a cow that is able to fulfil every wish.

ཇོག་པ་ *ǰóg-pa* I. pf. *bžag*, ft. *ýžag*, imp. *žog*, *C.* col. ***žág - pa***, 1. **to put, to place,** e.g. the foot on the ground; also to place persons, to assign them a place *Dzl., Glr.*; fig. = *ɹód-pa* (e.g. *dgé-ba-la, byaň-čúb-la, byaň-čúb-kyi lám-la*) v. *ɹód-pa* 3; **to put in order, to arrange,** *ǰig-rtén-bžag-pa* the arrangement (system) of the world; *lus dráň - por bžág - ste* sitting straight, bolt-upright *Dzl., Mil.*; *bžág - na mi sdod* if one places her any where, she will not remain there *Mil.*; *stéň - du yar bžag* (the anchors) were placed above, were weighed *Pth.*; *lás-su ǰóg-pa* to set one a task, to employ one in a certain service *Dzl., rgyal-srid-la ǰóg - pa* to appoint one to the government i.e. to make one king; *žéms* (resp. *tugs*)*-la ǰóg-pa* to take to heart *Glr., Mil.*; *lús-la grui ɹdu-žés bžág - la* if we fancy the human body to be a ship *Thgy.*; *nám-mka ráň-gi ňáň-du žog* transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *ýpyir ǰóg-pa* 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

ཇོམས་པ་ *ǰóms-pa*

Dzl.; (another reading omits *ýpyir*). — 2. **to lay** or **put down,** a burden etc., ***žóg-la žog*** put (it) down and come! *C.*; *nor (ý)sog ǰog med* heaping up treasures and depositing them was not, i.e. was never heard of; *ysóg-ǰog-mkan* a hoarder up, a miser *Cs.*; **to leave, to leave behind,** *lag - rjés* a trace or mark of activity, monumentum *Glr.*; **to leave, quit, abandon,** *ráň - gi yul* one's own country *Glr.*; *póňs-par ma bžág-par* so that it is not abandoned, given up, to poverty *Thgy.*; ***yúg-le žog*** *C.* (= ***páň - té bor*** *W.*) throw it away! **to depose,** *yí - ger bris ǰóg - pa* to depose in writing, *literis mandare Glr.*; *sá-bon, yduň-brgyúd ǰóg-pa* to leave an offspring behind, to propagate the species; **to lay up, to keep,** as holy relics; **to lay aside,** *ré-žig žóg-la* setting aside, apart, for a while *Dzl.*; *mnyám-par ɹžóg-pa* v. *mnyám-pa*; *sgról-lam ǰog* shall we turn them out or leave them? *Mil. nt.*

II. pf. *(b)žogs*, fut. *ýžog*, imp. *žog*, *W.* ***žog - če,*** **to cut, to hew, to square,** a pen, timber etc.; **to carve, to chip,** a thin piece of wood etc.

ཇོག་པོ་ *ǰog-po* n. of a Lu *Mil.*, = *ǰag-po.*

ཇོཾ་ *ǰoň* = *lčoň,* **tadpole.**

ཇོཾ་ཇོཾ་ *ǰoň - ǰóň* col., *Sch.* *ǰóň - po,* **oblong, longish, oval, elliptical, cylindric, bottle-shaped** etc.; col. also applied to stature: **tall;** *ǰoň - nyáms - čan Wdň.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma ǰoň-stábs nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdň.*; *dbyibs - ǰóň* an oval form.

ཇོཾ་ཚེ་ *ǰóň-tse Cs.* = *lčóg-tse.*

ཇོམས་པ་ *ǰóms - pa*, pf. *bčom*, also *žom*, fut. *ýžom*, imp. *čom*, *W.* ***čóm-če*** 1. **to conquer, subdue, oppress, suppress,** an enemy; *ɹdód-čágs-kyis kún-nas ǰóms-pa* to be quite overpowered by lust; *nad ǰóms - pai sman* a medicine for a disease (to overcome it); *ráb-tu ýžóm-pa ɹdi* the following overpowering (charm);

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bcóm-mo an exclamation like: I am done for! *perii*! — 2. **to destroy**, towns etc. *Glr.*; *bcóm-la yżág-go* id. *Glr.* — 3. **to plunder, spoil, rob**, *ɔóms-pai grabs byás-pa-la* as they were about to rob him *Mil.* — 4. **to finish, accomplish** *W.*, cf. *čóm-pa.*

འཇོར་ *ɔor* 1. *C.*, also *yżor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* **tóg-tse**), *ɔór-gyis rkó-ba* to turn up with the hoe; *ɔór-po* a large mattock, pick-axe, spade, *ɔór-bu* a small one, a hoe; *ɔor-yú* the handle of a hoe, *ɔor-lcágs* the iron of a mattock *Cs.* — 2. supine of *ɔó-ba.*

འཇོལ་བ་ *ɔól-ba* I. vb. 1. **to hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *ɔol-ɔól* hanging-belly, paunch. — 2. gen. *ˌbyól-ba* **to turn aside, to make way.**

II. sbst., also (*Cs.*) *ɔol-ɔól* and *yżól-ba*, **train, trail; retinue** *Cs.*; *ɔól-gos Cs.*, *ɔól-ber Wdk., Pth.*, a robe or garment with a train; *ɔól-can* having a train; *ɔol-méd* without a train *Cs.*

འཇོལ་ལེ་ *ɔol-lé* **hanging**, cf. *pyaṅ-ṅé, gród-pa ɔol-lé* hanging-belly, paunch, cf. *pyal Lex.*

འཇོལ་མོ་ *ɔól-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

རྩྭ་མ་ *rtsáṅ-ma*, or *rdzaṅ-ma*, **store-room** *Thgy.*

རྗིད་པ་ *rjíd-pa* **lean** *Cs.*, gen. *rid-pa.*

རྩིབ་ལས་ **żib-las**(?) *W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

རྩུད་པ་ *rjúd-pa, rdzúd-pa*, = *rgúd-pa Lex.*

རྩུན་ *rjun, nad-rjún Mil.* a disease.

རྗེ་(བོ་) *rjé(-bo)*, also *rje-u*, **lord, master,** 1. **ruler, king**, *yúl-gyi rje mdzád-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-káms-kyi rjé-bor gyur* he became sovereign of Tibet *Wdk.*; *sá-yi bdág-po mi-yi rje Mil.* lord of the ground, ruler of the people; *rjé-bo daṅ bran, rje-kól Stg.*, master and servant; *rje-blón* king and minister; *rje ci lags* sir, what does that mean? *Glr.*; also a title before names, esp. names of kings, *ɔó-bo rje Dipangkāra Glr.*; *rje-bdúd rje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mcóg-la ysól-ba ˌdébs-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. **a nobleman**, a person of rank, *rjeu(i) rigs, rje-rigs* = *rgyal-rigs* the caste of nobility. — *rje-dpón* (*Lex.* **चार्य**) = *rje*, master, lord, prince *Cs.*; *rjé-ma*, also *yčés-ma Cs.*, col. **šé-ma**, a lady of rank, *rje-čúṅ* a young lady, a miss; *rjé-srás* a young gentleman; also a term of address *Cs.* — *rje-btsún* **reverend sir**, a title of the higher priesthood, *rje-btsún-ma* fem. — *rjé-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai ytam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: **yá-ża čó-če, yá-że pé-ra**.

རྗེ་ངར་ *rje-ṅár* the lower part of the leg, **the shank** (*W.* **sug**); *rkaṅ-lág rje-ṅár* the lower part of the arms and the legs *Med.*

རྗེ་བ་ *rjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-če**, **to barter**, to give or take in exchange; *ˌdi-dag-gis brjeo* it may be exchanged for these *Dzl.*; **zan daṅ srog žé-če** *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai nor* articles of barter; in a more general sense: **to change, to shift**, *miṅ* the name, *gos* the clothes *Dzl.*, *ynas* the place, *tse* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

རྗེད་པ་ *rjéd-pa*, pf. and fut. *brjed* 1. **to honour, reverence** c. dat., *mčód-čiṅ brjéd-pa* id. *Dzl.*; *brjéd-pai ˌos* venerable *Lex.* — 2. **to forget**, frq. (cf. *lus-pa*); *brjéd-du ɔúg-pa* to make forget, to cause to forget.

* རྗེ་བ་ ought to be explained by 'caste of traders, vaiśya' རྗེ་བ་ to barter. See Dulva fol. 166a

Comp. *rjéd-ñas-čan Lex.* (मुषितस्मृति) **forgetful, oblivious**; *Cs.* gives inst. of it: *rjéd-ñes-čan*, but also thus no clear etymological explanation is obtained. – *rjéd-čhu* draught of oblivion, of Lethe *Cs.* — *rjed-bsnyén* (etymology?) *sgúg-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgúg-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum-book, journal, diary, cash-book etc. *Glr.*, *C.*, *W.* — *rjed-rdó* prob. monumental or **memorial stone.** — *rjed-byáñ* specifications or **lists of goods,** pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjed-byéd* 1. a demon that takes away the power of memory, also *rjed-byéd-kyi ɣdon.* 2. epilepsy (अपस्मार) *Med.* — *rjed-zás Cs.*: 'the meat of forgetfulness'.

རྗེན་ནེ་བ *rjén-ne-ba* v. the following word.

རྗེན་པ *rjén-pa* 1. not covered, **bare, naked,** *B.*, *C.* (*W.*: **čer-nyál**), *rkañ-rjén (-pa)* barefooted, unshod; *žabs-rjén-par ɣdá-ba* or *ɣšégs-pa*, resp., to be barefooted, to go barefoot; *ɣdoñ rjén-du sdód-pa* to sit with unveiled face, *mgo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par ˛dón-pa C.* to strip perfectly; *dmar-rjén* stark naked *Sch.*; *rál-gri rjén-pa* a naked sword; **žén-pa toñ** *W.* give it (me) not wrapped up! *sa-rjen* the bare ground, not covered with a carpet *Cs.*; *rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. **raw,** not roasted or cooked, *ša-rjen* raw meat, *dmar-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W.* **nar-ǰén** barley-flour, cf. *Sch.*: *bra-rjén* buckwheat-meal. — *rjen-zás Med.* (*Cs.* also *rjen-rigs*) victuals that may be eaten raw. — 3. not ripe, **unripe** *W.*

རྗེས *rjes* 1. **trace, track, mark left,** impression made (on the ground), *ɸyi-rjés Med.* prob. id.; *mi-rjés* a man's track, *rta-rjés* a horse's track *Glr.*; *šiñ-rtai rjes* the track of a waggon or cart, a rut; *rkañ-rjés*, resp. *žabs-rjés*, the trace of one's foot, footprint, *rkañ-rjés byuñ* a footprint is made; *rkañ-rjés ˛jóg-pa* to leave a footprint behind *Mil.*; *byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *ɸyag-rjés* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. **the hind part** of a thing *Sch.*(?) — 3. inrelation to time: that which follows, **the consequence, the course** or **progress** of a thing, **the last,** = *mjug.* — 4. adv. and postp. inst. of *rjés-su*, v. below. — *rjes ɣčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part(?) 3. *W.* **žes čád-če** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rá-ma ɬyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjés-la*, *rjés-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *deī rjés-la*, *de-rjés* after that, afterwards, later *Mil.*; *dé-dag ˛dás-pai rjés-su* after these were gone *Glr.*; *bžag-rjés po.* = *bžág-pai ˛óg-tu Lt.*; *ñai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Ssk.* अनु and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su ˛gró-ba*, *˛bráñ-ba* to go after, to follow, to come after; also fig.: *spyód-pa ťams-čád ya-rábs-kyi rjés-su ˛bróñ-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dañ spyód-pa ñán-pai rjés-su ˛gró-ba* to imitate idleness and wickedness, or idle and wicked

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people *Ld.-Glr.*; *slób-dpon-gyi rjés-su brjód-de* saying after the teacher *Thgy.* — *rjés-su ˌdzin-pa* **to receive** *Pth.*: *kól-por rjés-su bzúṅ-nas lto-gós-kyis bskyáṅ-du ysol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du ˌdzin-pa* frq.; **to draw after** (after death) *Mil.*; **to assist**, *ˌdi rjés-su zuṅ žig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory ni f. — *rjés-su ˌjúg-pa* 1. vb. a. **to add, affix**, 2. vb. n. **to follow**, *bdag daṅ bdág-gi rjés-su ˌjúg-pai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjés-su slób-pa* to follow another as a disciple *Dzl.* ꜀ꜜ, 3 (ꜜ, 7 seems to be a corrupt reading). Also in the following phrases *rjés-su* may be understood in the sense of: afterwards, subsequently: *rjés-su drán-pa* **to remember, recollect**, keep in mind, *rjés-su drán-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjés-su ˌgyód-pa* **to repent** *Cs.*; pleon. or without any obvious meaning in: *rjés-su mtún-pa Thgy.* **to agree**, to accord, *rjés-su rnyéd-pa Stg.* **to find**, *rjés-su dpág-pa* **to weigh, to ponder** *Cs.*, *rjés-su snyiṅ-brtsé-ba Thgy.* **to pity**, *rjés-su bstán-pa Tar.* **to instruct**, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjés-su yi-ráṅ-ba*, resp. *rjés-su tugs-ráṅ-ba* (*Sch.* erron. *túgs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjés-su ǰyógs-pa* is used, e.g. *dbyé-ba-rnams-la rjés-su yi-ráṅ-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Sty.*

Comp. *rjes-skyés* (अनुज) born later; younger brother. — *rjes-grúb-kyi miṅ* **by-name, surname** *Cs.* — *rjes-ˌjúg* 1. **following**, coming after, *ǰyi-rábs rjes-ˌjúg tams-čád* all the following generations *Pth.* 2. **final consonant.** — *rjes-tóg* prob. the same as *rjés-la Wḍiṅ.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is absolutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjés-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, **trackless**, *ˌjig-pa* to destroy thoroughly *Glr.*

རྗེས་པ *rjés-pa* v. *rjé-ba.*

རྗོད་པ *rjód-pa* pf. and fut. *brjod*, **to say, pronounce, utter**, e.g. a charm or magic formula; *ṅe miṅ žód-da rag*• *W.* I hear my name mentioned; *saṅs-rgyás-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate**, *čos* a religious doctrine; **to enumerate, set forth**, *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *lhág-pa-rnams ni ˌdir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čiṅ dpág-tu méd-pa* id. *Dzl.*; *brjod(-kyis) mi láṅ-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-rēi míṅ-nas rjod mi laṅ* one cannot mention or enumerate them all *Mil.*; *don mdzád-pa rjod mi láṅ-ṅo* his utility is beyond description *Dzl.*; *rjód-kyis mi láṅ-bai ǰyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ལྗགས *ljags*, resp. for *lče*, **tongue**, *ljágs-kyis čab ˌdór-ba* to spit, to spit out; *ljags-čáb* spittle, saliva; *ljags-dbúgs* breath.

ལྗང་མོ *ljáṅ-mo* p. n. of a district 1. in Ü, 2. in Kams.

ལྗང་ཁུ *ljáṅ-ku*, or *ljáṅ-gu Lt.*, *W.*, **green** (gen. expressed by *ṅón-po*, notwithstanding the ambiguity), *ljaṅ-skyá* greenish white, *ljaṅ-nág* greenish black, dark green. — *ljáṅ-pa* green corn, in the first stage of its growth (in the second stage it is

called *sóg-ma*, in the third *snyé-ma*). — *lo-ljáṅ-ba* having a green blade. — *ljáṅ-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: **खम्ब** — *ljaṅ-dmár* greenish red; *ljaṅ-sér* greenish yellow.

ལྗང་དུན་ *ljaṅ-dúṅ* (spelling?), **solid**, not hollow, *W.*

ལྗང་སྦྱིན་ *ljaṅ-ljín* **filth, dirt, dust, sweepings**; *lúd-pa ljaṅ-ljín maṅ* a great deal of foul mucous expectoration *Lt.*

ལྗབ་ *ljab W.* **flat, plain, even**; **ljab-ljáb-ba bor** lay or put it down flat; **ljab čó-te dug** sit down flat (on the ground)!

ལྗི་བ་ *ljí-ba*, 1. **a flea** (*ǰi-ba*). — 2. **heavy, weighty.**

ལྗིད་པ་ *ljíd-pa*, **heaviness, weight**, *yser daṅ ljíd-pa mnyám-pa dgos* it must be weighed up with gold *Glr.*; *de daṅ ljíd mnyám-pa* of equal weight, equal in weight *Med.*; *ljíd-čaṅ, ljíd-ldáṅ* heavy; *ljíd-čé-ba* very heavy; *ljíd-méd* light, not heavy; *lus tams-čád-kyi ljíd ǰab* he sat down with the whole weight of his body *Cs.*; *ljíd-kyis nón-pa* pressing down by his(its) weight. also ལྗིད་ Pratim f. 19a ཤོལ་ཀྱུར་.

ལྗེན་པ་ *ljén-pa Cs.* **to enter, to penetrate**, *bló-la* one's mind, = to be perceived, understood; *tson-ljén* a die or colour penetrating and remaining fixed in cloth etc. Cf. *žén-pa.*

ལྗོངས་ *ljoṅs* **a large valley, principal** or **main valley; region, district, province** *Dzl.*; *ljoṅs daṅ yul-ḳór* countries and provinces; *ljoṅs čén-po* a large country; *Ká-ba-čaṅ-gyi ljoṅs ḳdi, gáṅs-čaṅ(-gyi) ljoṅs* Tibet, frq.; *nágs-ljoṅs* woody country; *smáṅ-ljoṅs* a country of medicinal herbs *Zam.*; *mú-gēi ljoṅs* a very poor country, starving country *Mil.*; *ljóṅs-la* in the valley, in the plain; *ljóṅs-mi-rnams* country-people *Cs.* — *ljoṅs(-su) rgyú-ba* to rove about, *ljoṅs sgyúr-ba* the end of the estival fast of the monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྗོན་པ་ *ljón-pa* a country of gods, **paradise**; *ljon-šiṅ* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྗིད་ *brǰid*, *Tar.* 11, 14, but more frq. *yzi-brǰid*, **brightness, splendour, lustre**, gen. of gods and saints, v. *yzi*; also *dpal-brǰid Lex.*; *brǰíd-pa* to shine, glisten, glitter *Cs.*, *brǰíd-kyis brǰid* shining with brightness *Lex.*

བརྗེ་བོ་ *brǰé-bo* a making up, a compensation by **barter**, *brǰé-bo byéd-pa Glr.*, **brǰé-bo gyáb-čé** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗོད་ *brǰod* (cf. *rǰód-pa*) **sound; talking; speech**, *brǰod bdé-ba* euphony; also well-sounding, agreeable speech; *brǰod mi bdé-ba* the contrary; also: **ḍha ǰó mi de** *C.* it is not meet now to speak about it; *brǰód-pa* speech, utterance; *miṅon-brǰód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčod-brǰód* praise, eulogy, *Sch.*: invocation of a deity; *če-brǰód Schr.*(?), and *čéd-du brǰód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: = **उद्दान वर्न** w.e.

Comp. *brǰód-bya* sbst., *Zam.* also *brǰód-pa*, = **वाच्यं** an attribute, predicate *Lex.* — *brǰod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brǰod-ḳdód Tar.* 210, 7: *brǰod-ḳdód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ལྷོ་མེད་ཀྱང་རབ་མེད་ཐོབ་མེད་ཀྱང་།
ཉང་བར་ཆོས་ཅི་རང་གསུང་།
ཐོབ་བར་ཆོས་ཅི་རང་ཐོབ། | Mil 221

ཞི་བྱེད་ = nīvāka "famine, want" Su Fan. Tib. gram. p. 177.

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ཉ

ཉ nya, I. the letter *ny*, double-consonant, distinctly pronounced like *n* + *y* (*Ssk.* ञ्य), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* ञ, though representing it in Sanskrit words.

II. symb. num. for eight.

III. **fish** (मत्स्य), *nya ˚dzin-pa*, *W.* *'nya zùm-cè**, *nya ˚čór-ba* (or *bsor-ba*) *Dzl.*, *nya lén-pa* (*bláṅ-ba*) *Pth.* to catch fish; *˚dám-nya Ld.*, an eel *Cs*; *rgyál-poï ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. **tendon, sinew**; *W.*: **káṅ-pę nya ḍíd soṅ** my foot is asleep. — 2. col. **mark**, left by a blow, **a weal**, **nya laṅs** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tses* ni f.: *zlá-bai nya drúg-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. **muscle** *Med.*, *nya-bži* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. **nya čád-cè** *W.* to arrive sooner by a short cut; cf. also **tad-nya**.

Comp. *nya-rkyál* **the bladder** of a fish *Cs.* — *nya-skyogs* **gills.** — *nya-krá* **sea-eagle,** white-tailed eagle *Sch.* — *nya-krab-čan* **carp** *Sch.* — *nya-krab-čén* **sturgeon** *Sch.* — *nya-króm* **fish-market.** — *nya-gáṅ* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá, nyai grá-ma* small **fish-bones.** — *nya-˚gyúr* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* **fishing-net.** — *nya-rgyáb C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgóṅ* **fish-spawn, roe** of fish. — *nya-lčíbs* **fish-gills** *Cs.*; mother of pearl *Schr.* — *nya-ču* **tendon, sinew**; perh. also a large nerve in the nape of the neck. — *nya-dól* fishing-net; **nya-dól-pa** fisherman *W.* — *nyá-dós* a load of fish *Sch.* — *nya-ldír* 'a muscle' *Sch.* — *nyá-pa* **fisherman** *Cs.* — *nya-˚yyis* (*Cs.*: fish-gills) **mother of pearl** *S.g.* and col — *nya-míd Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* **a** (female?) **fish** *Mil.* — **nya-tsél** bow-net, kiddle *W.* **nya-tság** *C.* id. — *nya-tsíl* the fat of a fish. — *nya-tser* **fish-bones** *Sch.* — *nya-tsóṅ-pa* **fishmonger.** — *nya-˚dzin Cs.*, **nya-kúg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rús* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: **cholera** (*Urd.* هَيضَہ) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* **ša-bčúg**. — *nya-yšóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

ཉག, ཉག *nyá-ga, nyag*, a steel-yard.

ཉོབོ *nyá-bo* body, figure *Sch.*

ཉམ *nyá-ma* (*Sch.*: 'mistress of the house, housewife'?) **hearer** of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams Mil.* (cog. to *nyán-pa*?)

ཉར *nyá-ra* **care,** *ryá-ra byéd-pa Sch.*, **nyá-ra čó-cè** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar gǫ** *C.* for *nyá-ra byed dgos*; cf. *ynyér-ka.*

ཉེཉེ *nya-ra-nyo-ré* **weak, feeble, frail,** e.g. of a worm *Thgy.*

ཉག *nyag* 1. v. *nyá-ga.* — 2. v. *nyág-ma.* — 3. also *nyág-ga, nyag-krám*, **notch, indenture,** *ló-ma yrá-la nyág-ga-čan* having

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multifid leaves, like those of caraway *Wdn.*; *nyág-ga méd-pa* not cleft, not indented. — 4. of wool, *nyág-tu ˌdrén-pa* to draw out into threads, to spin *Mil.*

ཉག་ཉིག *nyag-nyíg Cs., Sch.* also *nyag-nyóg* **filth, dirt.**

ཉག་ཉུག *nyag-nyúg Mil.* = *sna-tsogs* (?), of rare occurrence.

ཉག་ཐག *nyag-tág* **thread; chain,** of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

ཉག་མཐིལ་ *nyag-mtíl* **scale of a steel-yard,** *nyag-rdó* weight of a steel-yard.

ཉག་སྤྲན་ *nyag-sprán* a small beam, **a pole** *Cs.*; **an arrow**; *nyag-spran-mdá* arrow *Mil.*

ཉག་མ *nyág-ma*, also *nyag-ré*, **single**; *nyag gcíg* 1. id., *skra*, or *spu nyag(-ma) gcíg* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. **a minimum** *Mil.* — 3. *Sch.* also: **bachelor**, old voluntary bachelor. — *sans-rgyas-nyag-gcíg Thgy., Pth.*, only Buddha, or nothing less than Buddha.

ཉག་མོ་ *nyág-mo Lex.* w.e.; **woman** *Sch.*

ཉག་ཤིང་ *nyág-shin* **beam of a steel-yard.**

ཉང་ཀ, ཉང་ཁེ་ *nyán-ka, nyán-ge Sp.* **currant,** Ribes.

ཉན་ཏི་ *nyán-ti Pur.* **thy, your** (?).

ཉན་པ་ *nyán-pa* (*nyán-to, nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. **to hear,** to give ear to, **to listen** (cf. *tos-pa*); *slób-dpon-gyi tád-du čos nyán-pa* to attend to the religious instruction of the teacher; *ñag* or *tsig nyán-pa Dzl., Ká-la*, or resp. *žál-la*, or *bka-nyán-pa* to obey, to yield; *ña-s ji-ltar zér-pai Ká-la nyán-na Glr., ña zer nyán-na Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. **to listen secretly,** to be an eaves-dropper, **pag-nyen jhé-pa* C.*, **pag-nyán čó-če, tán-če* W.*, id.; *nyán-mkan* col. *nyán(-pa) -po*, fem. *nyan(-pa) -mo, B.*, a hearer, auditor; *nyan-tós* id.; but esp. of the personal disciples of Buddha, the Sravakas, *Kõpp.* I., 419; *Burn.* I., 296; *nyan-tós bču-drúg* the sixteen *gnas-brtán* q.v.; *nyan-tós-ma* a female hearer; *Ka-la nyán-po, nyán-mkan* obedient, *Ká-la mi nyán-po* disobedient. — 3. **to be able,** later *B.*, and col., gen. with a negative: *ˌgró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btúb-pa* not being willing; without a negative: **nyán yin* W.* yes, I shall be able; inst. of *rún-ba: *za-nyán yód-na kyon* W.*, bring it me, if it is still eatable.

ཉམ་ *nyam*, also *nyam-tig, nyam-yós* **cricket, locust** *Sik.*

ཉམ(ས)་ *nyam(s)*, resp. *tugs, tugs-nyám(s)* 1. **soul, mind,** *nyáms-kyi grogs* companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyáms-kyi čan* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glú-ru blons* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-gnás* a charming country *Glr.*. — 2. **thought,** *nyams skye* or *šar* a thought rises. — 3. **strength, magnitude, height, state, manner,** *nyams-(kyi) tsád byéd-pa Pth.* (also with *bčád-pa* or *lén-pa C.*) to try, to put to the test, e.g. one's strength; *tugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyáms, byed-nyáms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyáms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyáms-su myón-ba* to suffer, undergo, experience *Dzl.*; *nyams ñá-ba* v. the compounds; *nyams bčád-pa C.* to try, to examine; *nyams ˌbrú-ba C.* to irritate, provoke, vex; *nyams myón-ba* = *nyáms-su myón-ba*; *nyams bžág-pa* is said to be = *drán-pa nyé-bar bžág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyáms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* ccg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *ťugs-dám-gyi nyams sád-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate. *C.*

Comp. *nyams-dgú* v. *nyams-ťábs.* — *nyams-rgyúd Mil.* = *nyams, nyams-rgyúd-la sbyáṅs-pa*, intellectually skilled, well versed. — *nyams-ṅá* **anxiety, fear, dread,** of a thing, with the dat. or instr. *Mil.*; *nyams-ṅá-las ťár-ba* to be delivered from anxiety *S.g.*; *nyams-ṅá-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-ťsál nyams-ṅa-ba* a horrible forest *Dzl.* — *nyams-bčág* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-čágs* sin *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyámsčún* 1. **faint, weak, languid, exhausted,** by hunger, illness etc. *Dzl.*; **poor** in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čúṅ.* — *nyams-rtógs* resp. **knowledge, cognition, perception,** *nyams-rtógs žig yod, nyams-rtógs bzáṅ-po skye* or ˚*krunṡ*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mťar ǰyín-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stóbs* **strength,** *zin* is gone *Med.* — *nyams-stoṅ-ǰsál* v. *ǰsál-po.* — *nyams-brtáṡ byed-pa* **strengthening, restorative, nourishing** *Med.*, (but *nyams-brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-ťág-pa* **suffering, tormented, exhausted** *Dzl.*; *nyams-ťág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-ťábs, nyams-dgú Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myóṅ Tar.* **enjoyment, delight,** *nyams-myóṅ ma skyes ruṅ*, although I had no real enjoyment of it *Mil. nt.*; *ťsór-bai nyams-myóṅ* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtsál Dzl.* ꝼ٧٤, 7 **skill.** — *nyams-mťsár-ba C.* **wonderful,** most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམས་བ *nyáms-pa* **injured, hurt,** e.g., by a fall *Dzl.*; of lifeless things: **spoiled, damaged** *C.*; **impaired, imperfect,** *stobs-nyams, dbáṅ-po nyáms-pa, yán-lag nyams Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; **sem-nyám sóṅ-ťan** *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *ťsúl-ťrims* (or *ťsúl-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód-pa nyáms-par ˚gyúr-bas* because their patience failed *Dzl.*; also **stained** *Glr.*, e.g. *ťrág-gis* with blood; *nyáms-par byéd-pa Wdṅ.*; *nyáms-su ˚jug-pa Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉར་ *nyar* 1. v. *nya-ra.* — 2. *Cs.*, also *nyar-nyár*, **oblong.**

ཉར་གདོང་ *nyár-ǰdóṅ W.* inst. of *ṅar-ǰdóṅ*, **shin, shin-bone.**

ཉལ་ཉིལ་ *nyal-nyil*, or *nyal-nyól* **filth, dirt,** foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉལ་བ་ *nyál-ba*, imp. *nyol*, 1. **to lie down,** e.g. before a tigress *Dzl.*; to lie down, **to sleep,** *nyal(-du) soṅ* (he) went to bed *Glr.*; *rgya-sráṅ-la nyal ˚dúg-go* (he) slept in the street *Glr.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtswa nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra ˚og nyál-bai nya* so *Zam.* calls the letter *rnya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* ꝼ٢٥, 12. — 2. with *daṅ* or *la*, **to lie with** (a woman) *Dzl.* and elsewh. — 3. fig. **to dwell, to live** *Mil.*

Comp. *ńyal-Kri* **couch, bed, sofa** *C.* — *nyal-gós* **counterpane, quilt, blanket** *Sch.* — *nyál-po* **coition,** *nyál-po byéd-pa* to practise cohabitation, *máṅ-du* immoderately *Med.* —

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ñyál-bu bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ཉི *nyi* 1. num. fig.: 38. — 2. nom. inst. of *ynyis* in compounds, *nyi-brgyá*, *-stón*, *-khri* etc., *nyi-khrí* also title of a book, the Prajñā Paramitā, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉིད་ཁུད *nyi-khúd* a lake in Nepal *Pth.*

ཉི་མ *nyi-ma* (*Bal.* **nyó-ma**, 1. **the sun,** ˌ*càr* becomes visible, rises; *ùar* id., also: has risen, shines; *nub, rgas, W.* also **skyod, bud**, sets, is setting; *nyi-ma nub tse bar* (for *tseĭ bár-du*) until sun-set *Sch.*; *nyi-mai ynyen* akin to the sun, the Sākya race *Cs.*; **da nyi-ma rìn-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gaṅ-ùar** sun-flower, Helianthus. — 2. **day,** = *nyín-mo*, opp. to night, frq.; **nyi-ma-tsé** *W.* the whole day, all day long; **nyi-ma-péd** *W.* noon, mid-day; *nyi-ma ycìg* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* **disk of the sun** *Sch.* — *nyi-gùṅ*, *nyi-mai guṅ* **noon, mid-day**; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* **sun-set.** — *nyi-ldóg* **the solstice,** *dgún-nyi-ldog* winter solstice, *dbyár-nyi-ldog* summer solstice *Wdk.* — *nyi-núb* = *nyi-rgás.* — *nyi-tsé* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = मदेश direction, place, country(?); *nyi-tsé spyód-pa Lex.*: a kind of ascetic; *nyi-tsé-ba Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsód* **sun-dial,** *nyi-tsód-kyi khór-lo* the circle of a sun-dial *Cs.* — *nyi-ˌdzín* **eclipse** of the sun (cf. *sgra-ycàn*). — *nyi-zér* **sun-beam,** *nyi-zér rtá-la ždn-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *ñyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčod-rtén*; *nyi-zlá bsdad mi oṅ* sun and moon will not stand still *Mil.* — *nyi-ˌóg* below the sun; the earth *Was.* (49); *nyi-ˌóg-gi rgyal-khams Glr.* id.; it seems, however, to denote a certain country, acc. to Mahāvyutpatti the same as Aparāntaka, *Williams*: the western country; cf. *Schf.* on *Tar.* 22. — *nyi-ˌod* **sun-shine.** — *nyi-yól* any **screen** or **shelter** from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; **nyi-rib** (prop. *sgrib*) *W.* id., umbrella. — *nyi-ùár* **sun-rise** *Cs.* — *nyi-thag Sch.* a cold day (?) — Cf. *nyín-mo.* ཉི་ཟླ་ a doubt, uncertainty

ཉི་ཤུ *nyi-ùu* (inst. of *nyis-ču*), often in conjunction with *tám-pa*, **twenty,** *nyi-ùu-rtsa-ycìg B., C.*, **nyi-ùu-nyer-ycìg** *W.*, *nyer-ycìg*, twentyone.

ཉིག་ཉིག *nyig-nyig W.* **loose, slack, lax,** not tight or tense.

ཉིང་ཁུ *nyiṅ-khu, Ssk.* मज्ज *Cs.*: 'heart, spirit, essence', cf. *snyiṅ-po.*

ཉིན་དོ *nyín-to Sch.*: **sure, trustworthy,** *Lex.*: *nyín-tor* = *ñes-par.*

ཉིན་ལག *nyiṅ-lag*, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag daṅ nyiṅ-lag tams-čád daṅ ldán-pa*; *yán-lag daṅ nyiṅ-lag ná-ba*; *yán-lag daṅ nyiṅ-lag ycód-pa*; evidently the *nyín-lag* are smaller, but more numerous than the *yán-lag.* In *Pth.* also *nyiṅ-sprúl* is found besides *yaṅ-sprúl*, emanation of the third order; v. *sprúl-pa.* Brahmajāla s. 115 ཞན་གཏུང་ཉིད་

ཉིན་མཚམས་སྦྱོར་བ *nyiṅ-mtsáms sbyór-ba* **to be re-born** *Stg.* ཅི་རྟེ་མྱེ་ཞིང་།

ཉིད *nyid* 1. **self, same,** opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yín-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai ynas nyid-la* just where I am working *Dzl.*; *deĭ druṅ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, frq.; *mčód-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

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tan nyid Tar. 15, 14 id.; *dé-nas mi rin-ba-nyíd-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *kyod*, **thou, you**; *nyíd-kyi* **thy, your** *Pth., Ma.*; *nyid-ráṅ* **you** (col. **nyi-ráṅ, nyo-ráṅ**) *W., C.*, resp., like the German *'Sie'*; *nyíd-čag(-raṅ)* **you**, addressed to one person or to several, *C.* (in *Glr. kyed-čag* seems to be used in the same way). — 3. **only**, *graṅs-kyi lña nyid Zam.* only the numeral *lña*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན(མོ) *nyin(-mo)* 1. **day**, = *nyi-ma* 2; *nyin-gyi riṅ-la* during the day-time *Pth.*; *nyin-mor ɴgyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyín-čig* one day, once *Dzl.*; *nyin čig bžin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *deī nyín-par* on that day, frq. *Dzl.*; *ṗyir nyin, ṗyi de nyin, deī ṗyi nyin* the following day, on the f.d. *Dzl.*; *tses bčo-lñái nyin* the 15th., on the 15th. *Glr.*; fig.: *bstán-pa nyín-par mdzád-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dád-pai nyín-byed* evangelist, apostle. — 2. **propitious day**; **ña ča nyín-mo mi ɴdug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkár* a white, a **lucky day** *Sch.* — *nyin-gáṅ, nyin-tog-tág* (*W.* **tag-tog**) all the day long. — *nyin-gúṅ* **noon.** — *nyín-gla* daily pay, a day's hire *Cs.* — **nyin-tse-ré** *W.* all the day long, the live-long day. — *nyin-mtsán* 1. **a day and a night**, *nyin-mtsán bčo-brgyád Mil.* for nine days and nine nights. 2. **day and night** *Dzl., nyin-mtsan-méd-par* id., frq.; *nyin-med-tsán-med W.* id.; *nyin-mtsán-du* id. *Mil.*; *nyin-mtsán mnyám-pa* equinox. — *nyin-čág(-ɣčig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *ḱyim* (q. v.): *nam-ṗyéd* midnight, *nam-ṗyed-yól* 2 o'clock a. m., *to-ráṅs* 4 o'cl. a. m. (in popular language also: **ɲá-po dáṅ-po** about 2 o'cl., **nyís-pa** 3 o'cl., **súm-pa** 4 o'cl., *nam-láṅs* 6 o'cl. a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-šár* 8 o'cl. a. m. (when the sun rises upon the valley); *dros-ɲám* (col. **nyi-ɖúl**) 10 o'cl. a. m.; *nyin-gúṅ, nyi-ṗyéd* 12 o'cl., noon; *ṗyed-čól* (*W.* **zá-ra ṗi-mo**) 2 o'cl. p. m., *myur-smád* 4 o'cl. p. m., *nyi-rgás* 6 o'cl. p. m., *srod-ḱór* 8 o'cl. p. m. (col. **sa-rúb, srod-rúb**), *srod-čól* 10 o'cl. p. m. (col. **tiṅ-nyi**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-ṗyéd byi-ba, ṗyed-čól glaṅ* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-žág* as symb. num.: 15. — *nyiṅ-bžín-gyis Pth., nyin-ré bžin Glr.*, daily adv., with *-gyi* adj. — *nyin-lám* a day's journey *Glr., rkaṅ-táṅ-gi, rtá-pai, lúg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-ráṅs Tar.* (= *to-ráṅs*) day-break, morning twilight *Schf.*

ཉིབ་ཕྱོགས་ *nyib-ṗyógs, W.* **nyib-čóg(s)** the sunny side of mountains.

ཉིལ་བ་ *nyil-ba* **to decay**, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ɣnis*.

ཉུ *nyu* num. fig.: 68.

ཉུ་ཏི *nyú-ti* **pear** *Ld.*

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ཉུག་པ *nyúg-pa* 1. **to besmear,** *spos* to perfume; **to rub gently, to stroke, to caress** *Sch.*, in this sense perh. *Gyatch* 𝒱𝒥, 14. — 2. **to touch,** = *rég-pa* ccd. *W.*; *C.*? — 3. **to search after** (feeling, groping) *Cs.* — 4. **to put out, stretch out,** *čú-nas mgo* one's head out of the water, to look or **peep out,** resp. *dbu nyug mdzád-pa Glr.*; *nyug-nyúg-pa Tar.* 80, 21 **to stand out, to project** (*Sch.*: to run to and fro?).

ཉུག་རྩ་མེ་ཏོག **Carthusian pink** *C.*

ཉུག་རུམ་, ཉུང་རུམ་ *nyug-rúm, nyuṅ-rúm* **a eunuch** *Dzl.*

ཉུང་བ *nyúṅ-ba* 1. adj. col. **nyúṅ-ṅu**, **little;** **nyuṅ-ṅu žig**, *Ld.* col. **nyúṅ-ṅa-rig**, *nyúṅ-zad čig* id. *Dzl.*; *nyuṅ-šás Wdṅ.*, **a little, a few, some;** *nyúṅ-bar byéd-pa* to make less *Cs.* — 2. vb. **to be little.**

ཉུང་མ *nyúṅ-ma* **turnip,** *la(-ǰug daṅ) nyuṅ(-ma)* radishes and turnips *Glr.* — *nyúṅ-ču, nyúṅ-loi ǰa* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). **nyuṅ-dó** *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyuṅ-ǰi* seed-turnips (*Cs.* turnip-seed). — *nyúṅ-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yuṅ(s)* mustard, so that e.g. *yúṅ-ma* is said for turnip inst. of *nyúṅ-ma*, *nyuṅs-dkár* for white mustard, inst. of *yuṅs-dkár.*

ཉུང་རུམ *nyuṅ-rúm* v *nyug-rúm.*

ཉུལ་བ *nyúl-ba* **to wander** or **rove about, to pass privily** or **steal** through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyúl-pa, nyúl-mi Pth., sa-nyúl* a spy *Cs.* (Also *ɣnyúl-ba, myúl-ba.*)

ཉེ *nye* num. fig.: 98.

ཉེ་ཏི *nyé-ṭi* a pear *Schr.* (cf. *nyú-ti, nyó-ti*).

ཉེ་བ *nyé-ba* I. vb., **to be near, to approach,** always with the supine of a verb, *dus byéd-du nyé-bas* when he was near dying *Dzl.*; *zlá-ba ṭsáṅ-du nyé-bas* (when she was) near the completion of the months, i e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon ǰyir ɹóṅ-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zín-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ɣnas der sléb-tu nyé-bai ṭse* when he came near the place *Mil.*

II. adj., col. **nyé-mo** **near,** both as to space and time, *lam-riṅ-gi ɣnyén-pas ḳyím-mṭses nye* the neighbour is nearer than a kinsman living far off; *ká-ba daṅ nyé-bai sar* at a place near the pillar *Glr.*; *ṭag-nyé-ba* id.: *ri ṭag-nyé-ba žig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl.* 𝒩𝒲, 13 *ɣnyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mṭsáms-med-pa ṅa daṅ de daṅ nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: **nyé-mo yin** *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo,* or *snyiṅ,* or *sems nyé-ba* (or **nyé-mo**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; **nyé-mo ǰhe'-pa** *C.* to love, e.g. parents loving their children or vice versâ; *nyé-bai sras brgyad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. **near,** *daṅ* to, *dé-dag daṅ nyé-bar lhá-ḳaṅ bžens* near to them he built a temple *Tar.*; *nyé-bar ɹóṅ-ba, sléb-pa,* to come near, to approach; *nyé-bar ɹgyúr-ba* id , *stóṅs-su nyé-bar ɹgyúr-ba daṅ* when it was nearly empty *Pth.*; *dár-la nyé-bar gyúr-to* it began to spread, to extend itself *Pth.*; *nyé-bar ɣnás-pa* to be near, to stand near, e.g. of a star *Wdṅ.* — 2. *nyé-bar byéd-pa,* with la, **to adhere to, to keep** (one's promise) *Pth.* — 3. *nyé-bar bžág-pa* **to make use of, to employ,** *drán-pa nyé-bar bžág-pa* (**स्मृत्युपस्थान,** *Burn.* I.,

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626. ཤཔ near, though Tibetan dictionaries write ཤབ) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Kōpp.* I, 436) and instruction (*Dzl.* ᨒᨚᨗ, 7, where *Sch.'s* version is incorr.), being divided into four divisions or degrees (*Burn.*); *saṅs-rgyás-la dkón-pai ˚du-šés nyé-bar bžág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily,** *˚jigs-pa nyé-bar ži* fear is speedily allayed *Glr.*; *nad nyé-bar ˚tso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil., Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mkó-ba* of urgent necessity, frq. *Tar. nyer ˚pel* it increases rapidly *Med.*

IV. sbst. v. *nyé-šiṅ.*

Comp. *nye-skór Sch. nye-˚kór* **those about us,** the company around us, *kyed-ráṅ-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-kór yaṅ šúgs-kyis yoṅ* in this way family-connections are formed of themselves *Mil.* — *nye-mkón* = *nye-riṅ Cs.* (?) — *nye-grógs* **neighbour, fellow-creature** *Cs.* — *nye-čár* **now** *Sch.* — *nyé-dag Cs., nyé-du,* and most frq. *nye-˚brél* (*ɣnyen-˚brél*) **kindred, relations** (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye-ɣnás* **disciple,** *kyéd-kyi nye-ɣnás bgyio, nye-ɣnás-su mčio* I wish to become your disciple *Dzl.* — *nye-tsáṅ, nye-rigs* **relative, kinsman.** — *nye-riṅ* 1. **near and far,** near and distant relations. 2. **distance,** *sgor nye-riṅ čí-tsam yod* how far is it from here to the gate? 3. **partial,** *rgyál-po nye-riṅ čes* the king is very partial *Glr., nye-riṅ-méd-pa* impartial *Glr.* — *nye-lám* **near; now** *Sch.*

ཉེ་ཞོ *nye-žo* **damage, mishap, accident** (syn. to *bar-čad*), *nye-žo-méd-par* without an accident, safely *Dzl.*

ཉེ་རེག་པ *nye-rég-pa Lexx.* **to wash.**

ཉེ་ཤིང་ *nyé-šiṅ,* or *nyé-bai šiṅ Med.,* a tree the fruits of which are used as a sweet medicine.

ཉེག་མ, ཉེག་ཐག *nyég-ma, nyeg-tág,* v. *nyág-ma.*

ཉེད་པ *nyéd-pa* = *mnyéd-pa.*

ཉེན *nyen* 1. = *nye, nyen-kór,* or *nyen-skór* = *nye-˚kor* **a relative,** *Pth.: nyen-kór žig yin* he is a kinsman; also alone, like *ɣnyen.* — 2. with a vb.: **danger, risk,** *myúr-du ˚jig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar ˚gro-nyén ɣda* there is a danger of going to hell; *sróg-gi bar-čád-du ˚gró-bai nyen yod Mil.* of risking one's life; **dúṅ-nyen** *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam, las, sbrul* etc.

ཉེན་པ *nyén-pa,* pf. *nyén-to,* **to be pained, pinched, pressed** hard, e.g. by hunger, cold, enemies; **to toil and moil, to labour hard, to drudge;** v. *baṅ.*

ཉེར *nyer* 1. = *nyé-bar.* — 2. v. *nyí-šu.*

ཉེར་སྦྱོགས *nyer-snógs Thgy.,* **theme, task** *Sch.*

ཉེར་ཉེར *nyer-nyér, nyer-že; W.* **dregs, sediment.**

ཉེར་བ *nyér-ba* 1. *Sch.* **to tan, curry, dress,** make soft. — 2. *W.,* also **nyer-kád táṅ-če**, **to snarl, growl.** — 3. *W.* **to tarry, stay, linger** (*snyér-ba* for *bsnár-ba?*).

ཉེར་མ *nyér-ma W.* for *ɣyér-ma,* **red pepper.**

ཉེར་ལེན *nyer-lén,* or *nyé-bar lén-pa,* is said to be = *rgyui rgyu,* original cause.

ཉེལ་བ *nyél-ba* taken **ill, sick** *Sch.*

ཉེས་པ *nyés-pa* I. sbst. any thing **wrong** or **noxious,** or liable to become so, and the consequences of it; hence 1. **evil, calamity, damage,** *nyés-pa tams-čád deī lús-la ˚duo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byúṅ-bai tse* when

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the harvest had been bad; in a special sense in medicine: the three **humours** of the body, air (v. *rluṅ*), bile, and phlegm, gen. called **चिदोष** *ɲnod-byéd nyés-pa ɣsum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime,** *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus daṅ ṅág-gi* (or *ḱai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi žig-la nyés-pa byuṅ* a slip has occurred to a person *Dzl.*; *bdág-la nyés-pa ci žig yód-de ma ɣnaṅ* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C. *nyē-mig** id., resp. **ka nyē*; *nye-pa ṕog-ḱan** he that has got a punishment.

II. vb. **to commit an offence,** *ˌdis ci nyés-te bzuṅ* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *sṅón-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *sṅár ma sbrán-pa nyés-so* the not reporting sooner was a fault *Dzl.*; *ɣyógs-pa nyés-so* you have committed a fault by covering . . . *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *ḱyod ci nyés-pa smros žig* tell me what has happened to you *Dzl.*; *btsóṅ-na ci nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam ci nyes* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na* why, *ci nyés-na ḱáṅ-pai náṅ-na rdziṅ-bu bskyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai ˌgróba* innocent beings *Mil.*; *ma nyés-pa ṕyir byuṅ* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltuṅ* sin, sinful deed, trespass, *nyés-ltuṅ-gis ṕog* he has been overtaken by a sin *Mil.*

ཉོ་ *nyo* 1. num. fig.: 128. — 2. **carrot** *Cs.*

ཉོ་དི་ *nyo-ti* **a pear** *Ld.*

ཉོ་བ་ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy,** *dṅul bryyas* for a hundred rupees; *nyó-(ba-)po* a buyer, purchaser, *nyo-(ba-)mo* fem.; *nyó-mk'an* a buyer, customer; *nyó-ťo* account, bill; *nyo-ˌtsóṅ* commerce, traffic; *nyo-ˌtsóṅ byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉོག་པ་ *nyóg-pa* **soiled, dirtied,** made unclean, e.g. of victuals *Mil.*; *nyóg-ma Sch.*, *ču-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉོགས་བྱིན་ *nyogs-byiṅ Sch.*: **too soft**; *nyog-nyóṅ Sch.* **soft, tender, weak,** inclined to weep; **žés-nyog-čan** (for *ɣčés-nyog-čan*) dandling, fondling *W.*

ཉོད་པ་ *nyód-pa* **food** *Lex.*

ཉོན་མོངས་པ་ *nyon-móṅs-pa* (seldom without *-pa*), *Ssk.* क्लेश 1. **misery, trouble, pain,** frq.; also used as a verb: *nyon-móṅs-žiṅ*; *tsá-bas nyon-móṅs-te* molested by the heat *Dzl.*; *nyon-móṅs-par ˌgyúr-ba* to get into trouble *Dzl.*; *nyon ma móṅs-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin,** *nyon-móṅs-pa-las ṕan-pai don med* this does not avail for being delivered from such misery *Dzl.*; **sin,** *nyon-móṅs-pai nad, dri-ma Dzl.*; *sér-sna-la sógs-pai nyon-móṅs-pa* avarice and other sins *S.O.*; *nyon-móṅs-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móṅs-čan-gyis nyá-ža nyos Zam.* the offender buys the flesh of a fish.

ཉོབ་ཉོབ་ *nyob-nyób* weak, feeble-minded *Sch.*

ཉོར་ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Cs.*

ཉོལ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉོས་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

ཉྙན་པ་ *ɲnyáṅ-ba Sch.*, prob. = *rnyáṅ-ba*.

ཉན་ *ɲnyan* 1. a pestilential disease, epidemic, or contagious disorder, **plague,** *mdze daṅ ˌbrum-bu ɲnyan Ma.*; *ɲnyan-nád* id.; *ɲnyan-dúg* a poison against, or a remedy for the plague *Med.*; *dka-ɲnyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (Ovis ammon).

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གཉན་པ *ɣnyán-pa* **cruel, fierce, severe,** *lha ɣnyán-rnams Glr.* gods of vengeance, deities of terror; *klu-ɣnyán* id.; *krims ɣnyán-pa* a cruel commandment, frq.; *dam-tsig ɣnyán-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous**; *ɣnyán-sa* a rugged country *Mil.*; in *ɣnyán-pai ɣnad* (v. *ɣnad*) prob.: dangerous. — *ɣnyán-po* sbst. *Mil.?*

གཉའ་(བ་) *ɣnya(-ba)* 1. **neck, nape,** *ɣnyá-ba brtuṅs* the neck is contracted or shortened *Med.* — *ɣnyá-ko* hide, or leather of a beast's neck *Cs.* — *ɣnya-kóbs* screen of the neck (attached to a helmet) *Sch.* — *ɣnya-rgyáb* (?) *C.* breast-work, parapet. — *ɣnya-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *ɣnya-tsigs* cervical joint. — *ɣnya-réṅs* stiff neck, *ɣnya-réṅs-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *ɣnya-šiṅ* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-ɣnyá* v. *skad.*

གཉའ་ནང་ *ɣnya-náṅ*, or *snya-náṅ*, a village on the frontier of Nepal.

གཉའ་བོ *ɣnyá-bo* **a witness,** one that gives evidence *Cs.*, *Lex.* = *dpáṅ-po*; *ɣnyá-bo byéd-pa* to pledge for, to be surety for; *Dzl.* ཀཝ: *bskyi-ɣnyá byas*, *Sch.*: 'he made an attested loan'.

གཉི་ག *ɣnyi-ga* for *ɣnyis-ka Stg.*; *ɣnyi-zér* for *nyi-zér Lex.*

གཉིག་ཏུ *ɣnyig-tu Lex.* = *ɣcig-tu.*

གཉིད་ *ɣnyid*, resp. *mnal*, **sleep,** *ɣnyid-du ˛gró-ba* to fall asleep *Glr.*, *Mil.*; *W.* **nyid ma yoṅ** sleep has not come, I am sleepless; **nyid ma ḳug, nyid ḳug ma nyan**, also **nyid saṅ soṅ** id.; *ɣnyid mi ťub* he cannot find sleep *Med.*; *ɣnyid-ťum-pa* one uninterrupted portion of sleep *Glr.*; *ɣnyid mťúg-pa* a sound sleep, *ɣnyid-sráb* a light sleep, a slumber *Med.* — *ɣnyid-log-pa* (prop. *ɣnyid-kyis lóg-pa*) *Dzl.* to fall asleep, *Dzl.* ཝཀ, 16; ཁཅ, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *ɣnyid-la ˛gro-ba*, *W.* **ča-če**, to fall asleep; *ɣnyid ťúg-por soṅ* he fell into a deep sleep *Mil.*; **da-ruṅ ɣnyid ma lóg-mkan-˛dug** *W.* I am still awake; *ɣnyid sád-pa* to awaken, to awake vb. n.; *ɣnyid-yúr-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *ɣnyid-rdól C.* somnambulism; **nyid-ma-mín-la ḍúl-če** id., *Ld.*; **nyi'-čól gyáb-pa** id. *C.* — *ɣnyid-čan* sleepy *Cs.*; *ɣnyid-méd* having no sleep, sleepless; *ɣnyid-yér* morbid sleeplessness; *ɣnyid-yár Med.*, *Pth.*, id.? *ɣnyid-lam C.* = *rmi-lam* dream.

གཉིས་ *ɣnyis* 1. also *ɣnyis šig* (v. *čig*), **two,** *de ɣnyis*, *ɣnyis-po*, *ɣnyis-ka* the two, both; *ɣnyis(-su)-méd(-pa)*; *mi-ɣnyis-pa Tar.*, not being two, i.e. not differing, identical, the same, *ṅa daṅ rgyál-ba ɣnyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *ɣnyis-su ˛byúṅ-ba* to be divided into two, to become two *Glr.* — 2. **a (married) couple,** *brám-ze ɣnyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re*: *jó-bo daṅ byams-mgón ɣnyis mdzó-mo reï stéṅ-du bžugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *ṅa-ráṅ re ɣnyis* either of us *Mil.*; *ɕyi naṅ ɣnyis čós-lugs gaṅ bzaṅ* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *ḳyo-šúg ɣnyis-la rás-čug ɣcig-las mi bdóg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *čos daṅ bon ɣnyis rtsód-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *ḳyod daṅ ṅa ɣnyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *ɣnyis-po* (the two), *ɣnyis-ka*, *(ɣ)nyi-ga*, *W.* col. also **nyi-ko, nyi-kad, nyi-kod**, *Sp.* **nyi-mo**, may be used inst. of *ɣnyis*; *ɣnyis* may also refer to several nouns on one or on both sides: *ḳyed daṅ ṅa ɣnyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga daṅ bai ˛jug-tsúl* the way

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of employing the (two) letters g and b *Gram.*

Comp. and deriv. *ɣnyis-skyes* one that is **born twice** i.e. a bird *Cs.*; also one that has entered into a religious order *Cs.* — *ɣnyis-čár* v. *čar.* — *ɣnyis-ɣnyis* **two a piece.** — *ɣnyis-ldáb* **twofold, double,** v. *ldab.* — *ɣnyis-ₒlúṅ* (**द्विप**) 'drinking twice', the elephant. — *ɣnyís-pa* 1. **the second.** 2. **having two,** possessed of two, e.g. *mgo-ɣnyis-pa* having two heads. two-headed; also double-tongued, deceitful *W.* 3. **having doubts, doubting**(?) *Wdn.* — *ɣnyis-po* the two, both (v. above). — *ɣnyis-méd* v. beginning of this article. — *ɣnyis-ₒdzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Glr.*; *ɣnyis-ₒdzin ltá-ba* prob. to look upon two things as differing, to think them different *Mil.*

གཉུག་མ *ɣnyúg-ma* *Cs.* **natural,** opp. to *bčós-ma* artificial, hence (*Sch.*) = *dños-ma*; *Lexx.* = **निज** innate, peculiar. It occurs in the expressions: *sems ɣnyúg-ma,* and *ɣnyúg-mai sems Mil*; *ɣnyúg-mai ye-šés Mil.*; *; nyúg-mai don Mil.* and *Lex.*; *ma-bčós ɣnyúg-mai ṅáṅ-du ₒdres,* perh.: is dissolved into the uncreated primordial existence *Mil.* Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཉུང་དཀར་ *ɣnyuṅ-dkár* **rape-seed** for pressing oil; but cf. *nyúṅ-ma.*

གཉུལ་བ *ɣnyúl-ba* = *nyúl-ba.*

གཉེ་བ *ɣnyé-ba,* *Glr.* also *ɣnyeo, smyé-bo,* **a wooer, courter.**

གཉེ་མ *ɣnyé-ma* the twisted part of the **colon** or **great gut,** *Med.* and col. (*Sch.* erron.: rectum).

གཉེན *ɣnyen,* resp. *sku-ɣnyén* 1. **kinsman, relative,** *byáms-pai ɣnyen* loving relations, frq.; *ɣnyén-la byáms-pa byéd-pa* to love one's relatives; *ɣnyén-gyi sgyúg-mo, sgyíg-mo* as a degree of relationship *Lex.*; *ɣnyen byéd-pa* to become related, or allied, by marriage *Dzl.* — 2. gen. *ɣnyén-po* **helper, friend, assistant,** esp. spiritually: *rgyud ɣnyén-po bzáṅ-bar byín-gyis rlobs* bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *ɣnyén-po-la ma ltós-par* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod ₒdúl-bai ɣnyén-po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), Awalokiteswara, frq.; applied to things: **remedy, means, expedient, antidote,** *nád-la ysó-bar byéd-pai ɣnyén-po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *dei ɣnyén-por* as a remedy for *Thgy.*, frq.; *sgrúb-pai tabs mi šés-pai ɣnyén-por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *ɣnyén-po ɣsáṅ-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. *Cs.*: '*ɣnyén-po* adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: '*ɣnyén-por rtén-pa* to adhere to the counter party'; *Lexx.* have '*spáṅ-byai ɣnyén-po*' a *ɣnyén-po* to be shunned, explaining *ɣnyén-po* by **प्रतिभच** (prob. to be corrected into **पच**) opponent, adversary. Sure proofs of this signification of *ɣnyén-po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i. o. *mnyen* and *bsnyen.*

Comp. *dpuṅ-ɣnyén* **helper, assistant,** frq. — *pá-ɣnyén, má-ɣnyen* a relation on the father's side, on the mother's side *Cs.* — *bšes-ɣnyén* friend, esp. spiritual friend, v. *bšes.* — *ɣnyen-grás* (*Sch.?*), *ɣnyen-ₒbrél,* **nyen-dúṅ-po** *W.* relations, esp. of the same blood; *ɣnyen-sdé, ɣnyen-tsán, ɣnyen-srid Mil.* id., col. — *ɣnyen-ₒdún* 1. *Sch.*: '**concord, harmony,** amongst kinsmen', in which sense it seems to be used in *Stg.*: *ɣnyen-ₒdún zád-pa yin* this harmony ceases. 2. **relations,** *pa yaṅ ma yin, ɣnyen-ₒdún min* neither father nor relations *Thgy.* — *ɣnyen-zlá* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd-rnams kyaṅ ṅed rgya-nág-pai ɣnyen-zlá yín-pas* as ye Tibetans may enter into connubial connexion with us Chinese *Glr.*; in a concrete sense: a good match, *ɣnyen-zlá ma rnyéd-*

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kyis Dzl. ཇཝ, 14; *kyod daṅ gnyen-zlá min* I am not allied with you by marriage, with you I am not on terms of affinity. — *gnyen-ʒál* (?) reconciliation *C.* — *gnyen-bʒés* relatives and friends, also separately: *kyód-la gnyen med bʒes kyaṅ med Mil.*

གཉེར་བ *gnyér-ba* c. accus. **to take pains with, to take care of, to provide for,** to try to get; **to procure, to acquire,** *gnyer byéd-pa* id.; as a sbst. *Tar.* 165, 22: the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don ʒig gnyér-te* as I have to look after a business *Dzl.* ཟ, 7; *don gnyér-ba* to earn money; *dón-du gnyér-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, *nor dón-du gnyér-ba* to endeavour to make money, frq.; *yo-byád dón-du gnyér-ba-rnams* people who desired to have goods *Tar.* 169, hence *don-gnyér* **exertion, effort, zeal,** *don-gnyér čén-po dgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar.* 4, 8: earnest exertion (in investigating); *don-gnyér byéd-pa* c. *la* to study, investigate (a thing) *Glr.*; *don-gnyér-čan* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgron* a welcome guest. — *dkon-gnyér Tar.* 183, 21, *Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *gtsúg-lag-ḳaṅ*, about the same as **bailiff** (steward) of a convent, = *lha-gnyér* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-gnyér?*); *slob-gnyér* **a student,** *čos-slob-gnyér* a religious scholar (a student of theology) *Mil.*, *slob-gnyér gáṅ-du bgyis* where did you study? *Mil.* — *gtad-gnyér byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čéd-du gnyér-ba*, and *rʒés-su gnyér-ba* v. *čed.* — *gnyér-ḳa* **attention, care,** *gnyér-ḳa byéd-pa ccg.* to pay attention to, attend to, take care of *Pth.*; *gnyér-ḳa gtád-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *gnyér-pa* **farm-steward,** in convents etc. — *gnyér-byáṅ* prob. = *gnyér-ḳa.* — *gnyer-tsáṅ* **store-room, store-house,** (if under the charge of a special *gnyér-pa*).

གཉེར་མ *gnyér-ma* a fold of the skin, **wrinkle** *Med.*; *gnyer-ma réṅs-pa ʒgyur* the wrinkles are made straight, are smoothed *Stg.*; *gnyér-ma-čan* wrinkled; *ḳro-gnyér* (भृकुटि) a frown, a severe or angry look v. *ḳró-ba*; *gnyér-ba* to wrinkle, *sna-góṅ gnyér-ba* to knit the brows, to frown *Pth.*

གཉེལ་བ *gnyél-ba* = *mnyél-ba Sch.*

གཉོག་པ *gnyóg-pa* **to desire,** to wish earnestly *Cs.* v. *snyóg-pa.*

གཉོད་ *gnyód* **strength, durability, stoutness** of cloth etc., *C.* and *W.*, *gnyód-čan* strong; *gnyod-čuṅ, gnyod-méd* weak; *Lex. lus gnyod-čuṅ* a weakly body or constitution.

གཉོད་པ *gnyód-pa* **to draw, stretch, strain** *C., W.*

མཉན་ *mnyan C.* **boat, skiff, wherry;** *mnyán-pa* boat-man, ferry-man.

མཉན་པ *mnyán-pa* 1. = *nyán-pa Dzl.* etc. — 2. v. *mnyan.*

མཉན་ཡོད་ *mnyan-yód,* **श्रावस्ती,** a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ *mnyám-pa* (**सम**) col. **nyám-po**, 1. **like, alike, equal, same,** *mnyám-po yód* they are alike, equal, not differing, col.; with *daṅ*, seldom with the termin., *lha daṅ mnyám-pa yod* they are like unto the gods *Pth., Glr.*; *zlúm-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporary, simultaneous, frq. *mnyám-par gyúr-ba* to become equal, to be equal *Dzl.* — 2. **even, level, flat,** *lag-mtíl ltar mnyám-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyám-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyám-par ʒóg-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *daṅ*: together with, in company of, *blá-ma daṅ nyám-du ˌgrogs dús-su Mil.*; *ma daṅ mnyám-duˌči-ba Thgy.*; col. **ṅa daṅ nyám-po ȧog** or merely **nyám-po ȧog** come along with me! **nyam sóṅ-te** going along with; *nyí-ma ȧár-ba daṅ mnyám-du* with the rising sun *Mil.*; col. **ḍul daṅ nyám-po** in walking, *ambulando*; **ten daṅ nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd, mnyam-brál* unequalled, matchless; *mi mnyám-pa* 1. unequal, 2. uneven. — *ṗyag* (or *lag*) *ɣnyis mnyám-bžag-tu yód-pa* both hands laid together on the stomach, *mnyám-bžag ṗyág-rgya-ċan* id. — *mnyam-pa-nyíd*, **समता**, equality, parity; impartiality, justice.

མཉེད་པ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, *W.* col. **mnyo-ċe**, 1. **to rub**, between the hands or feet, e.g. ears of corn; one's body *Tar.*; esp. hides, hence **to tan, curry, dress**; *kó-ba mnyés-pa* a tanned hide, dressed leather; **ȧed daṅ nyé-ċe** *W.* to rub in or into with force. — 2. *Cs.* also: **to coax.**

མཉེན་པ *mnyén-pa*, *W.* **nyén-mo**, **flexible, pliable, supple; soft, smooth**, of the voice frq.; of the mind *Dzl.*; *mnyén-par byéd-pa* to make soft, smooth, flexible, ˌgyúr-ba to become soft, of the skin etc. *Med.*; *mnyen-mnyél-ba* to make soft by tanning *Sch.* — *mnyen-mnyés ɣȧín-pa* to caress, to fondle *Sch.*

མཉེལ་བ *mnyél-ba* 1. also *ɣnyél-ba*, **to tan, to dress** (hides) *Sch.* — 2. resp. for *ṅál-ba* **to get tired** *Pth.*

མཉེས་པ *mnyés-pa*, resp. for *dgá-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, **to be glad, to take delight in**, ccd.; **to be willing, to wish**, often with *ṫugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents *Glr.*, to Buddha by worshipping him *Glr.* — *mnyes-bȧín-pa Lexx., Sch.*: to love much; to be rejoiced at.

མཉེ་མཉེ་ཅན *mnyé-mnyo-ċan* *W.* fondling, petting, *ṗrú-gu-la* a child.

རྙི་ལོ་, སྙི་ལོ་ *rnyí-lo, snyí-lo*, several wild-growing species of Polygonum *Med.*

རྙྱབ་པ *rnyáṅ-ba Cs.* = *bȧál-ba*, **to rinse**; *W.* to suffer diarrhoea, *rnyaṅ-nád* diarrhoea; *rnyáṅ-pa* diarrhetic stool; *rnyáṅ-ma, ɣnyáṅ-ma* id., ni f.

རྙིང་རྙིང་ *rnyaṅ-rnyíṅ*, **worn-out clothes, rags** *Cs.*

རྙོན *rnyan* = *ɣnyan* wild sheep, **argali.**

རྙབ་རྙབ་པ *rnyab-rnyáb-pa* **to seize or snatch together** *Sch.*

རྙས་ *rnyas*, sometimes used for *brnyas.*

རྙི་, སྙི་ *rnyi, snyi*, *W.* **nyiu, nyíṅ-ȧu** (cf. *rnyoṅ*) 1. **snare**, for catching wild animals, *rnyi ˌdzúg-pa* to lay snares, also fig. — 2. **trap**, *ṗúr-rnyi* mouse-trap (consisting of a flat stone supported by a little stick (*ṗúr-pa*). — 3. **net** *Sch.* (?).

རྙིང་པ *rnyíṅ-pa* **old, ancient**, of things, e.g. clothes, *ɣsar-rnyíṅ* new and old; *sṅár-gyi yi-ge rnyíṅ-pa-rnams* ancient records *Glr.*; *brda-rnyíṅ* the ancient orthography *Zam.*; *lo-rnyiṅ = na-níṅ* last year *Wts.*; *draṅ-srón rnyíṅ-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer *Dzl.* — *rnyíṅ-ba* vb., pf. *brnyiṅs*, to grow old, *gos brnyiṅs* old clothes, *lham brnyiṅs* old shoes *Lex.*; *rnyíṅ-bar ˌgyúr-ba* id.; *rnyíṅ-bar byéd-pa* to wear out or away in a short time *Dzl.*

རྙིང་མ *rnyíṅ-ma*, n. of the most ancient sect of Lamas, clothed in red, v. *Kõpp.*; *Schl.* 72; *rnyiṅ-ma-pa* one belonging to this sect.

རྙིད་པ *rnyíd-pa*, pf. *brnyiá*, *(b)rnyis*, fut. *gnyid*, 1. **to wither, to fade**, also fig. — 2. **to grieve**, (vb. n.) *Sch.*

རྙིལ་, སྙིལ་ *rnyíl, snyíl, so-rnyíl*, **the gums.**

རྙིལ་བ *rnyíl-ba* v. *snyíl-ba.*

རྙེད་པ *rnyéd-pa* I. vb., pf. *brnyed, brnyes*, fut. *brnyed*, (**ཐམ**) **to get, obtain, acquire; to meet with, find**, *B.*, *C.*, frq.; *gáṅ-*

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nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rúṅ-ṅo* it must be got or procured by all means *Dzl.*; *ṅas rnyed* I obtain; *rnyéd-par dká-ba* **दुर्लभ** difficult to be obtained, found, or met with, frq.; *sdug-bsṅál daṅ bsdós-te čos rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas daṅ skom ma rnyéd-de* having nothing to eat or to drink, frq.; *don rnyéd-pa* v. *don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yaṅ ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W.* **tob-cè**).

II. sbst. **लाभ profit, gain, acquisition, property, goods,** *rnyéd-pa máṅ-po rnyed-pa* (or **tób-cè**) to gain much profit; *bdag rnyéd-pa daṅ ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdú-ba*, *rnyéd-pa ṕróg-pa Sch.*: to make booty, to plunder. — *rnyed-bkúr Lex.*, prob. riches and honour. — *rnyed-nor* v. *tob-nór*.

རྙོག་པ་ *rnyóg-pa* (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. **to trouble, to stir up** *Cs.*; also adj.: **thick, turbid.** **čʻu nyóg-pa** *W.* — 2. **to rub** one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — **nyóg*(*-pa*)*-čan*, *nyóg-po** *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtso Wdn.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྙོགས་ *rnyogs Lt.? rnyogs-tsád* a disease *Med.*

རྙོན་ *rnyoṅ* seems to be the same as *rnyi Lex.*; *rnyóṅ-ba*, pf. *brnyoṅs*, fut. *brnyoṅ* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyoṅ* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkáṅ-pa rnyoṅ Lex.*; *dku ma rnyoṅs Lex.*; *lus rnyóṅ-ba S.g.*; frq.; *ɣyal-rnyóṅs S.g.*; *mgul-rgyáb zug daṅ rnyoṅ S.g.*; *rnyoṅs-tsád Mig.*

སྙ་ངན་ *snya-náṅ* v. *ɣnya-náṅ*.

སྙ་ལོ་ *snyá-lo* v. *rnyá-lo*.

སྙག་པ་ *snyág-pa*, col. for *snyég-pa*; also in *Mil.*

སྙན་རྒྱས་ *snyags Lex.* w.e.; *C.* = *dbyaṅs* music, harmony.

སྙད་ *snyad* **malicious** or **false accusation** or **imputation,** *snyad ˚dzúg-pa* (*W.* **tsug-cè**) to bring in an action against, to prosecute; **nyad ḍú-cè** *W.*, **nyę' kó-wa** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad ˚dágs-pa* id. *Glr.*; *snyad ˚dág-pa*, *W.* **dág-cè** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; **nyę' čǫ'* (or *cę'*) *táṅ-wa** *C.*, **nyad-sé tág-cè** *Ld.* to weary another by too great punctiliousness, ni f.; **nor-nyád čó-cè** *W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyád-zer-čan** *W.* one that makes false accusations.

སྙད་པ་ *snyád-pa*, pf. and fut. *bsnyad*, imp. *snyod*, **to relate, to report,** e.g. *lo-rgyús* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *ytam snyád-pa* 1. to speak, state, inform, give notice (*W.* **hun táṅ-cè**). 2. *Cs.*: 'to rehearse' (?).

སྙན་ *snyan* 1. resp. **the ear,** *rgyál-poi snyán-du ṫos* it came to the king's hearing *Glr.*; *snyán-du žus* or *brǰod* they told or informed him *Pth.*; *snyán-du zuṅ* listen, pay attention, give ear to! *Pth.*; *snyán-du ɟul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-*(*gyis*) *ysán-pa* to hear *Mil.*; *snyan-ysán bébs-pa* to give ear to one, to hear one *Cs.*; **nyęn-žu ˚bul-wa** *C.* to address a superior, to apply to him; *snyan-kúṅ* the ear-hole; *snyan-dbáṅ* the organ of hearing *Cs.*; *snyan-žál* the lap or tip of the ear *Cs.*; *snyan-ɟrá žú-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *ynyan* **argali.**

སྙན་པ་ *snyán-pa* (**यशस्**) 1. sbst. **renown, glory, fame, praise, rumour,** *kyód-kyi*

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snyán-pa ṗyogs bċur grags every part of the world rings with thy praise; *deï snyán-pa rgyáṅ-nas ṫos Mil.* his praises are heard far and wide; *ċes deï snyán-pa brǰód-ċiṅ* thus speaking praisingly of him *Mil.*; *ċés-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *ċes snyán-pa daṅ grágs-pa ċén-po byuṅ* so was said far and near *Mil.*; *deï snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W.* **nyán-po**, **well-sounding,** sweet to hear, of voice, words etc.; **ṫsor-náṅ-la nyán-po** *W.* pleasant to the ear; also: *dge-slóṅ dbyaṅs ráb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *ṫsig snyán-par* with pleasant words *Dzl.*; *snyán-pai ṫsig-gis* id.; **low,** not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *gaṅ ċig bdág-la rtsód-ċiṅ mi-snyán-brǰod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dáṅ-du lén-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ɣtam-snyán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Cs.* (?) — *snyan-grágs* v. *grágs-pa*. — *snyan-rgyúd* oral instruction of the Lamas, = *bka-rgyúd*. — *snyan-(d)nág(s)* v. *ṅag*. — 3. vb. **to praise, extol, glorify,** *stód-ċiṅ snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྙབ་པ *snyáb-pa* **to smack** with the lips *Sch.*

སྙམ་པ *snyám-pa* 1. vb. **to think, suppose, fancy, imagine,** *bdág-ċag ríṅ-po-ċe btaṅ* (better: *ɣtaṅ*) *snyám-mo* we think we shall give jewels *Dzl.* ཟློ་, 16.; *ṅa ċeb dgos snyám-nas* thinking, I must seek death (v. *ċéb-pa*) *Pth.*; *yón-tan daṅ ldán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. **thought, sense, mind, feeling,** *ċos byás-na snyám-pa yóṅ-gin ɣda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *ǰigs-so snyám-pa yod re-skán* I am far from any thought of fear *Mil.*; most frq. *snyám-du bsams* he thought in his mind; *snyam-byéd: ɣan snyam-byéd kyaṅ* though one may imagine that it will help *Med.*; *skyúg-pa, brduṅs, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྙི *snyi* v. *rnyi*.

སྙི་བ *snyi-ba* 1. adj., also *snyi-bo, snyi-mo, snyiṅ-po Cs.*, **nyiṅ-te** *W.*, **soft, smooth,** to the touch; **tender, delicate,** of the skin; **easily broken** or **injured; loose, crazy,** not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender,** of meat, rendered so by beating or boiling. — 2. sbst. **softness**. — 3. n. of a plant.

སྙི་ཕུལ *snyi-ɸúl* corn of luxuriant growth *Sch.* (?)

སྙི་མ *snyi-ma* prov. for *snyé-ma*; also *Glr.*

སྙི་མཆན་ཀ་ཏྱ *snyi-ċaṅ-ka-tya*, and *snyi-ċaṅ-gur-rta*, names of mountains in Nepal.

སྙིགས་པ *snyigs-pa* **degenerated, grown worse** *Cs. snyigs-ma* (**कषाय**) 1. **impure sediment,** *már-gyi* in butter; *daṅs snyigs ˚byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(mai) ˚dus*.

སྙིང *snyiṅ* (**हृद्**) **the heart** 1. physically, also *snyiṅ-ka, snyiṅ-ga*, resp. *ṫugs (-ka)*; also **the breast;** **nyiṅ-ka ɸár-ra rag** *W.* I feel my heart palpitate; *snyiṅ ˚dár-ċiṅ ˚gul* the heart trembles (with fear) *Domaṅ*; *bdág-gi lús-kyi snyiṅ ltar ɣċes* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind,** *snyiṅ dgá-ba, snyiṅ bdé-ba* gladness, cheerfulness; *snyiṅ daṅ mig ˚ǰróg-pa* to transport, to ravish *Sch.*; courage, *snyiṅ ma ċuṅ ċig* be not afraid! sentiment, feeling, will, **nyiṅ sóg-po ċó-te ma ċag** *W.* I have not broken it wilfully; **ka daṅ nyiṅ ma ɖé-te** *W.* hypocritical; **nyiṅ-sém dáṅ-po** *W.* sincere, candid; in a more general sense: *snyiṅ ɣdón-gyis bslus* the heart is infatuated by

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ཐུ་ཐ་བཀའ་འགྱུར་དེ་ Cali manth. suth f. 193 a
from the hollow of the stem (corm) the sap".

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyiṅ-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyiṅ ṭág-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *ḳoṅ snyiṅ-nas mi ˚byiṅ-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyiṅ-po.*

Comp. and deriv. *snyiṅ-ku* v. *nyiṅ-ku.* — *snyiṅ-ḳáms* **courage** *Sch.* — **nyiṅ-ṭ ág ḳol*** *W.* my heart's blood is boiling (with anger etc.) — *snyiṅ-dgá* v. above. — *snyiṅ-čan* **courageous, spirited** *Ld.* — **nyiṅ-ču žug*** *W.* **afflicted with dropsy in the pericardium**, hydrocardia. — *snyiṅ-rje*, resp. *ṭúgs-rje* (करुण) **kindness, mercy, compassion,** *mi-la snyiṅ-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyiṅ-rjes ḳyáb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyiṅ-rjes nón-te* overpowered by compassion; **nyiṅ-že ṭsór-čé*** *W.* to have compassion; *snyiṅ-rje-čan, snyiṅ-rje daṅ ldán-pa* compassionate, merciful *Dzl.*: *snyiṅ-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyiṅ-rje-mo:* 1. *ḳyod snyiṅ-rje-mo raṅ žig ˚dug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming**; also *snyiṅ-rje* for *snyiṅ-rje-mo, snyiṅ-rje mdzá-bo* my poor little friend. — *snyiṅ-nyé-ba*, col. **nyiṅ nyé-mo***, **friendly, amicable, loving, affectionate**; **friend**; **friendship**, *snyiṅ-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyiṅ-ytam* **a confidential speaking**, for exhortation, consolation, or encouragement; *brtsé-bai snyiṅ-ytam* affectionate exhortation *Glr.*; *ṗán-pai snyiṅ-ytam* useful admonition etc. *Mil.* — *snyiṅ-stobs* **courage.** — *snyiṅ-˚dód-pa* **to wish, to desire, to long for,** *za-snyiṅ-˚dód-pa* to wish to eat, to be craving for food *Thgy.*; *˚gro-snyiṅ-˚dód-pa* to wish to go. — *snyiṅ-rdúṅ-ba* palpitation of heart *Sch.* — **nyiṅ daṅ** (etymol. dubious) *čó-čé** *W.* ccd. to interest one's self for, to take an interest in. — *snyiṅ-sdúg W.* **liked, beloved; darling, favourite**, e.g. a child; *nyiṅ-dúg žig dug** *W.* he is a general favourite; **ṅa di nyiṅ-dúg čo dug*** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyiṅ-ma-sdúg* bad people *Mil.* — *snyiṅ ná-ba* 1. = *snyiṅ-nád.* 2. **'heart-sickness', grief,** on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyiṅ-nád* **disease of the heart.** — *snyiṅ-po* (सार, गर्भ) **the chief part, main substance, quintessence**, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyiṅ ˚byiṅ-pa* to give a summary, the sum and substance (of a writing); *sémṣ-čan tamṣ-čád saṅs-rgyás-kyi snyiṅ-po-čan yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyiṅ-po* of religion *Glr.*; *snyiṅ-po-méd-pa* worthless, null, void, *snyiṅ-pos dbén-pa* id. *Tar.* 185, 2; *de-bžiṅ-gšégs-pai snyiṅ-po* the spirit of Tathāgata *Was.*; *snyiṅ-po-byaṅ-čúb-* (or *byaṅ-čub-snyiṅ-po*) *-la mčis-pa* to become Buddha *Thgy.*; *srog(-gi) snyiṅ(-po) ˚búl-ba Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyiṅ-rtsa* (col.) the great veins connected with the heart, perh. = *snyiṅ-luṅ.* — *snyiṅ-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyiṅ-brtse-ba*, resp. *ṭúgs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyiṅ-rje*: **love, pity** etc. frq.; *Dzl.: bú-la snyiṅ-brtse-nas; ṭamṣ-čád-la snyiṅ-brtse-ba yin-na; de-dag-la snyiṅ-brtse-bai ṗyir; snyiṅ-brtse-bai sems skyés-te* etc. — *snyiṅ-ṭsim* **contentment, satisfaction**, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyiṅ-ṭsim ˚débs-pa* to manifest such an enjoyment. — *snyiṅ-ṭsil* the fat about the heart *Cs.* — *snyiṅ-žo-ža* v. *žó-ža.* — *snyiṅ-rús*, resp. *ṭugs-rús* (acc. to *Mil.: snyiṅ-gi rús-pa ṭón-par gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. **diligence, zeal, perseverance**

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Mil. and *C.* 2. **courage** *W.* — *snyiṅ-re-r̀jé* (*snyiṅ-r̀je*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *ི di-rnams snyiṅ-re-r̀jé* these (people) are indeed much to be pitied *Mil.*; *kyod-raṅ . . . ི dzin-pa snyiṅ-re-r̀jé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-càn snyiṅ-re-r̀jé* the poor creatures! frq.; *snyiṅ-re-r̀jé-bai sdig-càn* the lamentable sinner! — *snyiṅ-rluṅ Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying **heart-grief, deep sorrow**, e.g. *snyiṅ-rlúṅ drág-po ldaṅ* great affliction is caused. — *snyiṅ-lam-na Sch.*: 'in one's mind'. — **snyiṅ-lúṅ* W.* the heart, liver, and lights of a slaughtered animal, the **pluck.** — *snyiṅ-ṡúbs* **pericardium.**

སྙིང་བ *snyiṅ-ba W.* **to swell** (in water), **lum nyíṅ soṅ** the soaked barley has swollen.

སྙིད་པ *snyíd-pa* prob. = *rnyíd-pa Pth.*

སྙིད་མོ *snyíd-mo Lex.* the sister of a woman's husband.

སྙིན་པ *snyin-pa, snyin-po, snyin-te*, v. *snyi-ba.*

སྙིམ་པ(གང་) *snyim-pa(-gaṅ)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྙིལ *snyil = rnyil.*

སྙིལ་བ *snyil-ba*, or *rnyil-ba*, pf. and fut. *bsnyil* (cf. *nyil-ba*) 1. **to pull** or **throw down, to break down, to destroy,** houses, rocks etc.; *ṗyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *ṗyir* (*bskrad*) *snyil-ba Lex.*; *Sch.*: **to expel, banish, exile.**

སྙུག་པ *snyúg-pa*, also *smyúg-pa*, pf. *bsnyugs*, fut. *bsnyug*, **to dip in, to immerge.**

སྙུག་མ *snyúg-ma*, more frq. *smyúg-ma*, **reed, rush, bulrush**; *snyúg-gu* reed-pen; *snyúg-bzo* basket-work of reeds *Pth.*; *snyúg-ṡiṅ* bamboo.

སྙུགས *snyugs C.* **duration, continuity, time** *Cs.*; **nyúg-cèn* C.* continual; *snyugs-sriṅs Lex.* protracted, lengthened out.

སྙུགས་སྦྲུལ *snyugs-sbrúl* **lizard** *Sch.*

སྙུན་ *snyuṅ*, resp. for *nad, W. *nyuṅ-zúg**, **disease, illness, sickness,** *btsún-pai skú-la snyuṅ mi mṅá-am* is your Majesty well? *Glr.*; *snyúṅ-du mdze byuṅ Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyuṅ mdzes btab* id. *Tar.*; *snyúṅ-gyi = nád-gyi.*

སྙུང་བ *snyúṅ-ba* I. vb., pf. *bsnyuṅs*, fut. *bsnyuṅ*, 1. **to make less, to reduce, to diminish**; *Sch.*: **to disparage.** — 2. resp. **to be ill, sick, indisposed**; *ṫugs snyúṅ-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. the state of being ill, **illness, indisposition.** — 2. *W.* **awl, pricker, punch**; also *snyúṅ-bu.*

སྙུན་ *snyun = snyuṅ, skú-la snyún-gyis bzuṅ* he was taken ill *Dzl.*; *snyun ི dri-ba Mil., rmé-ba Sch., gsól-ba Dzl., snyún-dri žú-ba Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* 24, 16.

སྙུན་པ *snyún-pa*, pf. and fut. *bsnyun*, **to be ill,** to labour under a disease.

སྙེ་གདོང་ *snye-ṫaṅ* a village and convent near Lhasa.

སྙེ་བ *snyé-ba*, pf. *bsnyes*, fut. *bsnye*, imp. *snye* **to lean against, to rest on,** *rtsig-pa-la* against a wall; **to lie down, recline, repose on,** *mál-stan-la* on a bed, *sṅás-la* on a cushion or pillow; **gyáb-nye** col. a support or cushion for leaning against with one's back. — *snye-kri* v. *kri.* — *snye-stán, snye-ི ból* **pillow** or **cushion** to rest on.

སྙེ་མ *snyé-ma*, also *snyí-ma*, 1. **ear** of corn. 2. **corn forming ears** (v. *ljáṅ-pa*), *snyé-ma mig-càn* fruitbearing ears, **nye-lóṅ* W.* empty ears; **nye-ma ṫon* W.* the corn blows, is in flower; **nye čág-pa* C.* to thrash, **nye-čág-gi dhu'-ḍo** an animal used for treading out the grain. — *snye-dkár* diseased ears. — *snye-mgó = snyé-ma* 1.

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སྙེག(ས)་པ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.* **nyág-ce**, 1. c. accus. **to hasten** or **run** after, **to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bžin-du*, *jyi-bžin-du*; *raṅ-gró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs Lex.* id.; *bsnyég-tu*, or *snyégs-su ḥdoṅ-ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nús-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten** to some place, *ltád-mo-la* to the play *Mil.*; **to rise**, *ynám-la* rising up to heaven, as a flame, *Glr.*, a cedar *Wdṅ.*, frq.; **to strive** or **struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žiṅ-ḳams-bzáṅ-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྙེགས་ *snyegs* **straight, stretched out** *Sch.*

སྙེང་བ *snyéṅ-ba* 1. inst. of *rmyéṅ-ba*, to stretch *Mil.* — 2. also *snyéṅs-pa*, resp. for *ḥjigs-pa*, vb. (pf. *bsnyeṅs*, fut. *bsnyeṅ*) and sbst., *rgyál-pos ma snyeṅs šig* do not be afraid of the king! *Dzl.*

སྙེད་ *snyed* I. the **crupper** attached to a saddle *Sch.* II. = *tsam*: 1. *ḥdi-snyéd* (*-čig*), *de-snyéd*(*-čig*) **so much, so many**, frq.; also for: **how many!** e.g. . . . *yón-tan ḥdi-snyéd mṅaṅ* how many excellent qualities has . . .! *Dzl.*; *či-snyéd*, *ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: **about, near**, *stoṅ snyed*, also *stoṅ ji-snyéd Mil.* about a thousand.

སྙེན་པ *snyén-pa Cs.*: 1. **to come** or **go near, to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa*(?).

སྙེམ(ས)་པ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud** or **arrogant, to boast**, *ṅa-rgyál snyéms-pas* to be swollen with pride *Dzl.*; *mṭu-rtsál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém-pa-čan* prideful, proud, *snyems-čuṅ* 1. prideless, humble, affable, kind, col. **nyom-čuṅ***, and **nyam-šuṅ***. 2. poor, indigent *C.*

སྙེས་ *snyes* v. *snyé-ba*.

སྙོ་བ *snyó-ba* sometimes for *smyó-ba*.

སྙོག་པ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying **to wish earnestly, to crave** for or **lust** after, also *ḳa-snyóg-pa Cs.*

སྙོད་ *snyod*, = *go-snyód*, **caraway.**

སྙོད་པ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out** and **twist**, as in spinning *Stg.*, *C.* — 2. *Cs.*: **to tell, to relate**, = *snyád-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed**, to give to eat and to drink, *ccapir.*

སྙོན་པ *snyón-pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.* ཀཀ, 2; ཀཝ, 8 **to assert falsely**, *snyon byéd-pa Glr.* — 2. **nyon ḍú-če*** *W.* is said to signify the same as **nyad ḍu-če*** v. *snyad*.

II. inst. of *smyón-pa*.

སྙོབ་པ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. *W.* **to reach**, by stretching one's self out, **to arrive at**, **nyob mi ṭub***.

སྙོབས་ *snyobs* = *snyoms Lex.*

སྙོམ(ས)་ *snyom(s)*, *Lex.* = **ནངས་** I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms-lċi-ba yin* one is exhausted and dull *Med.*; *snyóms-la ṅúl-ba* to be tired and exhausted. — *snyóms-las* 1. **indolence, unconcern**, esp. religious indifference, *Glr.*; *snyóms-las byéd-pa*, or *drán-pa Glr.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྙོམ(ས)་པ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, to make even 1. **to level**, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — 2. *ḥan-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-ḥyúg* rich and poor (according to the principles of the communists) *Glr.*; similarly *bu-lon Tar.* 74; *ṭams-čád-la snyóms-na bdag kyaṅ snyóms-par mdzad*

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ˌtsal I wish to be treated fairly like any other people *Dzl.* ꝛv; *Ká-lo snyóms-pa* to regulate (a matter), **to manage** or **direct** (a business) **justly**, uniformly *Glr.* — *snyóms-du med*, he has not his like *Dzl.*; **tag nyóm-la** *C.* always uniformly, without variation.

II. sbst., also *btaṅ-snyóms*, evenness, or **calmness of mind, equanimity**, *snyóms-par ˌjúg-pa* to assume it, = *sems mnyám-par bžág-pa*, v. *mnyám-pa*. — *snyoms-ˌjúg byéd-pa* 1. id., 2. euphem. for ˌ*Krig-pa spyód-pa*. — *mgo-snyóms* impartial *Mil.* — *snyóms-po* equal, even, uniform, e.g. in every part equally thick.

སྙོལ་བ *snyól-ba*, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. **to lay down; to bed** a person, to assign him his couch or bed *Pth.*; **ṭú-gu mál-du** *C.* (to lay) a child on its bed, to put to bed; **nyál-te žág-pa** *C.*, *bór-če W.*, to lay or put down, opp. to *laṅ-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e, to abate one's anger; *čaṅ, žo, snyól-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྙ་བ *brnyá-ba*, pf. *brnyas*, 1. **to borrow** *Dzl.* ꝛv, 12. 14; ꝛv, 6. 2. **to seize** by force, **to usurp** *Sch.*

བརྙངས་ *brnyaṅ Lex.* prob. = *rnyáṅ-pa*.

བརྙད་པ *brnyád-pa* for *bsnyád-pa*.

བརྙན་པ *brnyán-pa Cs.* **to borrow**; *brnyán-po* borrowed; also fig.: borrowed, reflected, *ɣzugs-brnyán* (*Lex. snaṅ-brnyán*) a reflected image **प्रतिबिम्ब** frq.; also image, picture in general; even a little statue *Pth.*; *rmi-lam-gyi ɣzugs-brnyán* vision, visionary image; *sgra-brnyán*, **प्रतिश्रुत** reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition *Thgy.*, *mgo-brnyán sér-po Schl.* 234. — *ɟyag-brnyán* servant *Cs.* — *brnyán-poi gos Cs.*: 'a garment marked with the figures (sic) of the rainbow' — *brnyán-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྙབས་པ *brnyábs-pa* **diligence, painstaking; to take pains** *Sch.*

བརྙས་པ *brnyás-pa* I. borrowed, v. *brnyá-ba*.

II. 1. **to despise, contemn** c. dat., frq.; *ma brnyás šig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — **contempt**, *brnyás-pa byéd-pa*, *W.* **nya-šé tág-čé**, ccd. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy. brnyas-čos*) contempt, scorn.

བརྙེན་རས་ *brnyeṅs* **convenient, suitable** *Sch.*

བརྙིགས་པ *bsnyigs-pa* 1. **to return, restore, deliver up** *Cs.* 2. **sediment.**

བརྙུག་ *bsnyug* full *Sch.*; *skyu-gaṅ bsnyug Lex.* a full draught (?).

བརྙུལ་བ *bsnyúl-ba* to wash *Lex.*

བརྙེན་པ *bsnyén-pa* 1. **to approach, to come near**, c. dat., also *drúṅ-du*, *Kó-boi drúṅ-du bsnyen čig* come to me *Dzl.*; *góm-pa re-ré bór-žiṅ ˌči-ba-la bsnyén-pa ltar* as with every step we come nearer to our death *Thgy.*; **to join, to stick to** a person *Dzl.* — 2. **to propitiate, soothe, satisfy**, a deity *Cs.* — 3. **to accept, receive, admit** *W.*; *bsnyén-par rdzógs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dgé-ba*. — *bsnyen-bkúr* **reverence, veneration, respect**, *byéd-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ṅá-la bsnyén-pa byás-te Dzl.* and elsewh., frq., also *bsnyén-žiṅ bkúr-ba Glr.*, and **nyen kúr-čé** *W.*; *bsnyén-bkur žú-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgrúb* priestly function, religious office, esp. *sñags* q. v. — *bsnyen-ɣnás* fasting, abstinence; *bsnyen-ɣnás srúṅ-ba*, *W.* **zúm-čé**, to abstain from food, to fast.

བསྙེར་བ *bsnyér-ba* to make grimaces or gesticulations *Cs.*

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བསྙེལ་བ *bsnyél-ba, Lexx.:* resp., **to forget;** *bsnyel-méd* not forgetting or forgetful, mindful; *bsnyel-ysó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྙོན *bsnyon* v. *snyon.*

བསྙོར་བ *bsnyór-ba, Lex. nas bsnyór-ba,* acc. to *Sch.:* to sift barley.

ད

ད *ṭa*, the letter *ṭ*, cerebral *t*, *Ssk.* ट.

ཊ་ཀཱ *ṭá-kā*, *Hind.* **टका** in *W.* imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is

ཊངྐ, ཊང་ཀ, ཊང་ཁ, ཏང་ཀ *ṭáṅ-ka, ṭaṅ-ka, ṭaṅ-ka, taṅ-ka,* *Hind.* **तङ्का** 1. in *C.* ⅔ rupee = 9 d., v. also *ɣcod-taṅ* (v. *ɣcod-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* **money** in general.

ཊི་གེད་, ཏྲི་གེད་ *ṭi-ked, tri-ked* **card, ticket; postage-stamp.**

ད་ཀི་ *ṭa-ki* (**टाकी** *Hind.:* 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dākini, mkʻá-ˌgro-ma.*

ཊ་མ་རུ་, ཊ་རུ་ *ṭá-ma-ru, ṭá-ru,* (**डमरू**) a small **tympan** or **drum,** with a handle and two balls fastened to it by a strap.

ཊཀ་ *ṭak*, gen. **drag**, *Hind.:* **डाक, the post. letter-post.**

ཊཎ་ཊི་ *ṭaṇ-ṭi, Hind.* **डण्डी, the beam** of a pair of scales; a kind of litter.

ད

ད *ta*, 1. the letter t, tenuis, French t. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags.*

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* **तराकड़ी**) common **scales,** *Ld.*

ད་ཀུ་ *tá-ku W.* stick with a hook, hooked cane, **crutch;** **ta-ku-ri-ku** *Ld.* **crooked, contracted, crippled.**

ད་གིར་ *tá-gir W.* **bread,** esp. the flat bread-cakes of India, commonly called '*chapátee*'; **čú-ta-gir** *Ld.* boiled flour-dumplings; **túl-ta-gir** pancakes.

ད་བ་ *tá-ba* (Pers. تاپا) gen. **tao** *W.* a flat **iron pan** without a handle.

ད་བག་ *tá-bag W., tár-ˌbag C.,* **a plate,** **tá-bag dal-dál** *W.*, **ter-tér** *C.*, a

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flat plate, **kor-kór** a deep plate, soup-plate.

ད་བེར་ *ta-bér* (spelling?) *W.* **fence** of boards or laths.

ད་རྫིག་ *ta-zig*, or *ta-zig-yúl*, **Persia.** *ta-zig (-pa)* a Persian.

ད་རང་ཙེ་ *ta-ra-tsé* (*Pers.* تَرَازُو) *W.* a small pair of scales, **goldweights.**

ད་རེ་ *ta-ré* v. *re.*

ད་ལ་ *tá-la* 1. **ताल the palmyra tree,** *Borassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote **the plantain** or banana tree, *Musa paradisiaca.*

ད་ལ་ལ་ *ta-la-la Lex.* **lamp, lantern.**

ད་ལའི་བླ་མ་ *ta-lai-blá-ma* (*ta-lai Mong.* ocean, sea), the Dalai Lama, v. *Huc.* II., 155. *Köpp.* II., 120.

དག་དག་ *tag-tág W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág ċó-ċe** to knock at the door.

དང་ *taṅ* **through,** v. *toṅ* and *lteṅ.*

དང་ཀུན་ *taṅ-kun* n. of a medicinal herb *Med.*

དང་ག་ *taṅ-ga* v. དཾ་ག་ *ṭaṅ-ka.*

དད་ལ་ཀ་ *tatkā-la Ssk.* **the present moment** *Wdk.*

དན་དར་ *tan-dúr Ld.* a sort of hard **cake** or bread, resembling biscuit or rusk.

དབ་དབ་ *tab-táb* v. *tob-tób.*

དར་དར་ *tar-tár*, **tar-tár-ċó-ċe* Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དལ་བ་ *tál-pa*, or *tálᵉma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Cs.* also *tál-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *soṅ* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through**, *yċód-pa* to hew, to cut (quite through), *ˌbigs-pa* to bore through, to perforate; also *tal ˌbigs-pa.*

དལ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

དྲི་ *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **ká-ti** saliva (water of the mouth), and in **ná-ti** mucus (running from the nose). — 3. v. *spyi.*

དཱི་ཀ་ *ti-ka* (**टीका**) **explanation, commentary.**

དི་ཁུག་ *ti-túg*, (*Sch. yti-tug*) **bad, mean, silly** *Cs.*; **obstinate, stubborn** *Schr.*

དི་ནག་ *ti-nág* **heath-cock** *Sch.*

དི་པི་ *ti-pi*(?) *W.* **cap, hat** (from the *Hind.* **तोपी**?).

དི་ཕུ་ *ti-phu*, *Sch.*: *ti-phu ṅjug-riṅ* **pheasant.**

དི་ཙ་ *ti-tsa Stg.*, *tú-tsa Sch.*, **anvil.**

དི་རྩ་ *ti-tsa* 1. *tig-tsa* **zinc** *Med.*; *ti-tsa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་སེ་, དེ་སེ་ *ti-se*, *té-se*, the snow-peaks around the lake Manasarowar in *Mnaris*, which are considered to be the highest and holiest of mountains.

དིག་ *tig* 1. also *tig-tig*, *Lex.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig, ḍig, tiṅ, ḷig**, is frq. used for: **to be sure! well, well! very right!** also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. **ˌgrig; tig ltá-ċe, tig tsam**, *tig-tsád* v. sub *tig.* — 2. *Sik.* the great **hornet.**

དིག་ད་ *tig-ta* (from **तिक्तक** the n. of several bitter herbs, e.g. of Gentiana Chirayta) several species of **gentian.**

དིག་མེན་ *tig-mén Cs.*, *tig-tsé Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དིག་ཙ་ *tig-tsa* = *ti-tsa.*

དིག་རིག་ *tig-rig Sp.* inst. of *ta-gir.*

དིང་ *tiṅ* 1. a small **cup** of brass used esp. in sacrificing. — 2. the sound of metal, **tiṅ zér-ra rag** *W.* I hear a tinkling.

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ཏིན་ཏེ་འཛིན་ *tiṅ-ṅe-ˌdzin* ང ང་ངོ་ལོང་ལོང་ *to-to-liṅ-liṅ*

ཏིན་ཏེ་འཛིན་ *tiṅ-ṅe-ˌdzin* (**समाधि** *Trigl., Was.* also **समापत्ति**) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ɣtán*, and *sgóm-pa*; *tiṅ-ṅe-ˌdzin byéd-pa Sch.*, gen. *tiṅ-ṅe-ˌdziṅ-du ˌjùg-pa* to be absorbed in deep meditation; *tiṅ-ṅe-ˌdzin ˌkruṅ* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *ɣél Mil.*

ཏིན་རྫིན་ *tiṅ-rǰiṅ Sik.* **shrew**(-mouse).

ཏིང་ཏིང་ *tiṅ-tiṅ* **clean, well-swept** *Ld., Ts.*

ཏིན་ཏི་ལིང་ *tiṅ-ti-liṅ* **snipe** *Ld.*

དང་(ཏིང་)ཀག་ *tiṅ (-tiṅ)-ˌkags* little bells moved by the wind *Sch.*

ཏིབ་རིལ་ *tib-ril*, resp. *ɣsol-tib*, **tea-pot**, *zaṅs-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

ཏིམ་པི་ *tim-pi Mil.* goat's leather, kid-leather, from India, dyed green or blue.

ཏིམ་བུ་ *tim-bu Ts.* **funnel.**

ཏིལ་ *til* (**तिल**) **sesame**, *til-már* sesame-oil, seed-oil.

དུ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants g and b; cf. *du, ru, su.*

དུ་པག་ *tú-pag* (*Turk.* تۆپک) *W.* **gun, musket, fire-lock, fowling-piece**, **gyáb-ce** to discharge, fire off; **tú-pag-man** gunpowder.

དུ་རུ་ཀ་ *tu-ru-ka Ma.* **the Turks, Turkomans, तुरुष्क**, تُرْک.

དུ་ཚ་ *tú-tsa* v. *ti-tsa.*

དུ་ལཱ་ *tú-lā* (*Ssk., Hind.*) **a balance, pair of scales**, *C.* **tú-la tég-pa** to weigh.

དུག་གིན་འདུག་ *túg-gin ˌdug* 'cannot' *Sch.*(?)

དུག་རིང་ *tug-riṅ*, or *tug-čím*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-riṅ-càn Stg.* noisy (?).

དུད་ *tub, tub ɣcig-tu rgyúd-do?*

དུབ་དུག་ *tub-túg Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

དུར་བ་ *túr-ba* (?) *W.* **to darn** (stockings).

དུར་རེ་ *túr-re* **clear, distinct**, syn. to *wál-le*; *yid túr-re ˌdug* it is clear to my mind; *túr-re bzuṅ Mil.* prob. watch it! have a sharp eye upon it! *że-sdáṅ laṅs dogs túr-re gyis Mil.* take care lest an emotion of anger arise in your mind! *túr-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *túr-re-ba Glr.*; adj. (or abstract noun), *rǰed-ɣeṅ-méd-par túr-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

དེ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n, r, l, s* (v. Grammar), to be translated by the participle in ing, or sentences beginning with when, after, as etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by ˌ*dug* or *yod*, or also without these words: **dád-de ˌdug** I sit *W.*; *ˌgró-ba yin-te Mil.* I go.

དེ་ཏོར་ *té-por Lex.* = *légs-par*; *Sch.*: very, really, actually.

དེ་བོར་ *té-bor Sch.* constantly, continually.

དེ་སེ་ *té-se* v. *ti-se.*

དེག་ད་ *tég-pa*, imp. *tog*, *C.*, *W.*, = ˌ*légs-pa*, **to pack up, put up; to put in** or **into**, *'*am-bág-la** into one's bosom; **tag-ɬ́ul** or **ɬ́ug** preparations for a journey, **taṅ-ce** *W.* to make.

དེའུ་ *teu? Ld.-Gir.* (*Schl.* f. 25, b); *teu sér-po; Mil.* 59, 4 of my edition; *Lex.*: *teu ṡiṅ-kri*, where *Sch.* translates: a square table.

དེལ་ད་ *tél-pa Cs.*: an instrument for burning *Med.*; *lèágs-tel* such an instrument of iron *Cs.*; *sprá-tel Lt.?*

དོ་ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

དོ་དོ་ལོང་ལོང་ *to-to-liṅ-liṅ W.*, an adv. denoting a swinging motion;

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hence **to-to-liṅ-liṅ sed sé-ce** to play at swinging, to swing.

ཏོ་ལ *tó-la* for *tú-lā C.*

དོག་ *tog* 1. (**केतु** *Ce.*: **'the top** of any thing, **a top ornament'**; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, **श्वेतकेतु** n. of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdúṅ-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

དོག་སྒྲ་ *tóg-sgra*, *tóg-tog-sgra Lex.*, a rolling sound *Sch*, acc. to *Wdṅ.* also a cracking sound.

དོག་དིལ་ *tog-til* **a bump, a swelling**, by a knock against the head.

དོག་ཚེ་ *tóg-tse W.*, *tóg-rtse Lex.*, **hoe, mattock, pickaxe** *W.* (in *C.* ˛*jor*); *tog-lèags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

དོང་དོང་བྱེད་པ་ *toṅ-tóṅ byéd-pa Lex., Sch.*: to perforate; to produce a whirling noise.

དོབ་ཆི་ *tob-èi W.* **button**, **tób-èi brgyáb-ce* to button up; cf. *tób-čhu*; (buttons are not in general use in Tibet).

དོབ་དོབ་སྨྲ་བ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: **tab-táb**, or **tab-tób ma èo* keep your temper! do not talk with such agitation!

དོའུ་ལོ་ *tou-lo* **polecat** *Sch.*

དོལ་ *tol? Mṅg. bem-tól? Sch. tol-yèód-pa* = *tal-yèód-pa* q.v.

དྲམ་པ་ *trám-pa* hard (of rare occurrence); *ṣa-trám*, *rus-tram*, *rtsa-tram*, *tram-dkár*, *tram-nág*, are different species of gout *Med.*

དྲི་གེད་ *tri-ked* v. *ṭi-ked.*

དྲི་ཤུ(ལ་) *tri-ṣu(-la)*, from **त्रिशूल** trident *Wdk.*

དྲེ་དྲེ་ཧོ་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

དྲེ་བ་ཅན་ *tré-ba-càn* coloured *Sch.*

དྲེ་སམ་ *tré-sam* a medicine in the shape of a powder *Med.*

དྲོན་ **diligence, industry** *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

བཏག་བཏོན་ *ytag-ytoṅ Lex.* w.e.; *ytag-ytoṅ-ba* to disperse *Sch.*

བཏང་རག་ *ytaṅ-rág* **thanks, thanksgiving,** and prob. also thank-offering, esp. rendering thanks to a deity; *ytaṅ-rág byéd-pa*, ˛*búl-ba Mil., Lt., W.* **cò-ce, ṗúl-ce** to render thanks.

བཏད་ *ytad* (v. *ytód-pa*), in the direction of, **towards**, *yyón-gral-du ytad ṗyíṅ-nas* going towards the left end of the row *Glr.*; **doṅ-tád** *W.* directly opposite, just over against.

བཏད་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. sbst. **hold, steadiness, firmness,** *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytad-méd* ˛*čál-ba Zam.* prob. to vacillate, to waver, to be unsteady.

བཏད་སོ་ *ytád-so* a refuge, resource, esp. store of provisions; **tṣ̌-so żág-pa* *C.* to procure such a store.

བཏན་(པ་) *ytán(-pa) Cs.*: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *ytán-pa*, viz. **mortar**, = *ytun*; **bar, door-bar** occurs in *sgo-ytán C.* and *W.* But a different word seems to be *ytan*: 1. **order, system,** in the current phrase *ytán-la* ˛*bébs-pa* to put in order, to arrange, to reduce to a system, *bre-sráṅ* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *raṅ-sems ytán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-ytán.*) — 2. **duration,** perh. also entireness, completeness, hence *ytán-gyi* constant, continual, *ytan-grogs* consort, partner for life *Mil.*; *ytan-méd Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. **always, continually, for ever,** *ytán-du bzúgs-pa* living there continually *Tar.* 2. **entirely, completely** (which is the usual

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signification of *ytan-du*) e.g. to cut off, to deliver completely; *ytán-nas* id.; *ytan-krigs* agreement, stipulation, convention, *ytan-krigs byéd-pa Mil.*

Note. Owing to its second signification *ytan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from *C.* were occasionally doubtful as to the correct spelling of this word.

བཏན་ཚིགས *ytan-tsigs* (*Ssk.* **हेतु**, *Stg.*, *Do.* ☰ f. 344 *ytan-tsigs-kyi de-ko-na-nyid bstán-pa* = **हेतुतत्त्वउपदेश**) 1. **argument,** syllogism *Cs.*; evidence before a court of justice *Dzl.* ཀཀ, 6. — 2. *Sch.*: **a standing proposition,** indisputable point *Thgy.* (where in my *Ms. brtan-tsigs* is erron. written; v. the note to the preceding word). — 3. **logic, dialectics** *Cs.*: *ytan-tsigs-méd-par smrá-ba* is in *Stg.* the term applied to a kind of *kyál-ka*, evidently: illogical, irrational talk; *ytan-tsigs-su bžéd-nas Glr.* 96. wishing to clear up, to render evident (?); *ytan-tsigs-mkán* dialectician, logician.

བཏམ *ytam* (**कथा**) **talk, discourse, speech.** 1. in a general sense: **tam čig-pa* *C.*, **tam čig-čig** *W.*, that is one and the same talk, that means the same; *ytam bsdúr-ba* to compare depositions, to examine, to try judicially, **tam-dúr* *W.* trial, judicial examination. — 2. **news, tidings, intelligence,** *ytám bzáṅ-po* good news; *ɟyis ytam mi ˌdug* after which there are no further accounts *Mil.*; **tam šál-če* to tell a tale, a story *W.*; **report, rumour, fame,** *de ɟúl zér-bai ytam rgyál-pos tós-nas* when the king heard the report that ... had been delivered up *Pth.*; *tag-riṅ-gi ytam* fame of remote matters or events; *bdág-gis ytám-du tós-na* as I have learned, have been told *Dzl.* — 3. **section, chapter** *Tar.*, frq.

Phrases. *ytam glén-ba S.O., Dzl., ytám-du glén-ba Dzl.* to speak, to converse, to discourse; *ytam byéd-pa, smrá-ba, zér-ba* id.; *ytam byar ˌgroo* I shall go and speak to him *Dzl.*; the genit. preceding *ytam* always denotes the person or thing spoken of, not the person speaking; *či-ltar gyúr-pai ytam byas* he gave an account of the manner how it had happened *Dzl.*; *mtún-pai ytam byéd-pa* to negotiate about peace *Glr.*; *čos(-kyi) ytam byéd-pa* to begin a religious conversation *Mil.*; *na dé-ltar byéd-pai ytam mi-la ma lab* do not tell any body that I am doing this *Mil.*; in a similar manner: *mi rúṅ-bai ytam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *ɟa-mái ytam dris* he inquired about his parents *Dzl.*; *bú-moi ytam tos* he heard of the girl *Dzl.*

Comp. *ytam-rgyúd* **tradition, oral account;** *déi ytam-rgyúd* the legend of him. — *ytam-ñán* **ill report,** slander. — *ytam-snyán* **joyful news, glad tidings,** *sgróg-pa* to announce *Mil.* — *ytam-bsdúr* v. above. — *ytám-dpe* a proverb, a saying *Cs.* — *ytam-rtsúb* rough speech, **abusive language.** Note. In *W.* **(s)pé-ra** is more in use than **tam*.

བཏམ(ས)་པ *ytám(s)-pa* 1. adj **full,** *spú-gri ytám(s)-pa* quite full of razors *Thgy.*; also *Lexx.*; more frq. it is spelled *(b)ltám(s)-pa.* — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. *Cs.*: a term for a thousand billion, yet v. the remark to *dkrigs-pa.*

བཏའ་(མ) *ytá(-ma) Lexx.* (cf. *ytó-pa*) **pawn, pledge,** *ytá-mar ˌjúg-pa* to pawn, to give as a pledge, *ytá-ma blú-ba* to redeem a pledge *Cs.*; **nór-ta* *W.* jewels, precious stones, given as a pledge (*Cs.*: 'pecuniary security, bail'); *mi-yta* a hostage *Cs.*

བཏར་བ *ytár-ba*, with *krag*, **to bleed,** to let blood *Med.*; *ytár(-bar) byéd-pa, rtsá-ba-la* from a vein, or also *ytár-ga ˌdébs-pa* id.

བཏི་ཁེ *yti-ké* a kind of louse *Sch.*

བཏི་ཏུག *yti-tug* insane, mad *Sch.*, = *ti-tug.*

བཏི་སྨུག *yti-mug* (**तमस्**) **gloom, mental darkness, ignorance, stupidity,** *glén-pa yti-mug-čan* infatuated fools *Dzl.*; *mtsán-mo yti-mug-gnyíd-du soṅ* at night I fell into a profound sleep *Mil.*; in a special

གཏམ་རྒྱུད་བསྒྲུབ་པ "given to any theories, to equivocate" — Brah. jäla. fol. 122 b.

སྨན་ཚན་བཟང་ཁང་གཅིག་ཏུ་བཏུང་། Mdo xvi f. 335a
"to pound in a mortar"

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, **सत्त्व, रज, तमस्**. virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: ˌ*dod-čágs, že-sdáṅ, yti-mug*, voluptuousness, anger, inconsiderateness (*Kõpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdh.* Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

བཏིག(ས)་པ་ *ytig(s)-pa Lex.* **to fall in drops, to drop, to drip.**

བཏིང་ *ytiṅ, Ld. *ltiṅ**, **bottom**, *rgyá-mtsoï ytiṅ-dkrugs* he turned up the bottom of the sea; *ytiṅ-du núb-pa* to sink to the bottom *Cs.*; **depth**, hence *ytiṅ záb-po Dzl.*, *ytiṅ rṅi-ba* deep, *ytiṅ nyé-ba* not deep, shallow; *rgyá-mtso-bas ytiṅ-záb-bo* it is deeper than the sea *Dzl.*; *pyáṅ-sa ytiṅ-riṅ-ba* a deep abyss *Thgr.*; *čú-bo ytiṅ-záb-po žig* a deep river *Dzl.* 227, 1. (in the third line however *záb-bo* would be the correct reading for *zab-po*); *ytiṅ-zab-kyád kru-brgyád-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 228, 5; fig. *ytiṅ-nas* from the bottom of the heart, *ṅá-la dád-pa ytiṅ-nas gyis* believe in me with all your heart *Mil.*: *ka-grógs* and *ytiṅ-grógs* v. *groys*; *ka-dkar-ytiṅ-nág* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyá-mtso čé-la dpe lóṅ-la ka-ytiṅ-méd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom: *ytiṅ-rdó* a stone or piece of lead (*žá-nyei ytiṅ-rdó Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **ču nyóg-po-čе-la tiṅ méd* W.* a very muddy water has no depth; *ytiṅ-čan* deep, *ytiṅ-méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form an opinion of, and the contrary: shallow, superficial; *ytiṅ-mi-lón C.* of unknown depth; *ytiṅ-drónṣ-pa* fathomed, penetrated, ascertained *C.*

བཏིབ(ས)་པ་ *ytib(s)-pa* 1. **to be gathering**, of clouds, *sprin-púṅ ytib-pa* thick clouds gathering *Wdh.*; *bdug-spós sprin-bžin ytib* incense wafts along like clouds *Glr.*; *mún-pa ytib Lex.*, col. also **nam-ka tib-tib yod** cf. ˌ*tib-pa*. — 2. sometimes for *rdib-pa*.

བཏིམ་པ་ *ytim-pa* v. *tim-pa*.

བཏུག་པ་ *ytúg-pa*, pf. *ytugs*, also *btúg-pa*, cognate to *túg-pa*, 1. **to reach, to touch**, *yi-dam-gyi túgs-kar ytúgs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žábs-la mgó-bos ytúg-pa*, or only *žábs-ytug-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug túg-pa daṅ* was explained: when it (the danger) draws quite near *Ma.*; **to overtake, to reach**, ni f., e.g. *mťa* the end *Lex.*; **to meet with, to join** *Tar.* 172, 14. — 2. to bring an action against a person, **to sue** *Sch.*, thus prob. *Dzl.* 220, 3, and *Pth.* — 3. = *zád-pa* to be exhausted, to be consumed(?) *Zam. zád-pai ytúgs-pa.*—

Note. Not only *ytúg-pa*, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

བཏུན་ *ytun, Sch.* also *rtun*, col. **gog-tún** (spelling dubious) 1. **pestle**; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kúṅ*; *ytun(-gyis) rdúṅ-ba* to pound with a pestle *Dzl.*; *ytún-po* mortar *Cs.*; *ytun-bu, ytun-šiṅ* pestle *Cs.* — 2. **mallet, knocker** *Dzl.*

བཏུབ་པ་ *ytúb-pa*, more frq. *btúb-pa*, = *túb-pa*, **to be able**, *pýir ˌóṅ-du btúb-pa-am* shall you really be able to come

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back? *Dzl.*; *mi btúb-pa* very frq. not to be able to prevail upon one's self, **to be unable**, also: **to be unwilling, to have no mind** (to do a thing).

གཏུབ(སྟ)་པ *ɣtúb(s)-pa, btúb(s)-pa, Ld. *stúb-cè*, = ˌtúb-pa,* **to cut to pieces, to cut up**, meat, wood etc.; in *W.* also **to mince**; (in *C. btsáb-pa*); *ɣtubs-spyád* chopper *Sch.*

གཏུམ་པ *ɣtúm-pa* 1. **ferocity, rage**; also adj. **furious**; *Kró-žiṅ ɣtúm-la snyiṅ-rje-med* in furious wrath, merciless *Dzl.*; *ydúg-cìṅ ɣtún-pai klu* a Lu in a deadly rage *Sambh.*; *ɣtúm-pai sgra sgróg-pa* to roar furiously *Pth.*; *Kró-ɣtum-pa* furious with rage *Glr.*; *ɣtúm-žiṅ rgód-pa* obstinate and unmanageable, of a boy; *ɣtúm-po Mil., ɣtúm-can, ɣtum-ldán* cruel, fierce, furious *Cs.*; *blá-ma ṭugs-ɣtúm-po ˌoṅ* the Lama grows angry *Mil. nt.*; *ɣtúm-mo* fem. a fury of a woman *Dzl.* ཟཽ, 10; *Sch.* also: hangman (?); *rluṅ ɣtúm-mo Cs.* a furious wind, a hurricane — 2. = *btúm-pa, ˌtúm-pa,* **to veil, to cover; to wrap up**, e.g. the head; with the instr. to wrap up or cover with a thing.

གཏུམ་པོ *ɣtúm-po* 1. v. *ɣtúm-pa* 1. — 2. **ཆཤད** (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *ró-ma* and *rkyáṅ-ma* (two veins, v. *rtsá-ba*) into the *dbú-ma* (*sróg-rtsa, dhú-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *ɣtúm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *ɣtúm-po ˌbar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shád*, i. e. the second half of an ཨཾ, viz. ཾ, hence *a-žad-ɣtúm-po* the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

གཏུར་བུ *ɣtúr-bu Lex.* w.e.; *Cs.* **bag, sack, wallet**.

གཏུལ་བ *ɣtúl-ba* **to grind, to pulverize,** colours, medicinal substances etc.; cf. *ˌtág-pa.*

གཏེ་བ *ɣté-pa W.* (*Ld. *sté-pa**) *ɣté-ba, ɣté-ma C., ɣtéṅ-pa Lexx.*, **pawn, pledge, bail** (*Sch.* also: a present); cf. *ɣtá-ma*; *ɣteu* id.? hostage? *Tar.*

གཏེར་ *ɣter* (**निधि, कोश**) 1. **treasure,** frq. — 2. symb. num. for 9. — *ɣter-mdzód* **a treasury.** — *ɣtér-ka* **a mineral vein, mine,** *nór-gyi ɣtér-ka rnyéd-pa* to find a mine of precious metals.

གཏོ *ɣto Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *ɣto-bcós* id.

གཏོག་པ *ɣtóg-pa* 1. also *btóg-pa, ˌtóg-pa,* **to pluck off, gather, crop, tear out** (one's hair) *Lex.* — 2. v. *se-gol.*

གཏོགས་པ *ɣtógs-pa* **to belong, appertain to; belonging,** *rgyál-poĩ ydúṅ-la ɣtógs-pa yin* you belong to the royal blood or family *Dzl.*; *deĩ náṅ-du mi ɣtógs-sam* am I not included in them? *Dzl.*; *ˌdzam-buṅ-gliṅ-la ɣtógs-pa* belonging to Dzambuling *Glr.*; **di lé-ka daṅ ma tog* W.* do not meddle with that! *ma-ɣtógs-pa*, gen. adv. *ma ɣtógs-par* **except, besides.** — *ɣtogs-ˌdód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow'(?).

གཏོན་བ *ɣtón-ba*, pf. *btaṅ*, fut. *ɣtaṅ*, imp. *toṅ* (*W. *taṅ-cè**, imp. **toṅ**) **ཐབ** 1. **to let** a. **to let go,** to permit to go, **to dismiss**, *cìi ṕyir bdág-cag-rnams-kyis ɣtoṅ* why should we let you go, suffer you (our teacher) to go? **to let escape** (a prisoner) *Dzl.*; **to let loose** (a dog against a person) *Mil.*; **to let go,** to quit one's hold *ma ɣtoṅ*, col. **ma taṅ** don't let him go, stop him! **to leave, abandon, renounce,** *čos* one's religion; more definitely: *blos ɣtóṅ-ba*, v. *blo*; *yóṅs-su ɣtóṅ-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *ysód-par byá-ba ɣtóṅ-ba* to leave off killing *Dzl.* b. **to let in, to admit,** *sgó-nas* through

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the door *Dzl.*, *náṅ-du ytóṅ-ba* to permit to enter. — 2. **to let go,** i.e. to make go, **to send,** *mi* a man, a messenger, very frq.; *ˌdzam-bui-glíṅ kún-tu btáṅ-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du ytóṅ-ba* to dispatch for conveying (a message); *lén-du ytóṅ-ba* to send (a person) for (a thing); *ˌtsól-ba btáṅ-ba-las* he sent out searchers (people in search) *Dzl.* 2°, 18., unless this passage should be read *ˌtsól-bar.* — 3. **to let have, to give,** so in *W.* almost exclusively; *sman ytóṅ-ba* to give medicine, *ytóṅ-tsul* the way of giving medicine, for 'a dose' *Med.*; *ytóṅ-ṕod-càn* liberal, bounteous *Mil.*; *ytóṅ-sems-ldan* id. *S.g.*; *ytóṅ-sems* liberality, bounty; **tóṅ zer** he says, give me! he wants to have, he tries to get *W.*; *čós-la ytóṅ-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. **to make, to cause,** e.g. a smoke by lighting a fire *Glr.*; with the termin. **to turn into,** *byé-taṅ néu-taṅ-du* sandy plains into meadows *Glr.*; *rims(-nad) ytóṅ-ba* to cause, **to send down,** epidemics, plagues (of gods); **to construct, fix, place,** chains before a building *Glr.*; in *W.* **(s)kad táṅ-cè** to utter sounds, **kú-co, bó-ra táṅ-cè** to raise, to set up a cry; **kug** or **kum táṅ-cè** to make crooked, to bend; in forming intensive verbs: **go càd táṅ-cè** to decapitate; **tón toṅ, ṕíṅs toṅ** take out! throw out! **tsa toṅ** put salt into it! **ču táṅ-cè** to water (the garden); **lud táṅ-cè** to manure (the fields). The participle **taṅs-pa** is used adverbially in *Ld.*; **ǐ-ne táṅs-pa à tsúg-pa** from here to there, from this place to that place (= *bzuṅs-te*).

གཏོད་ *ytod? ytód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *ydos*, or to be explained by *ytód-pa* II.

གཏོད་པ་ *ytód-pa* I. also *ytád-pa*, pf. *btad, ytad*, fut. *ytad*, imp. *btod* (*Mil.*; *Cs. tod?*) 1. **to deliver up,** *lág-tu* into the hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-ˌdún-la dbaṅ* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *yèig snyiṅ yèig-la ytád-pa* to communicate one's feelings to one another *Glr.* — 2. **to lean against** or **upon** c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. **to direct, to turn,** *mi-la mgó-bo,* one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sdig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-ṕyógs bál-poi yúl-du ytod Glr.*, the door points south, towards Nepal; *ˌbém-la* to take aim, to aim at *Lex.*; *rná-bai dbáṅ-po ytód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *tugs, ytód-pa Mil.* id.; *ˌod-zér-la ytád-nas yzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-kúṅ ytód-pa* the projecting windows *S.g.* (?) — *ka ytód-pa Glr.?*

II. inst. of *rtód-pa*, **to fasten** (cows etc.) to a stake (driven into the ground), **to tedder.**

གཏོམ་པ་ *ytóm-pa* **to talk, to speak** *Sch.*, cf. *ytam* (?).

གཏོམས་པ་ *ytóms-pa* **filled up, full,** for *bltáms-pa, ytáms-pa, Sch.*

གཏོར་བ་ *ytór-ba* (*Lexx.* ཐལཐུལ) cf. *ˌtór-ba*, 1. **to strew, to scatter** ccirdp., *mé-tog-gis ytór-ro Dzl.* they strewed flowers, also *ytór-to Dzl.*; *ṅá-la sas ytór-ba* they that threw earth upon me *Dzl.*; *sá-la ytór-ba* to scatter over the ground *Glr.* — 2. **to cast, to throw,** ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *ˌdór-ba*); **to cause to circulate** the chyle through every part of the body *Med.*; **to waste, to dissipate** *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

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ma ytór-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: '*srub ytór-ba* **to rend,** to tear to pieces'.

གཏོར་མ *ytór-ma* **strewing-oblation,** an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa daṅ ytór-ma sbyin-pa* to offer such an oblation, *ytór-mar sṅó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-srég Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*čụ-* or *čab-ytor*, *ṕye-ytor*; *lhag-ytor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-ytór* v. *dgu*), and the purpose for which they are offered (*mtsun-ytor* v. *mtsun*). Other names of Torma-offerings are: *blud-rgyá*, *mar-me-rgyá*, *tiṅ-lo(?)-rgyá*, *čaysùm* etc. Tormas in general belong to the ceremonies most frequently performed; *ytor-čá* are the vessels and other implements used for that purpose; *ytor-sdéb Sch.*: 'a bowl for these offerings'(?). — *ytor-zán Lex.* **बलि** oblation of the remnants of the daily meal to creatures of every description.

གཏོལ་ *ytol*, only in *ytol-méd*, = *ča-méd*, **not known, dubious,** *ṕó-ˌam mó-ˌam ytol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *čì byá-bai ytol méd* not knowing what to do *Dzl.*; *gar tál-bai ytol med* not knowing where she had gone to; *bdág-la ytol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *ytól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

གཏོས་ *ytos* **size, width, quantity,** *ri-boi ytos tsam* as high as a mountain *Lex.*; *rim-gro ytos-čé-ba*, like *rgya-čé-ba*, great marks of honour, extraordinary homage.

བཏགས་པ *btág-pa* v. ˚*tág-pa*.

བཏགས་པ *btágs-pa* v. ˚*dógs-pa*, and *Ka-btágs*.

བཏང་བ *btáṅ-ba* v. *ytóṅ-ba*.

བཏད་པ *btád-pa* v. *ytód-pa*.

བཏབ་པ *btáb-pa* v. ˚*débs-pa*.

བཏང་སྙོམས *btaṅ-snyóms* (cf. *snyoms*) **उपेक्ष** complete **indifference,** perfect **apathy** (acc. to *Schr.* prop. 'a liberality perfectly impartial'?).

བཏང་བཟུང་ *btaṅ-bzúṅ Lex.* **मुचिलिन्द** n. of a hill where Buddha was teaching.

བཏིག་པ *btig-pa*, pf. *btigs*, *Cs.* **to drop,** to let fall in drops, *rná-bar sman*, medicine into the ear, v. ˚*tig-pa*.

བཏིང་བ *btiṅ-ba* v. ˚*diṅ-ba*.

བཏུ་བ *btú-ba* v. ˚*tú-ba*.

བཏུང་བ *btúṅ-ba* v. ˚*túṅ-ba*.

བཏུག་པ *btúg-pa* v. *ytúg-pa*.

བཏུད་པ *btúd-pa* v. ˚*dúd-pa*.

བཏུད་མར་ *btúd-mar Glr.* in rapid or close succession, **tụ'-tụ'-pa-la** *C.* id.

བཏུབ་ *btub, Lex.* = *ruṅ*, **fit, convenient, practicable, becoming,** *btúb-bo* it is convenient etc.; *btúb-pa* v. *ytúb-pa*.

བཏུམ་པ *btúm-pa*, *ytúm-pa*, 1. **to wrap round, to envelop**; hence 2. in *W.* **to shut,** a book, valuable books being wrapped up in a cloth before being laid by; *btum-ṕóg* **bunch** or **knot**, produced by money and the like being tied up in the girdle.

བཏུལ་བ *btúl-ba* v. ˚*dúl-ba*, *ytúl-ba*.

བཏེག་པ *btég-pa* v. ˚*dégs-pa*.

བཏོད་པ *btód-pa* 1. = *rtód-pa*, **to fasten** (grazing horses or cattle) by a rope to a stake, **to tedder**; *Mil.* declares relations to be the *btod-tág* (the tedder) in the hands of the devil. — 2. **to erect, raise up, produce, cause, occasion**; *srol-btód-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

བདོན་པ *btón-pa* v. *ˌdón-pa.*

བདོལ་བ *btól-ba Sch.* = *ytól-ba.*

ད་ *rta* (*rtá-po C., Mil.*), resp. *čibs*, 1. **horse**, *pho-rta* a gelding, *mó-rta*, or *rta-rgód-ma*, a mare; *rta ˌdúl-ba* to break in, train, a horse; *rta rgyúg-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta ȧrul-čè* Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *ăṅ-rta.*

Comp. *rta-rkyá(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *rta-bskrágs* (**stab-rágs* Ld.*) a clattering train of horsemen. — *rta-gál Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grás* = *rta-rá.* — *rta-bgád* a horse-laugh, *rta-bgád-kyis ˌdébs-pa* to set up a horse-laugh *Sch.* — *rta-mgó* a horse's head; *rta-mgó-ma* v. *go-tsém.* — *rta-mgrin* (**हयग्रीव**) n. of a demon (*Schl.* 110), a terrifying deity. — *rtá-sga*, *W.* **tȩ́-ga**, **saddle.** — *rta-sgám* a large box or chest. — *rtá-sgo* v. *sgo.* — *rta-sgyél*, gen. connected with *mi-bsád*, the slaughtering of men and killing of horses. — *rta-ṅán* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-rṅa* **horse-tail**, **tȩ ṅá-ma yod* W.* it is (made) of horse-hair. — *rta-lčág* horse-whip; whip in general. — *rta-čág* dry fodder or provender given to horses, corn, oats. — *rta-mčóg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyál-po čan-šés bá-la-ha*; acc. to *Schl.* p. 253 *rlúṅ-rta* is the same). — *rta-mčóg-ka-ˌbab* = *ɣyas-ru-ytsán-po* = *mṅá-ris-čhu* n. of the principal river of Tibet. — *rta-ljáṅ* he with the green horses, the sun, po. *Glr.* — *rta-rná* horse-ear, n. of one of the seven gold-mountains, surrounding the Rirab. — *rtá-pa* horseman, rider, **tá-pa ta-žón* Ld.* a balancing-board, **see-saw**; *rtá-pai dpúṅ* horse, **cavalry** *Cs.* — *rta-lpágs* a horse's skin; n. of a medicinal herb *Med.* — *rta-bábs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex. twa-ra-ṇa*, **द्वारण**? — *rta-dbyáṅs* **अश्वघोष** n. of a great scholar *Thgy.* — *rta-bél* a horse's front-hair *Cs.* — *rta-sbáṅs* **horse-dung.** — *rta-rmíg* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rta-rdzi* one that tends horses; **a groom** *Glr.* — *rta-žún* a good horse. — *rta-zám* 1. **post-station**, *rta-zám-gyi tsúgs-pa* a post-house; *rta-zám gyi spyí-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rta-zám-pa.* — *rta-zám-pa* **postillion, courier, express, estafet.** An estafet rides day and night, mounting fresh horses at certain stations, and making the way from Lé to Lhasa (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i)-ˌú-lag* a compulsory service consisting in the supply of horses. — *rta-rá*, *rta-grás* **inclosure, stable,** for horses. — *rta-ȧá* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-ȧád* **curry-comb** *Sch.* — *rta-ysár* a horse not yet broken in or dressed *Schr.* — *rta-bséb* **stallion.** — With regard to the colour of horses (*spú-ka*), the following distinctions are made: *rta-dkár* a gray or white horse; *rta-rkyaṅ-nág*, or *kam-nág Sch.* a dark-brown horse; *rta kám-pa Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-kam-dmár Sch.* a light-bay horse, a sorrel horse; *rta krá-bo* a piebald or a dappled horse *Ld.-Glr.*, *Schl.* fol. 26, a; *rta-gró Sch.* a gray horse, *rta gro-dkár* a light-gray horse, *rta gro-sṅón Sch.* a dapple-gray horse, *rta gro-dmár* a roan horse, a roan; *rta rgya-bo Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta ṅáṅ-pa* an isabel *Ld.-Glr.*; *rta rṅog-dkár* a bright bay horse; *rta-sṅo-kra*, *rta-sṅo-tig-čan Sch.* a dapple-gray horse; *rta-sṅo-nag Sch.* a dark-gray horse; *rta-tig-kra Sch.* a spotted horse; *rta nag* a black horse; *rta-brau* = *rgya-*

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bo Sch.; *rta-mog-ro Glr.* a yellowish-brown horse; *rta zag-pa Sch.* a horse having gray and white spots; *rta ˌól-ba Mil., Ld.-Glr.*, a black horse; *rta ra-rá Sch.* a yellow-dun horse; *rta rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rta rag-rág* an ash-gray horse; *rta rag-sér*, or *rta ser-sér Sch.* a yellowish-red horse; *rta sram-srám Sch.* a gray horse with a black mane and tail.

རྟག་པ *rtág-pa* (ཁིལ) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *stoṅ-pa-nyid*; *mi rtág-pa* not durable, perishable; *de yaṅ mi-rtag tsul-du ɣda* this, too, is subject to the law of perishableness *Mil.*; *mi rtág-pai čos* the principle of transitoriness; *rtág-par ˌdzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Glr.*; as partic. one that is earthly-minded, a worldling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtag-čad* lasting and transitory, frq.; *rtag-par*, or more frq. *rtag-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* ཟེ, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po, Ld. *stágs-po**, **lasting**, durable, reliable, *rtag-brtan* id. *C.*; *rtag-snyóm-la C.* adv. uniformly, equally. — *rtag-rés ˌkór-ba Sch.*: a constant change(?).

རྟགས *rtags* (cf. *rtógs-pa*) 1. resp. *ɣyag-rtágs*, **sign, token, mark, characteristic,** **tag-ži* W.*, **tags-pa* Ld.*, id.; *rtags byéd-pa*, vulg. **tag rgyáb-pa** to make a mark; *ráb-tu byuṅ-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Glr.*; *bkra-šis rtags* v. *bkra-šis*; **omen, prognostic,** = *ltas*, *bú-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., frq.; *miṅon-rtágs Dzl.* id.; **proof, argument, evidence,** **či tágs-paṇ zum* Ld.* upon what evidence have they seized him? **tágs-pa žig gos** you must prove it, **tágs-pa-aṅ mi duɡ** there is no trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W. *tág-la čúg-če** to take for a mark. — 4. **sexual organ,** organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wdn.*, *ɣó-rtags, mó-rtags* frq. — 5. **gift, present,** resp. *ɣyag-rtágs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; *rtags ˌjúg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtags-yig* 1. **stamp, type**(?) *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril* W.*, **lot,** **tag-ril táṅ-če** to cast or draw lots (a half-religious proceeding) cf. *rgyan*.

རྟབ་པ *rtáb-pa*, also *rtab-rtáb-pa*, and *stáb-pa*, **to be in a hurry, to be confused, frightened,** in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* adj.; *stab-stáb-por sóṅ-nas* having become quite startled and confounded *Pth.*; *rtab-rtób* sbst., *rtab-rtób-tu* སྒ་སྒོ་ནའི་ *náṅ-du ɣyin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi ˌdren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtabs-pa*.

རྟས་པ *rtás-pa* v. *brtá-ba*.

རྟིག་གི *rtíg-gi Ts.* for *rtéu*, **foal, colt.**

རྟིན *rtiṅ* (in more recent literature and col.) what is **behind** or **after,** with regard to space, and more particularly to time, *rtiṅ-du, rtiṅ-la, rtiṅ-na* adv. **afterwards.** *rtiṅ-du bčós-so* they were made afterwards, were added later *Glr.*; postp. c. genit., or less corr. c. accus., after; *byon rtiṅ-la* after their appearance *Pth.*, *byuṅ-rtiṅ* after he has come *Mil.*; *de-rtiṅ-la* after that *Glr.*; **tiṅ-ne ɖáṅ-če* W.* to follow, to come after or later; *rtiṅ-ma* adj. and sbst. the last *Tar.*; *ytám-gyi rtiṅ-ma yin* this is my last, my farewell-speech *Glr.*; without *ma*: **dus tiṅ žig-na* W.* some day hereafter, some future day; **tiṅ-ma žag, tiṅ-ma nyi-*

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ma W.* the following day; **tiṅ-ǰúg** remaining part, the last remainder, **di-riṅ ǰa tiṅ-ǰúg len soṅ* W.* to-day I have used the last of my tea. — *rtiṅ-pa* 1. the end, extremity, lowest part, e.g. of a stick *Glr.*; gen.: 2. the heel of the foot, *rtiṅ-lcags* a spur, *rtiṅ-lcags rgyáb-pa* to prick with the spurs, to spur; *rtiṅ-ču* the Achilles-tendon.

རྟིབ་པ *rtib-pa*, pf. *brtibs*, fut. *brtib*, imp. *rtib(s)* **to break** or **pull down** (cf. *rdib-pa*).

རྟིའུ *rtiu*, sometimes for *rteu*, **a foal.**

རྟུག་པ *rtúg-pa* 1. **excrement, dirt** *rtug-skám* or *-ském* dry excrements *Med.*; *rgyal-srid rtúg-pa bžin-du dór-ba* to throw off royalty like dirt *Pth.*; *rtúg-pa ǰyis-pai rdo* a stone for wiping one's self *Mil.* — 2. *C.* **wind, flatulence.** — 3. *(b)rtug* v. sub *tógs-pa.*

རྟུན་པ *rtún-ba*, pf. *brtuṅs*, fut. *brtuṅ*, also *stún-ba*, **to make shorter, to shorten, to contract,** e.g. a rope, a dress; *ynyá-ba brtuṅs* his neck is contracted *Mig.*

རྟུན *rtun* v. *ytun*; *rtun-ríl* **a trituration-bowl** *Sch.*

རྟུན་པ *rtún-pa, brtún-pa,* **diligence,** *rtún-pa skyed-pa* to be diligent *Zam.* Cf. *dún-pa.* ཨཱ་ བརྟུན Ud. vin. 7* [illegible]

རྟུལ་པོ *rtúl-po*, or *rtúl-ba*, **blunt, dull,** *mtson-rtúl* a blunt weapon *Cs.*; gen. fig.: *dbáṅ-po rtúl-po* (opp. to *rnón-po* or *rnó-ba* sharp, and *ˌbriṅ-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtúl* weak intellect. — *(b)rtul-ǰód-pa* (वीर) boldness, courage; bold, brave *Dzl.*

རྟེའུ *rteu* **foal, colt,** *rteu ˌbraṅ-ba* to bring forth a colt, to foal *Cs.*

རྟེན *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. **a hold, support,** esp. in compounds: *ka-rtén* the plinth or base of a pillar *Cs.*; *rkaṅ-rtén* (resp. *žabs-rten*) a foot-stool *Cs.*; *žu-rtén* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén* W.* token, keep-sake; — esp. **a visible representation, a statue** or **figure** of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Glr.* chp. II, init.) — 2. **receptacle,** resp. *ydúṅ-rtén,* for the bones or relics of a saint, *mčód-rten* for oblations, v. *mčód-pa,* compounds; *rig-pai rten* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtén-med-pa, rten daṅ bral-ba* the houseless, bodiless soul *Thgr.*; *ˌǰig-rtén* v. *ˌǰig*; *snyiṅ ni tse srog séms-kyi rten* the heart is the seat of life and of the soul *Mig.*; **seat, abode, residence,** of a deity, **sanctuary, temple** (*Dzl.*), **shrine,** *rtén-gyi ytsó-bo* the deity residing in a shrine *Glr.*; **visible representation, symbol,** of divine objects or beings, esp. the *rten ysum: skú-rten* an image of Buddha, *ysúṅ-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *túgs-rten* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. **present, gift,** prop. for *žú-rten* (v. sub no. 1), and then in a more general sense, resp. *ǰyag-rtén, W.*, for *ǰyag-rtágs*; also **offering, oblation.** — 4. **sex,** specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; **calling, situation** in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྟེན་པ *rtén-pa* 1. vb., pf. and fut. *brten*, imp. *rton* (*brten?*), **to keep, to hold, to adhere to, to lean on,** *ˌkár-ba-la* on a staff *Pth.*; *ká-ba-la* against a pillar; *láǵ-pa ˌgrám-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. **to depend** or **rely on,** *brtén-pai blá-ma* the priest to whom one holds; *snúm-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *ˌkrág-pai čós-la* **to be given, addicted,** to sensuality; **ču táṅ-wa máṅ-po-la tén-nè* C.* if

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one is intent on watering; *ˌtsó-ba dka-ṡùb-la* v. *dká-ba* compounds; *kyéd-kyis ysún-ba-la brtén-nas* following, obeying (your) orders *Glr.*; *ṅai nús-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (*b*) *rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tén-nas** why? wherefore? *C.*; *yul kyád-par-ċan-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; **to hang on, to depend on, to arise** or **issue from**; *rtéṅ-par ˌbrél-ba* v. *rten-ˌbrél*; **to be near, to border on**, **tén-te yod* W.* (the two villages) are contiguous to each other; = *ytád-pa, stón-pa* to be directed, to be situated, to lie towards, *lhó-ḥyogs-la* to be situated towards the south *Sambh.*; *ˌod-zér-la rtén-nas ɣzígs-pa* to look after or pursue with one's eye a ray of light, like *ytód-pa* I. 3. Cf. *stén-pa.* — 2. sbst. **that which holds, keeps up**, *rgyál-poi rtén-pao* (these) are **the supports** of kings *Dzl.*; *brtén-pa rús-pai ɣnás-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mvg.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs, tse hríl-por ˌgrógs-pai rtén-grogs* perh. erron. for *ytán-grogs.* — *rtén-ɣnas Gram.:* the case which denotes the place of a thing or person, **the locative.** — *rten-ˌbrél,* or in full: *rtén-par ˌbrél-bar ˌgyúr-ba* or *ˌbyúṅ-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: **the connection between cause and effect**; in a special sense, the Buddhist doctrine of the *rten-ˌbrel bċu-ɣnyis*, **निदान**, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. **the auspices** of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rten-ˌbrél rtóg-pa* to investigate the auspices, *ṡés-pa* to know them, (a physician e.g., when treating a patient, must try to find out the auspices) *Med.*; *rten-ˌbrél bzaṅ* or *legs* good auspices, *ṅan* bad auspices, frq.; so also frq. col. — *rtén-ma* **prop, support, pillar** *S.g., *tén-ṡiṅ* W.* a pole used as a prop; *rtén-sa Mil.?*

རྟོག་གེ་བ *rtóg-ge-ba* (**तर्क**) the act of **arguing, reasoning; dialectics** *Cs.*; *Sch.* distrust, suspicion (?); *ka-bṡád rtóg-geṅ slób-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag*, imp. *rtog(s)*, 1. **to consider, examine, search into, look through,** cca. (also dat.), *brtágs-na mi ṡes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-ɣżig*) *ytóṅ-ba Pth, Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. **to discern, to recognize** as, e.g. *mkhris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; *so-sór rtóg-pa Stg.* prob. to recognize as being different. — 2. **to muse, to ruminate,** to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tiṅ-ˌdzin Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa.*

II. sbst. 1. **consideration, deliberation, reflection,** cf. I., 2; *rtóg-pa skyé-ba, rtóg-pa-la ˌjúg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. **scruple, hesitation,** *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dé-la rtog-ˌjúg mi byed Glr.* he does not meddle with that.

དྲྭགས་པ *rtógs-pa* (prop. the pf. of *rtóg-pa*, like *novi* of *nosco*) 1. vb. **to per-**

རྟོད་པ *rtód-pa*

ceive, **to know, to understand,** *dpyád-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par ˌgyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition,** frq.; *sems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *mṅón-par rtógs-pa* (**अभिसमय**) clear understanding or perception, in modern Buddhism the same as *stoṅ-pa-nyíd Trig.* 21. — *rtógs-pa-ċan, rtogs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brǰód(-pa)*, for **अवदान** cf. *Burn.* I. 64, a moral legend. — *rtogs-spyód* theory and practise, *rtogs-spyód byéd-pa* to know and to do, *rtogs-spyód la mKás-pa* theoretically and practically religious. — *rtógs-ˌdod-ċan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *ṭogs-pa.*

རྟོད་པ, བཏོད་པ, བཙོད་པ *rtód-pa, ɣtód-pa, btód-pa* 1. sbst., also *rtod-ɣúr*, **a stake,** in the ground, for teddering a horse, for securing a boat etc.; **a peg,** in a wall, for hanging up things; *rtod-ṭág* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg. 2. vb. **to tedder, fasten, secure** *Dzl.*

རྟོན་པ, བརྟོན་པ, བརྟན་པ *rtón-pa, brtón-pa, brtán-pa,* with or without *yid*, ccd., **to place confidence in a person, to rely on.**

རྟོལ *rtol? ċos-rtól Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi ṡés-pa Mil.?* — *brtól-ṡes-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོལ *rtol Cs., rtol-góg Lex.* w.e.; *Sch.:* **a bastard,** an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. to Desgodins the cross-breed of a yak-bull and a ˌ*gar-mo*. Cf. *ltor.*

རྟོལ་བ *rtól-ba*, pf. *brtol* (*Ld.* **stól-ċe**) 1. **to bore, to pierce,** to bore into, cci. & t., *Stg.*; to bore through, **to perforate** cca., a board etc., *sgo-ṅa* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision;** **bí-gaṅ** *W.* to bore a hole. — 2. **to come to, to get to, to arrive at,** *ɣnás-su* to (at) a place *Lex.* (cog. to *ṭál-ba, ṭél-ba*); *yoṅs-ˌdus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.:* **पारिजातक,** the coral-tree, Erythrina indica; also a tree of paradise. (In *Dzl.* ꠰꠱, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it outpassed them).

ལྟ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see,** *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta ċi smos Dzl.* and elsewh., the most frq. form, *lta smos ċi dgos Thgy*, *lta smos ċi ˌṭsal* (eleg.) *Stg.*, *W.* more distinctly: **lta dgos čï yod**, also **zer dgos ċi yod**, **far from, not to mention, to say nothing of, how much less, how much more**; with a preceding infinitive or noun: ˌ*dí-dag ˌdul-ba lta ċi smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; ˌ*ó-skol lta ċi smos* how much more we! *Thgy.*; *lta ɔ̀og* is much the same: *lo zlá-ba lta ɔ̀og* to say nothing of years and months; **tar ɔ̀og, tá-la ɔ̀og** *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ꠰꠰, 18, ꠰꠵, 2 (where a shad ought to be added), ꠰꠲, 7 (where *ste* means though), ꠰꠳, 18; *Tar.* 7, 17, 19. In *Dzl.* ꠰꠲, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as,** (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.), *dú-ba ltá-bur yód-*

pa žig one having the nature or the colour of smoke *Glr.*; *rta bču rgyúg-pa ltá-bui sgra* a noise as if ten horses were galloping *Glr.*; ... *ltá-bu mkás-pa žig* a man as wise as ... *Dzl.*; *ǰa-má ltá-bur gyúr-to* he was (to him) like a father *Dzl.*; *bai dzi-ma ltá-bu daṅ ldán-te* having eyelashes like those of a cow *Stg.*; *ráṅ-la mi-mkó-ba bu-la byiṅ-pa ltá-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žés-pa ltá-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kyod ṅá-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.*; *ₒdi-lta-bu, dé-lta-bu*, one like him, such a one as he; *či-lta-bu* what sort of? *saṅs-rgyas žes byá-ba či-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl. či-lta-bu-la bskal-pa žes bgyi* what sort of a thing is called 'Kalpa'? *ǰi-lta-ba* v. *ǰi*; *ǰi-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* ᳀᳒, 8, where *yód-pa lta či mṫoṅ* would be = *yód-pa ltá-bu gaṅ mṫoṅ* (better than taking *lta či mṫoṅ* for *lta či smos Schf.*). In *Dzl.* ᳀᳘᳒, 13, and ᳀᳘᳘, 3 *ltá-žig* is prob. to be altered into *ltá-žog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl.* ᳀᳒᳐, 1; ᳘᳐, b; ᳙᳀, 16, ᳀᳙ᳵ, b.).

ལྟ་ *ltá-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *ltos*, *blta*, resp. *yzígs-pa* (cf. *ltos-pa*) 1. **to look** (as an act of the will, cf. *mṫóṅ-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltás-na mi mṫoṅ* though you look (for it) you do not see it *Mil.*; **nán-tan žib-ča ltos* Ld.* look at it accurately! **ṭo̱ žig* C.* look (before you)! have your eyes open! **ṭo̱ žig ṇyo̱n čig* C.* attention! mind! be careful! *ltá-bas čog mi žés* I never can look enough at it; with *nas*: to look from or through, *sgo-séṅ-nas* (to peep) through the narrow opening of a door *Tar.*; *bltá-na sdúg-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the Riráb *Stg.*, and of one of the seven golden mountains around the Riráb *Glr.*; *ltá-ru soṅ* go there and look (at it)! **lta-la toṅ* W.* let me look (at it)! show it me! *ǰan-ṫsun-du ltá-ba* to look around *Dzl.*; **čog-čóg-la**, or **yo̱-yón-la** col. id.; *ǰyi mig*, or *ǰyir* (to look) back *Dzl.*; **ǰi mig log lta-čo**, or **ǰiṅ-pa gyúr-te ltá-čo* W.* id.; **to inspect**, ccd., rarely *c.a.*, frq. *Glr.*, *Dzl.*; *kyed mi-nús-pa-la bltás-na* if one views, considers, your inability *Dzl.*; *ṅas ma bltas-na* if I do not inspect it *Glr.*; **gháṅ-la ṭe ruṅ* C.* whatever one may fix his eyes upon = whatever it may be; **to look after** or **into, to revise, to examine, to try**, *rtsa ltá-ba* to feel a person's pulse *Med.*; *ǰán-nam blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su če blta* let us see who is taller *Mil.*; *e' ṫsud ltos žig* see, if you can put it through *Glr.*; *rtíṅ-sor blta* we shall see that afterwards *Mil.*; *yáṅ-dag-par ltá-ba* to examine or search into minutely *Mil.*; **tsod ltá-ba** in col. language is the expression most in use for **to examine**, to put to the proof, **to test, to try, to sound** etc. Lastly, as a mere act of the mind: **to meditate, reflect, muse, ponder, investigate**, *du ₒdug blta* let us see how many there are *Mil.*; *lta rtog byéd-pa*, or *ǰtóṅ-ba Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *žés-pa-la zóg-tu* to look upon knowledge as deceitful; *dkon-mčóg ǰsum mi bdén-par ltá-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to, to pay attention to, to take notice of**, and with a negative: **to be indifferent to, not to care about**, *sróg-la mi ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated** or **directed towards**, *mdo ni núb-tu lta* the lower part of the valley is situated towards the west. — 5. *ṅas bltás-pa* in my opinion;

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ňá-la bltás-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *yżán-ma-rnams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding,** v. I, 1. 2.; *ltá-ba yáňs-šiň* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (**དརྴན**) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtógs-pa* II), *rtág-par ltá-ba* the theory of perpetual duration (of earthly things); *ňán-par ltá-ba* a false opinion, = *lta-lóg.*

Comp. *lta-nyúl-pa* **a spy, scout,** *lta-nyúl byéd-pa* to spy, to explore, v. *nyúl-ba.* — *lta-stáňs*, resp. *yzig-stáňs Pth.* **the look,** or manner of looking, air, mien, *žibai lta-stáňs* a mild look, or countenance, *Cs.*; *kró-bai lta-stáňs* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stáňs šig mdzád-pa* to cast such a magical look *Mil.*; *lta-stáňs-la bžúgs-pa, lta-stáňs-kyi ňáň-nas čá-ba Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stáňs-bži* the four magical looks, viz.: *ɹgúgs-pai lta-stáňs* the attracting look, *skród-pai lta-stáňs* the repulsive look, *lhúň-bai lta-staňs* the precipitating look, *réňs-pai lta-stáňs* the paralyzing look *Cs.*; also *séň-geï, gláň-po-čeï lta-stáňs-kyis yzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lóg*, in later lit. and col. *lóg-lta*, **false sentiment,** not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mi-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྟག་ལྗིན *ltag-lèin* **puff-ball** *Sch.*

ལྟག་པ *ltág-pa* 1. the back part of the neck, **nape** *Med.* and elsewh., frq. — 2. **the upper part** or **place,** *grál-gyi* of the divan, the seat of honour *Dzl.* — 3. **the back,** *gri-ltag* the back of a knife. — 4. *ltag ɹog sgyúr-ba* to turn upside down *Dzl.*; *ltág-na(s), ltag,* **above,** *sgó-ltag* above the door, *grón-ltag dgón-pa Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, **ཟུངུཏྟམ**; *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag ɹčód-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; **ňe kó-la gyóg-pa tag ɹčad yin*** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltág-sgo* the back-door of a house, v. above. — *ltag-ɹčód* or *-ɹčód* 1. **decapitation,** 2. *Sch.*: **changeable, fickle, inconstant.** *ltag-čú Med.; Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdúd Sch., ltag-sdúd Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltág-spu* neck-hair, **mane,** of the horse, of the lion *Ld.-Glr.* — *ltág-ma* what is uppermost, e.g. words written over other words.

ལྟན་ *ltaň* 1. **a bale** of goods, carried on one side of a beast of burden, half a load, *ltaň gnyis* two bales, or a whole load. — 2. also *lteň, W.*: **through, quite through,** **pí-sta-ne náň-la ltaň ton dug*** one sees from the outside into the interior; **ltaň lug ton*** bore through! **ltaň tón-te ča dug*** he is passing through, he does not make a stay here. — Cf. *ton.*

ལྟད་མོ *ltád-mo*, col. also **ltán-mo*** ×, resp. *yzigs-mo*, the looking on, **a sight, scene, spectacle,** *ltád-mo-la ɹtsogs* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-ɹkaň* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa Pth.*, **ltád-mo-lta-mi***, **ltád-mo-la yóň-ɹkan***

× Conf. Hindustani Tamasha

W., a spectator, a visitor; *ltád-mo-mk'an, ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo ma dran žig Mil.* forget the scenes of village life!

ལྟབ་པ་ *ltáb-pa*, pf. *bltabs*, fut. *bltab*, imp. *ltob* (*W.* **ltabs toṅ**), **to fold** or **gather up, to lay** or **put together,** **kyaṅ-tab, nyi-tab tab-cè** *W.* to fold single, to fold double; *ysúm-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* **a fold, crease, plait;** *ltab-gri* a clasp knife.

ལྟམ(ས)་པ་ *ltám(s)-pa*, pf. *bltams*, fut. *bltam*, 1. **to be full,** also *ytáms-pa*. — 2. resp. **to be born,** *skyéd-pai yab daṅ bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྟར་ *ltar* 1. also *bltar*, supine of *ltá-ba*, **in order to see;** *bltár-ruṅ-ba* visible; *Sch.*: 'pleasing to the eye'; *gaṅ ltár-na yaṅ, ci ltár-na yaṅ*, be that as it may *Glr.* — 2. postp. c. a., **like, as,** after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *ṅo-sès ruṅ mi sès-pa ltar byas* although they knew . . ., they affected not to know . . . *Mil.*; ˚*bral mi ṕód-pa ltar yód-na yaṅ* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snáṅ-ba* to appear like, hence prob. *ltar-snáṅ* appearance, similarity *Sch.*, (*Lex.* w.e.); *lúṅ-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du, mi-lo ltár-na . . . yod* computed by human or terrestrial years it amounts to . . . *Thgy.*; *bód-rnams ltár-na* according to Tibetan (sources) *Tar.*; *ci-ltar(-na)* how? in what manner or way? *ci-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar . . . dé-lta dé-ltar Sambh.* even as . . . so; ˚*di-ltar, dé-ltar(-na)* so, thus, in that manner; ˚*di-ltar mi rgan kyod* such an old fellow as you are; frq. also in referring to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྟར་ལྟར་དོ་ *ltár-ltar-po Lex., Cs.*: of a liquid nature, as an embryo first in the womb.

ལྟས་ *ltas* **prognostic, omen,** more distinctive *sṅá-ltas;* **miraculous sign, miracle, prodigy,** more accurately: *ṅo-mtsár-bai ltas*; *bkra-šis-pai ltas* a propitious omen; *rmi-ltas bzáṅ-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *ṅán-ltás*, or *ltas-ṅán* a bad sign *Dzt.*; *ltás-mk'an* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྟི་རི་ *lti-ri* **pitcher** *Sch.*

ལྟིག་ཕྲུད་ *ltig-ṭúṅ C.* a person of small stature, perh. a corruption of *lte-ṭúṅ.*

ལྟིབ་པ་ *ltíb-pa* to fall through *Sch.*

ལྟིར་བ་ *ltir-ba* v. *ldir-ba.*

ལྟུད་བ་ *ltúṅ-ba* 1. vb., pf. *lhuṅ*, **to fall, to fall off, down, into;** fig.: *mtó-ba de yaṅ mtar lhúṅ-ṅo* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltuṅ* an actual sin, a sinful deed, *ltúṅ-byed* a transgression, crime; also *ṅán-soṅ-du* (v. ˚*gró-ba* I, 5), or *dmyál-bar* to fall into damnation. — 2. sbst. **the fall,** esp. the moral fall, *ltuṅ-bas gós-pa* polluted by sin; *ltúṅ-ba bšágs-pa* confession of sin.

ལྟེ་བ་ *lté-ba* 1. **navel-string, umbilical cord,** *yčód-pa* to cut it *Med.* — 2. **navel,** *lté-bai ḳúṅ(bu) Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, **centre,** *dkyil-˚ḳor-gyi* of a circle; *mu-ḳyúd ysúm-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *raṅ-ṭág-gi lté-ba* the axle-tree of a water-wheel *Glr.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *lté-ba yžuṅ-ráṅ* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-ṭúg W.* = **tig-ṭúṅ** *C.*

ལྟེང་ *lteṅ* 1. v. *ltaṅ.* — 2. *lteṅ-rgyás* n. of a Buddha.

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ལྟེན་ཀ *ltén-ka* **pool, pond** *Dzl.*

ལྟེབ་པ *ltéb-pa* (cog. to *ltáb-pa*), **to double down, to turn in,** *mťa*, or *sné-mo* to hem, by turning in the edge, cf. *sné-mo.*

ལྟེམ་རྒྱན་ *ltem-rgyáṅ* **humour, whim, caprice,** *ltem-rgyáṅ byéd-pa* to be whimsical or capricious *Cs.*

ལྟེམ་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; **full, overflowing,** *ltém-po* full; *ltem-ltém* so full that it runs over.

ལྟོ *lto*, seldom *ltó-ba* (*C., Mil.*) 1. **food, victuals,** *lto(b)za-ba* 1. to eat, *lto yaṅ ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *ltó-la byin* give him to eat! *Lt.*; *lúg-la lto ster* feed the sheep; *lto gyó-ba* to prepare food *Mil.*; **to nyo ȁrog tsoṅ** *C.* he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós, lto-rgyáb,* food and clothes *Mil.*; *lto-rgyab-skyid Lex.* prob. food, clothes, and good health (comfort); **dha tó-čę za gyu yin** *C.* now I will go and eat (something). — *lto-čúṅ, lto-rán Sch.:* a person temperate in eating. — *ltó-ˌdun-ȅan* **an epicure, parasite, sponger.** — *lto-ȁiṅ* provision ground which a person receives for his subsistence. — *ȁim-lto-ȅan* dainty-mouthed, lickerish. — 2. **goat's beard,** Tragopogon, used as a kitchen-vegetable.

ལྟོ་བ *ltó-ba* **belly, stomach;** also the belly of a bottle; *ltó-ba sá-la ˌbébs-pa* to prostrate one's self.

Comp. *lto-gáṅ* a full belly, also: with a full belly or stomach. — *ltó-ˌgro, ltós-ˌgró* 1. moving or creeping on the belly, **a worm, a snake.** 2. symb. num.: 8. — *lto(-ba)-ˌgróg(-pa) Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stóṅ* with an empty stomach, **jejune, empty.** — *lto-ldír* belly of a vessel, *ltó-ldir-ȅan* swelling out, bellied, like vessels. — *ltó-na-ba, ltó-zug* stomach-ache. — *lto-ˌpyé* crawling or creeping on the belly, a snake; *lto-ˌpye čén-po,* **महोरग,** a fabulous monster of the serpent kind, similar to the klu.

ལྟོག་འདྲེ་ *ltog-ˌdré* a demon *Sch.*; *ˌdre-ltágs* prob. the same.

ལྟོགས་པ *ltógs-pa* I. vb. 1. **to be hungry,** *ltógs-so* I am hungry *Cs.*, *ltógs-su ˌbór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.:* **to regret,** *ltogs nyal ma byeb* do not always lie in grief and regret! *Sch.(?)*; *ltógs-par ȁúgs-pa* resp. to be full of regret.

II. sbst. **hunger.**

III. adj. **hungry,** *séms-ȅan ltógs-pa-rnams Dzl.*; *ltógs-par ˌgyúr-ba* to grow hungry; *ltógs-gri Mil*, col. **ltóg-ri** *W.* hunger, **ṅa(-la) ltóg-ri rag** I am hungry, **Kyod (-la) ltóg-ri rag** you are hungry, **Ko ltóg-pa yod** he is hungry. — *ltogs-ṗyúg* hunger (i.e. poverty) and wealth *Glr.* — *ltog-tsór* the feeling of hunger, *ltogs-tsor če* I am very hungry *Mil.*

ལྟོང་བ *ltóṅ-ga* **notch, incision, indentation,** *mdá-ltoṅ* the notch in an arrow; **a depression,** *ri-tóṅ* in a ridge of mountains, *la-tóṅ* the indentation of a mountain-pass.

ལྟོངས་ *ltoṅs* **summit** *Mil.*, frq.

ལྟོབ་ *ltob* v. *ltáb-pa.*

ལྟོར་ *ltor, sras-ltór* a bastard prince *Glr.*

ལྟོས་ *ltos* 1. v. *lta-ba.* 2. *Sch.* = *ɣtos.*

ལྟོས་པ *ltós-pa* 1. vb., = *ltá-ba,* **to look** at, on, or to, ccd., *ɣnyén-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *Kyod dé-la ltos mi dgos-pa ȁig yin* you need not care for that *Mil.*; *ré-ȁiṅ ltós-pa Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; **(s)ṅá-ltos čí-ȅug (?) tsáṅ-ma ȅó-kan** *W.* a person acting with great circumspection. — 2. sbst. **the looking** at or on, *ltós-pa méd-par* without looking at it (e.g. in playing at dice); **relation, respect, regard** *Cs.*

སྟ་གོན *sta-gón* **preparation, arrangement,** *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *ˌtsó-*

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bai sta-gón-la bžeṅs he rose to make preparations for dinner *Mil.*

ས་རྩིར་ *sta-zúr* **hip, hip-bone,** e.g. as the seat of strength *Mil.*; *stá-zúr yan-čád* from the hip upward *Dzl.*

ས་རི་ *sta-rí W.*, originally *sta-gri Mil.* and *C.*, *sta-ré B.*, **axe, hatchet;** *dgrá-sta* battle-axe *Lex.*; *star-ltág Cs.* the back of an axe or hatchet, *star-mig* the hole for putting the handle in, *star-yú* the handle, *star-só* the edge of an axe.

སྟག་ *stag* 1. **tiger,** *rgya-stág* the Bengal tiger *Mil.*; *stag-prúg* a young tiger, *stág-mo* a tigress; *stag-tsáṅ* a tiger's den; *stag-ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

སྟག་ཆས་ *stag-čás Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

སྟག་པ་ *stág-pa* **birch-tree;** *stág-ma* n. of another tree.

སྟག་གཟིག་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

སྟག་ཤ་ *stag-ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba Glr.*

སྟག་ཤར་ *stag-šár* **a youth, young man** *C.*, *Mil.*

སྟང་ཟིལ་ *staṅ-zil Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

སྟངས་ *staṅs*, *Sch.* also *stáṅ-ka*, **manner, style, posture,** *góm-pai staṅs* manner of walking, gait; *brdég-staṅs byéd-pa* to assume a fighting posture *Mil.*; *ltá-staṅs* v. *ltá-ba* comp.; *stón-pai bžúgs-staṅs* the sitting posture of Buddha; *C.*: **kǫ ghǫ́-ghǫn-taṅ dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-taṅ ké-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-taṅ**, or **túṅ-taṅ lég-mo** good eating, drinking.

སྟད་པ་ *stád-pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on,** *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la ˌgró-čas* to load the baggage on a horse.

སྟན་ *stan* **mat, carpet,** esp. a carpet for sitting on, also **a cushion,** resp. *bžúgs-ydan*; **saddle-cloth**; *stan ˌdiṅ-ba* to spread a mat (on the ground), *ˌgébs-pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **ṭul-tén** (lit. *ṕrul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *ytsub-stán*, *btsab-stán.*

སྟབ་ *stab* 1. v. *rtab.* — 2. *Sch.*: *stab stáṅs-pa* to suffer, to tolerate, to yield.

སྟབས་ *stabs* (cog. to *tabs*, also syn. of *staṅs*), **mode, manner, way, measure,** *sén-gei stábs-kyis* (or *su*) *ˌgró-ba* to walk in the manner of a lion; *gar-stábs* v. *gar*; **opportunity,** *ˌbyón-stabs* an opportunity for going; **tábs-si Ká-na** (also **Ká-ne,* or *Ká-la**) *W.* when an opportunity offers; *ríṅs-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **rtṅ-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

སྟར་ *star*, for *sta-ri* q.v.

སྟར་ཀ་ *stár-ka Sch.*, *stár-ga Lex.*, *stár-ka Glr.*, **walnut,** *star-(gai) šiṅ*, *ljón-šiṅ stár-ka* walnut-tree *Glr.*; *star-skógs* nut-shell; *star-sdóṅ* trunk of a walnut-tree. *stár-ka byéd-pa Ld.-Glr. Schl.* f. 15, b (?).

སྟར་བ་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file** on a string, e.g. pearls; **to tie fast, to fasten to,** e.g. sheep to a rope, in a bivouac, *stár-la rgyúd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate** (?).

སྟར་བུ་ *stár-bu*, or *star-žúṅ Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

སྟི་བ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai) ynas* resting-place. — 2. **to honour** (?); *(b)sti-stáṅ* **honour, respect, reverence,** *byéd-pa* ccd., to show a person honour, frq.; **Kó-la ti-táṅ čaṅ med* W.* he is not esteemed at all, he enjoys no credit whatever; *bkúr-sti* id., v. *bkúr-ba.*

ས་ཏ་ཅ་ཆེན་པ་ཅན་ "a stuffed cushion" Prat. XIV Pācittiya. ཞེས་པ་དེ་ཡི་ཚིག་བཤད་ Vibh. 73/36.

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སྟིན་བ *stiṅ-ba*, pf. *bstiṅs*, fut. *bstiṅ*, imp. *stiṅs*, **to rebuke, scold, abuse** *Lexx.*

སྟིབ(ས)་པ *stib(s)-pa* to offer (sacrifice), rarely used.

སྟིམ་པ *stim-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to ₒ*tim-pa*, gen. = ₒ*tim-pa*, **to enter, penetrate, pervade, to be absorbed in**, *tugs čos-nyid-kyi klóṅ-du stim Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

སྟུ *stu* **cunnus**, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

སྟུག(ས)་པ *stúg(s)-pa* 1. abstract noun and adj., **thickness, density, thick**; *stugs-po* adj., = ₒ*túg-pa*, ₒ*túg-po*, **thick, dense**, e.g. a forest, *Dzl.*; **sound, heavy** (sleep, clouds etc.); *dpal-stúgs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. **a wind**, flatulence *C.*

སྟུན་པ *stún-ba*, pf. *bstuṅs*, fut *bstuṅ*, imp. *stuṅs* = *rtúṅ-ba*.

སྟུད་པ *stúd-pa*, pf. and fut. *bstud*, **to repeat, to reiterate**, to give or offer repeatedly (medicine, food, beer etc.), *bstúd-na* if it is repeated *Mdg.*; *sbrid-pa máṅ-po stúd-čiṅ ₒoṅ* repeated sneezing ensues *Lt.*; *bstúd-nas ná-ba* to be always ill *Sch.*; cf. *btúd-mar*.

སྟུན་པ *stún-pa*, pf. and fut. *bstun*, prop. causative to ₒ*tún-pa*, gen. = ₒ*tún-pa*, **to agree**, *dgé-ba bčú-la bstún-pai rgyal-khríms* a law agreeing with the ten virtues *Glr.*; ₒ*dod-yón lṅa daṅ stún-pai loṅs-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skábs daṅ stún-te* agreeably to the (proper) time, in due time *Glr.*; *ṅai žiṅ rmó-ba ₒdi daṅ stún-pai mgúr-ma* a song having reference to this my labour in the fields *Mil.*; *yžuṅ daṅ stún-pa Lex., Cs.*: 'to confer, to make agree with the original text'.

སྟུབ་པ *stúb-pa*, or *sté-pa*, *Ld.*, for *btúb-pa*, *ytó-pa*.

སྟེ *ste* an affix for the gerund, inst. of *te*, after *g*, *ṅ*, and vowels, v. *te*. — As *ste* contains the copula, it may be added also to other words than verbs, e.g. *kyod rigs čé-žiṅ mtó-ba-ste* as you are of high and noble extraction *Dzl.*; like ₒ*di-lta-ste* it is also used for **namely, to wit, videlicet** (viz.), that is to say, esp. before translations of foreign words and names: *ši-ra-ste mgó-bo žes-byá-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by **or** (Lat. *sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, ra, sá-ste drug-ni* the six letters *ž*, *z* etc.; *ysum ná-ro kyi-gu gréṅ-bu-ste* three signs, o, i, and e *Glr.*, *Tar.* 188, 16; *dá-ste žag bdún-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Feer Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

སྟེ་ཏོ *sté-po*, or *steu*, carpenter's **axe, adz,** an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla*, *ste-ltág* its back, *ste-yú* its handle, *ste-ká Cs.* its edge, though in *S.g.* 32 *sté-ka so-ynyis-pa* it must be the name of the tool itself. — *ste bžog ytóṅ-ba* to pare, to smooth, to hew with the axe. — **pág-ste** *W.* a plane.

སྟེགས *stegs*, also *stégs-bu*, any contrivance for putting things on, **a stand, board, table, stool** etc.; *ká-steys* the pedestal or base of a pillar *Cs.*; *rkáṅ-stegs* foot-stool, jack, horse (wooden frame with legs); **kyóṅ-stag** *W.* candlestick; **čós-stag*; *čó-tag** *W.*, book-stand; ₒ*dug-stegs* a board, stool, bench, to sit on *Cs.*; **do-tég** *C.* a stone-seat, whether artificial or natural; *snód-stegs Cs.* 'a board to put vessels on'; *pór-steys* a cupboard *Cs.*; **pó-stag** *W.* a bench; *žábs-steys* resp. for *rkaṅ-stegs*; **žúṅ-teg** *C.* candlestick; *yžag-stegs* a board to place things on *Cs.*; *zá-stegs* dining-table *Schr.*; *ysól-stegs* id resp., and table in general, col. **sol-tág**; *lám-stegs* seat, resting-place by the road-side *Glr.*; **ǒṅ-teg** *C.* candlestick.

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སྟེང་ *steṅ* **that which is above, the upper part, top, surface,** *sai steṅ tams-càd* the whole face of the earth *Glr.*; *sén-moi stéṅ-gi sa* the earth here upon my finger nail *Dzl*; *stéṅ-gi nám-mk'a* the heavens above *Dzl.*; *stéṅ-gi ṕyogs* the zenith; *steṅ-ˌóg* above and below, *steṅ-ˌóg-gi ydon* demons of the upper and lower regions; *stéṅ-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stéṅ-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stéṅ-du* in addition to my old age *Dzl.*; *byás-pai stéṅ-du* he made it and besides... *Dzl.*; *bdag čós-la mi mós-pa méd-pai stéṅ-du bón ráṅ-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stéṅ-nas* down from. — *stéṅ-ka* (*W.* **táṅ-k'a**), also *stéṅ-tse* a terrace. — *stéṅ-k'aṅ* upper story of a house, garret. — **steṅ-dúṅ**(?) *W.* pestle, pounder.

སྟེན་པ *stén-pa*, pf. and fut *bsten*, imp. *sten*, **to keep, to hold; to adhere to, to stick to, to rely** or **depend on,** almost like *rtén-pa*, but c. accus., *blá-ma mk'ás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug-bsṅál* to have to taste misfortunes *Thgy.*; **to addict one's self** (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa* = *spáṅ-ba* to avoid, shun, abstain from *Glr.*; *Cs.* also: *ɣyog stén-pa* to keep a servant in pay.

སྟེམ་པ *stém-pa*, pf. and fut. *stems* (= *stén-pa*?), **to hold, to support** *Mil. nt.*; **to shut** or **fasten** a door, **to secure** it by a beam or bar. *C.*

སྟེམས *stems* **curse** (?) *Tar.* 181, 20. Cf. *byad.*

སྟེའུ *steu* v. *sté-po.*

སྟེར་བ *stér-ba*, pf. and fut. *bster*, ccdp. 1. **to give** *B.*, *C.*, frq.; **to bestow, present, grant, concede, allow**; with the supine or root of a verb: **to let, permit,** *náṅ-du ˌgro(r)*, *náṅ-du ˌóṅ-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, **to feed** (infants, animals). — 3. **to add** (in arithmetic) *Wdk.* — **tér-go** **aid, contribution** *C.*

སྟེས་དབང *stes-dbaṅ Lex.*, where *staṅs-legs* is added for explanation; in *Tar.* 134, 7 *stes-dbaṅ-gis* is translated by *Schf.*: power of fate. སྟེས་དབང་ in Schf. Kah.

སྟོ་ཐག *sto-tag* **rope** *Sch.*

སྟོ་བ *stó-ba*, most frq. in the col. phrase *càṅ mi sto* it does not matter, it makes no difference, it is all the same (also *càṅ mi rtog*); *Mil.*: *ṅi ruṅ mi stó-ba ˌdug* it does not matter if they die; *ṅi yaṅ ci stó-ste* what does it matter if they die?

སྟོར་(?) *stó-ra W.*, a circle of dancers.

སྟོང་ *stoṅ* 1. **thousand,** *stoṅ-ṕrág* id., *stoṅ-ṕrag-brgyá-pa* (the work) containing ten thousand (viz. Sloka) *Kõpp.* II, 272; *Burn.* I, 462. — *stóṅ-dpon* a commander over a thousand; *stoṅ-ˌk'ór-lo* a wheel with a thousand spokes; *las stoṅ byed Med.* that is a remedy producing a thousand good effects. — 2. **a fine for manslaughter,** to be paid in money or goods to the relatives of the person killed; *če-čúṅ-gi stoṅ byéd-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stóṅ-pa.*

སྟོང་གྲོགས *stoṅ-grógs* v. *stóṅs-pa.*

སྟོང་པ *stóṅ-pa* (སྐྱབ) **empty, clear,** *k'áb-kyi rtsé-mo tsam ɣzúgs-pai sa stóṅ-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; **hollow,** not charged or loaded (of a gun); not written upon, **blank; indifferent,** having no distinct or definite quality, e.g. as to taste or smell; *rlúṅ-gi raṅ-bžín ni stoṅ mód-kyi* though wind (or air) in itself is without smell *Dzl.*; **waste, deserted,** *brag-stóṅ* a rocky desert, *luṅ-stóṅ* a desolate

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valley *Mil.*; **žaṅ-stóṅ* *Ld.*, **dom-stóṅ* *Pur.*, bare-bottomed, having the bottom bare, vulg.; **mi tóṅ-pa* *W.*, = **mi kyaṅ*, v. *rkyaṅ-pa*; *ḱaṅ-stóṅ* a desolate house, as a place suitable for enchantments; fig. **sem tóṅ-pa rag* *W.* I feel lonely. — *stoṅ-pa-nyid.* **སྟོང་པ**, **emptiness, vacuity, the void,** the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stóṅ-zád-la skyél-ba* to squander, to waste, *tse* one's life *Mil.*; *stoṅ-saṅ-né* absolute vacuity, *stóṅ-saṅ-ńé byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *stoṅ-ysál* v. *ysal-po.* — Adv. *stóṅ-par* in vain(?) *Mil.*

སྟོང་ཟིལ *stoṅ-zil*(?) *W.* Corydalis meïfolia.

སྟོངས་པ *stóṅs-pa* 1. pf. *bstaṅs* (*Dzl.*), fut. *bstaṅ*(?), **to accompany,** **tóṅ-te ḍó-wa* *C.* to go along with a person; *čis kyaṅ mi stóṅs-par ˛či* I die without any thing following me *Thgy.*; more frq. *stoṅ-grógs byéd-pa* ccgp. (also dat.?) **to help, to assist** a person *Mil.* — 2. **to make empty; to be empty, to become waste** or **desolate,** *ráṅ-gi ynas stóṅs-šiṅ S.g.*, *raṅ-šúl stóṅs-nas Mil.*, your own place becoming desolate; *stóṅs-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóṅs-pai ḱáṅ-ro* ruins forsaken by men; *saṅs-rgyás-kyis stóṅs-pa Thgy.* the period during which no Buddha appears, a *mi-ḱóm-pa* v. *ḱóm-pa*; *sa-ỳžir stóṅs-pa* to level with the ground, to raze, to demolish entirely.

སྟོད་ *stod, Ssk.* **उत्तर**, I. **the upper, higher, former part** of a thing, **the upper half** opp. to *smad;* 1. esp. the upper part **of the body,** resp. *sku-stód Pth.*; *stod-ḱóg* the upper part of a carcase *Sch.*, also *stód-po Mil.*; *stod-ḱyébs* a sort of frill or ruffle of the Lamas; *stod-˛gáy* doublet of the Lamas, without sleeves; *stod-túṅ* a short coat, jacket. — 2. the upper or higher part **of a country,** *stód-pa* an inhabitant of it, highlander. — 3. with respect to time: **the first part,** of the night *Dzl.*, of life *Glr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stád-pa*, and *stód-pa.*

སྟོད་པ *stód-pa* 1. vb., pf. and fut. *bstod* ('to raise, to exalt', opp. to *smád-pa*) **to praise, commend, laud,** *bdág-stod-pa*, *W.* **ráṅ-tod-čé*, to praise one's self, **raṅ-tod-čan* a self-admirer, self-flatterer; **to extol, to glorify,** men, gods etc., frq.; *stod-(čiṅ) bsṅags-pa* id.; *stod-tsig* an epithet of praise, a commendable quality. — 2. sbst. **praise, eulogy,** also **tód-ra* *W.*; **compliments,** complimentary phrases e.g. in letters; hymn of praise, also *stod-bsṅágs*, *stod-dbyáṅs*, *stod-glú*; *stód-pa(r) byéd-pa*, *W.* **púl-čé*, ccd. (the former also c. accus.) to praise, to extol; *stod-˛ós* laudable, commendable, worthy of praise.

སྟོན་ *ston* 1. **autumn** (more about it v. *dus*), *ston brgya mtóṅ-bar gyúr čig* may he live to see a hundred autumns! *Lt.* — 2. **in autumn,** during autumn *B.*, frq. — 3. = *ston-tóg.*

Comp. *stón-ka, stón-ḱa,* **autumn,** **stón-ka-na, stón-ka-la** in autumn, during autumn. — *ston-tóg* autumnal fruit, **harvest,** *ston-tóg sdú-ba* (*W.* also **dóg-čé*) to gather in the produce of the fields, to harvest. — *ston-dús* **harvest-time, autumn,** — *ston-zlá* autumnal month.

སྟོན་པ *stón-pa* I. vb., pf. and fut. *bstan,* at the end of a sentence *bstán-no* (so prob. also in *Dzl.* 70, 10 the correct reading), *W.* **(s)tán-čé*, 1. **to show,** *lam stón-čig B.*, **(s)tán toṅ* *W.*, **ten rog žhe šig* *C.* show me the way! *stón-mḱan žig yod* somebody has shown *Glr.*; *bú-mo sgo stón-mḱan* the girl that has shown the door *Mil.*, *mtsán-mḱan-la bu stón-pa* to show the soothsayer a child *Dzl.*; *lus stón-pa,* applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-˛prúl stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmág-pa yin-no žes bstán-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

ཟབ་བྱེད = prakâçana (pakâsanam) "explaining, exposition, publication. Mahâvy. XXVIII. Childers. s.v. pakâsanam.

Dzl. ཡ, 3. — 2. = *ytód-pa*, **to face, to front, to look towards,** *sgo lhó-ǰyogs-su ston* the door faces the south *Glr.* — 3. **to point out, to indicate, describe, explain,** *čé-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar ˚gyúr-bar stón-pa yin* it indicates that a girl will be born *Wdn.*; *ci-˚dra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstán-par byao* now I will explain that, frq.; *ǰi-ltar byón-pa bstán-pai leu* the chapter describing the arrival; hence **to teach,** *čos* religion; *lun* v. *lun.* — 4. *W.* **to make** one **undergo** or **suffer, to inflict** (just as **tón-če** to suffer), **mi-la nag stón-pa** to torture a person, **dug-nál stón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., **to show one's self, to appear,** *'*i-ru tán-te yod** this appears here, this turns up or occurs here.

II. sbst. **a teacher,** frq., *lún-ston-pa* **a prophet,** v. *lun*; the *stón-pa* par excellence is Buddha, frq.; — *ston-mín*, and *tse-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

སྟོན་མོ *stón-mo* **feast, banquet** (v. also *yátra*), *stón-mo bzán-po, čén-po*, a grand, splendid feast *Dzl.*; *žóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo ˚drén-pa* to serve it up *Mil.*, *˚gyéd-pa* to distribute the dishes, *dmáns-kyi stón-mo ˚gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-ynan-sbyin* a present of meat, of provisions *Glr.*; *dgá-ston* festive entertainment, frq.; *rná-bai dgá-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (might be used for agapé, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, frq.; *mín-ston* feast given at the solemnity, when a name is given to a child; *ráb-ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child; *tsógs-ston* sacrificatory feast; *ǰid-ston* funeral feast.

སྟོབ་པ *stób-pa*, pf. *bstab* (*Cs. bstob*), fut. *bstob Cs.*, imp. *stob*, (causative to *tob-pa?*), to put into another's mouth, esp. food, **to feed;** also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *láu-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád tams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

སྟོབས་(ངོ་) *stóbs(-po)* **strength, vigour, force,** frq.; *lús-stobs* bodily, *snyún-stobs* mental strength; *˚ǰú-stobs* digestive power *Med.*; *stóbs-po če* of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stobs-˚ǰel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan, stobs-ldán*, strong, robust; *stobs-čun, stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dban bču.* — *stobs-čén* 1. n. of a Lu-king, *S. O.* — 2. **rammer, pile-driver,** (or *rdob-čén?*) *C.*

སྟོར་བ *stór-ba* **to be lost, to perish, to go astray,** *bu stór-ro* a child has been lost *Dzl.*; *lus dan srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tor ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kun* for *ytór-kun* drain, gutter *Lex.*

བརྟ··· *brt...* v. chiefly sub *rt.*

བརྟ་བ *brtá-ba*, pf. *brtas, Lex.: lus sems brtas*, explained by *rgyás-pa*, **to grow wide, to extend;** gen. **to grow stout,** esp. with *nyams Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*: also *rtas byéd-pa Med.*; fig. strong or great: *˚gyód-pa rtas* the greatest, the sincerest repentance *Pth.*; *bág-čags rtás-pa* high passion *Thgy.*

ནམ་མཁའི་མཛེ Mahiçâsakah.

བརྟག(ས)་པ *brtág(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination,** *Stg.*, frq.; gen. c. accus. *rmi-lam brtág(s)-pa* examination of dreams *Stg.*; *rin-po-če brtág(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa brgyad Tar.* 21, 2.?

བརྟད་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad ˌjúg-pa* to perform that ceremony *Mil.*

བརྟད་པ་ *brtád-pa* 1. *Lex.* = *bló-bur* **new, recent.** — 2. *Sch.* **haste, speed,** for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *ɣtád-na.*)

བརྟན་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par ɣnás-pa*, **tán-po dád-če* *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtáṅ-par ˌgyúr-ba*, **tán-po čá-če* *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbaṅ brtan* their strength is holding out *Med.*; *brtán-du ˌjúg-pa Glr.*, **tán-po čó-če* *W.*, to watch, keep, preserve carefully; **tán-po kur* *W.* carry it carefully or safely! *dám-bčas-pa brtán-par ˋses* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ɣtan*).

བརྟན་མ་ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *skóṅ-ma*, *yá-ma*), used in practising magic.

བརྟུལ་བ་ *brtúl-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, painstaking (?). — *brtul-ˋzugs*, **ब्रत** 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise of penance, *brtul-ˋzugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-ˋzugs-čan* penitent (adj. and sbst.) — *brtul-ɟód-pa* v. *rtul-ɟód-pa.*

བསྟན་པ་ *bstáṅ-ba* v. *stóṅs-pa.*

བསྟན་པ་ *bstán-pa* 1. v. *stón-pa.* — 2. sbst. **doctrine,** a single doctrine, or a whole system of doctrines; *saṅs-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *ťub-bstán*, for *ťub-pai bstán-pa*, id.; *ɣnás-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ɣnyis* with Urgyan Padma etc., the same as *mdoi* and *sṅágs-kyi lam*, v. *mdo* extr. — *bstán-ˌgyur* the second great literary production of Buddhism, containing comments on *Kan-ˌgyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *bstan-bčos* (**शास्त्र**) a scientific work. — *bstan-rtsís* a chronological work relative to the year of Buddha's death. — *bstan-ˌdzin* follower, adherent of a doctrine, *saṅs-rgyás-kyi bstan-ˌdzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)ˋsig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srúṅ* 1. **a keeper, guardian of the doctrine;** perh. also = *bstan-ˌdzin.* 2. **keeper, warden, guardian** in general, *lha-ḱáṅ-gi bstan-srúṅ*; *lhá-sai bstan-srúṅ* the tutelar goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo.* 3. in general the contrary to *bstan-bˋsig.*

བསྟིར་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྟུགས་པ་ *bstúgs-pa* **to make lower, to lower** *Sch.* (?).

བསྟེན་པ་ *bstén-pa* 1. vb. v. *stén-pa.* 2. sbst. **confidence,** = *brtón-pa Bhar.*

བསྟོད་པ་ *bstód-pa* v. *stód-pa.*

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ཏ

ཏ *ta*, the letter t aspirated, like the English t in 'tea'.

ཏ *ta* 1. num. fig.: ten. — 2. **every thing, all, total** *Sch.*(?).

ཏཀྵར *ta-skár* a certain star, *ta-skár-zla-ba* a month, prob. = **वैशाख** (April-May); *ta-skár-gyi bu* **अश्विनी** twin half-gods.

ཏཱཔ *ta-káb Lh.* a large **needle.**

ཏཱག་པ *tá-ga-pa* **a weaver** *Dzl.*

ཏཱགུ *tá-gu*, vulg. *tí-gu*, 1. a short **cord** or **rope.** — 2. **string, twine,** for making garlands *Stg.*; a bell-rope *Dzl.*

ཏག་གྲུ *ta-grú*, originally *tag-grú Pth.*, **extension, width, breadth,** ₒ*dzam-bu-gliṅ-gi ta-grú kún-la Glr.* in the whole extent of Dzambuling; *ta-grú čé-ba Pth.* extensive.

ཏགོད་ *ta-rgód* 1. **obtuse, rounded off** *Sch.* — 2. *Mil.?*

ཏཆད་ *ta-čád* **very bad, mean** *Cs.*

ཏཆུད་ *ta-čúṅ* **the last month** of a season (v. *dus*), e.g. *dpyid-zla ta-čúṅ* the last month of spring, opp. to *rá-ba*, (and ₒ*briṅ-po*); **the youngest** of three or more sons, opp. to *rab* (and ₒ*briṅ-po* the middle one).

ཏསྙད་ *ta-snyád* 1. **appellation,** *žes ta-snyád-du grags* so it is called *Wdṅ.*; *Tar.* 96, 13; 178, 3; *Was.* (296): **supposition; condition,** *ta-snyád-pai bdén-pa* conditional truth. — 3. *Schr.*: **etymology,** *Cs.* only: part of grammar; so frq. used by grammarians, e.g. *tsig daṅ ta-snyád slób-pa* to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations = **व्यवहार,** from **व्यवह** to distinguish, to name; to dispute. — *ta-snyad-ỳčig-pa* n. of a school, of a system or doctrine *Tar.*; *ta-snyad-grúb-pa* n. of a literary work.

ཏདད་པ *ta-dád-pa* **different, various, sundry,** gen. opp. to *ỳčig* or *ỳčig-pa; dgós-pa ta-dád-pa* the various wants of a man *Dzl.*; *ta-mi-dád-pa* alike, equal.

ཏན *tá-na* **even, so much as, up to,** *tá-na srog-čágs gróg-sbur yan-čád* even the smallest insect *Stg.*; *tá-na yig-*ₒ*bru re-ré yan-čád* even every single letter *Thgy.*; at the close of an enumeration: **finally also** *Ld.-Glr. Schl.* 20, 6.

ཏཔིཏུཔི *ta-pi-tú-pi* **confusion, disorder** *Sch.*

ཏཔག *tá-pag* v. *tár-dpag.*

ཏབ *tá-ba* (= *tú-ba*) **bad** *Mil.*

ཏམ *tá-ma* **the last** of several things, with respect to number, time, rank, the lowest, meanest, most interior, often opp. to *rab* and ₒ*briṅ*, and also to *kyád-par-čan*; it appears somewhat singular, that *ỳčan-zán-gyi tá-ma* signifies a cat, and ₒ*dab čágs-kyi tá-ma* a hen *Glr.*; *dús-kyi tá-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: **in the last place, finally, at last** *Glr.*, like *tá-mar Dzl.* ꝛ, 11; last = parting (parting-cup, parting-kiss); for the last time: *ynyén-gyi tá-mas bskor* he sees his relations for the last time around him, *zás-kyi tá-ma za* he eats for the last time *Thgy.*; *tá-ma-la* c. genit. at the end of, after. — ₒ*prád-pai tá-ma ni* ₒ*bral, ysón-pai tá-ma ni čí-ba yin* the end of every meeting is parting, the end of every living is dying.

ཏམཱཀ *ta-ma-ka Cs.*, vulg. *W.* **tá-mag**, **tobacco,** ₒ*tuṅ-ba, W.* resp. **dón-če** to smoke (tobacco).

ཏ་མལ་པ *ta-mál-pa* (*ta-mál* abbreviated from *tá-ma-la*) 1. **mean, vulgar, plebeian**, *ta-mál-par ˌdúg-pa* to live like the vulgar *Dzl.* — 2. **ordinary, usual**, *ta-mál-pa ma yin* that is no usual thing *Dzl.*; *ta-mál* adv. = *pal-čér.*

ཏ་ཚིག *ta-tsig Sch.* 'oath'; but in two passages of *Dzl. čiˀi ta-tsig* can only mean: **'what signifies?'**

ཏ་རའོ་རེ་ *ta-ra-to-ré W.* **wide asunder, wide,** **ta-ra-to-ré žág-pa** *C.* to scatter, to throw loosely about.

ཏ་རམ *ta-rám* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* Plantago major.

ཏ་རུ་ *ta-rú Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

ཏ་ལི་ *ta-li W.*, **te-li** *C.*, *Hind.* **चलिया, a tin plate.**

ཏ་ལོན་ *ta-lón W.* a sort of red cloth.

ཏ་ཤལ *ta-šál Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-šál nyid Schf.*: homo nequam, a good-for-naught.

ཏག *tag* 1. sometimes for ˌ*tag*, *Glr.* — 2. **distance** a. relatively (prob. from *tág-pa* measuring-cord, surveyor's chain) only in: *tag-riṅ-ba* adj. and abstract noun, *tag-riṅ* (*-po*) adj., *W.* **tag-riṅ-(mo)** **distant, a great distance,** *sa tag-riṅ(s)* a far country *Glr.*; with *daṅ* or *las* far from; *tag-mi-riṅ-ba* not far *Pth.*; *tag-riṅ(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* **near; proximity;** *W.* adj. **tag-nyé-mo**; *tag či-tsam* how far? *Cs.*; *tag-grú* v. *ta-gru.* b. absolutely, only with respect to time, in: *ma-tág* **but just, just now**, gen. with a verbal root, *sleb ma-tág yin-pa* he that has arrived just now *Glr.*; *snar bšad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *ṭos ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* **ma-tóg-tse**. — 3. *tag-tóg* v. *tog-tág.* — 4. *tag-ycód-pa* v. *tág-pa* I.

ཏག་ཏག *tag-tág*, with **jhé-pa** *C.*, **čó-če** **to knock,** *sgo* at the door.

ཏག་པ *tág-pa* I. **rope, cord** (in *Lh.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called **रस्सी**, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtsid-tág* rope of the long hair of the yak, *rtsa-tág*, or *ṗon-tág Glr.* rope of grass; *lčágs-(kyi) tág-pa* chain, wire-rope, used as fetters or otherwise; **ras-tág** *W.* **bandage;** *tag-míg* **mesh** of a net *Sch.*; *tag-zó* **rope-maker's work** *Pth.* — *tág ycód-pa* vb. a. (*tag čód-pa*, or *čád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-du daṅ ˌbrél-tag bčád-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *ˌgró-bai ré-tag čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *ˌó-tag ycód-pa* to wean (a child); *bló-tag-čod* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. **to decide, resolve, determine,** *rgyal-po bkróṅ-bar tag-bčád* it was determined to murder the king *Glr.*; *kyod ynyis ṅá-la čúṅ-ma mi len tág-čód-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-čád mi kyud** *W.* I have no right to decide on that point; *tag-čód-pa byéd-pa* to decide, pass sentence, give judgment *Mil.*; **to be sure, decided, certain,** ... *gróṅs-par tag-bčád-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-čód* there are certainly ... *Glr.*; *čos dar ˌóṅ tag-čód* it is quite certain that religion will spread *Mil.*; *ltá-bas tag-bčád-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *ráṅ-sems čós-skur tag-čód-čiṅ* knowing one's own mind to be vain and frail (v. *čós-sku* sub *sku* 2) *Mil.*; *snáṅ-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čód* **certainty, surety, evidence,** *ˌón-kyaṅ tag-čód byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čód-kyi rnál-ˌbyor-pa* you, the ascetic, firm in meditation! *Mil.* — **tag-čo'-rbe'-čy'** *C.* resolute.

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II. prob. = *dág-pa*, in *snyiṅ* (or *że*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *że tág-pai žú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *taṅ*, *to*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐག་ *tags* **texture, web,** *tags ˌtág-pa* to weave *Dzl.*, *tágs-ˌtag-mkan* col. for *tá-ga-pa*, also *tágs-mkan Pth.* a weaver; **tser-tág** *W.* thorn-hedge, fence consisting of thorn; *tags-kri* (weaver's) loom *Ld.-Glr.*; *tágs-gra-ˌbu Cs.*, **tágs-kan-bu** *W.*, **spider**; *tágs-ča* weaver's implements; *tágs-ynas*, *tágs-ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, **tag rán-čè** *W.*, to begin the warp.

ཐག་སྟོག་ *tags-tógs* **impediment** *Cs.*

ཐང་ *taṅ* 1. also *táṅ-ma Mil.*, *táṅ-bu Dzl.* Ms., **táṅ-ka** *W.*, flat country, **a plain, steppe**; also fig. like *žiṅ*, *bde-čén-gyi taṅ* land of bliss *Mil.*; *táṅ-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *táṅ-la ltúṅ-ba* to fall to the ground; **ma-táṅ** *W.* the unfloored bottom of a room; *gram-táṅ* a fenny or swampy plain *Cs.*; *spaṅ-táṅ* a green grassy plain or steppe, meadow, prairie; *byaṅ-táṅ* the northern steppes or plains of Tibet (used as a noun proper); *bye-táṅ* a sandy desert or plain; *ˌol-táṅ* ground covered with (snail-) clover, **pasture ground**, grassy plain; *šag-táṅ* a gravelly plain; *táṅ-du byéd-pa Cs.* to lay waste, to make a desert of, *táṅ-du ˌgyúr-ba* to become a desert. — 2. *Cs.* **price, value**, perh. also amount; *rin-táṅ* id. *Dzl.*; *rin-taṅ-čan* **dear, precious**, *Mil.*; *yoṅ-táṅ* 1. *W.* **income, profit**, 2. *C.* = *yón-tan* **talent**, natural gift, faculty; *lo-táṅ* yearly tribute, *yčód-pa* to fix, to order it *Tar.*; *za-táṅ* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwaṅs* **clear, serene**, **nam taṅ** a cloudless sky, fine weather; **daṅ ṗi-ro táṅ-te yod** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-táṅ*, **order, command,** (*bka*) *taṅ-yig* **decree**; *pad-ma-taṅ-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (**resin**?) *taṅ-čú* **resin, gum**, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), **a moment, a little while**, gen. *taṅ ycig*, not seldom joined with *skad čig* and *yud tsam*; *taṅ tsam* id. *Pth.*; *čig-taṅ*, *bži-taṅ* one moment, four moments; *Lt.*, *taṅ-ré S.g.*, one after the other *Sch.* — 8. v. *taṅ-ka*. — In a few instances the meaning of *taṅ* is not quite evident.

Comp. *taṅ-krúṅ* bastard *Sch.* — *taṅ-čú* v. *taṅ* C. — *taṅ-stóṅ* uninhabited, desolate; wilderness. — *taṅ-ˌbrú Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *taṅ-már* tar *Cs.* - **taṅ-ma-la-la-tse** a small lizard *Ld.* — *taṅ-yžì* market-price, **taṅ-ži čag** *C.* the market-price abates. — **taṅ-zi** *W.* fata morgana — *taṅ-rág* cedar (?) *Sch.* — *taṅ-štiṅ* fir, pine.

ཐང་ཀ, ཐང་ག *táṅ-ka*, *táṅ-ga*, resp. *žal-táṅ*, *W.* **sku-táṅ**, *Tar.* *táṅ-sku*, **image**, prop. of human beings, at present = picture, **painting**, in a gen. sense, also of landscapes etc.

ཐང་དཀར་ *taṅ-dkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *taṅ-táṅ* v. the following word.

ཐང་པོ་ *táṅ-po*, **tense, tight, firm** (= *ˌtáṅ-po*?); *taṅ-thód* tight and loose; also tenseness fig. *Mil.*; *táṅ-ša yčód-pa* to strain, to stretch, *čód-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; **žug-po taṅ-ṅam** *C.* are you well? — *rkaṅ-táṅ-du* or *la* **on foot**, v. *rkáṅ-pa* comp.; *taṅ ;čod-pa* **to tire, to fatigue** *Mil.*, *taṅ čod-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-táṅ láb-čè** (*ǵú-gu-la*) *W.* to lead a child in walking, to teach a child to walk; *ša-táṅ-táṅ* to the utmost of one's power *Sch.*

ཐང་སྐོམ་ *taṅ-skóm* a medicinal herb *Med.*, *Wdṅ.* = *dha-tu-ra* thorn-apple (?).

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བདན་ཀ *tán-ša* v. sub *tan-po*; *tan-šiṅ* v. *tan* comp.

བད་(ག) *tád(-ka)* 1. **the direction straight forward,** *steṅ dan ˌog dan tád-ka tams-čád-du* upward and downward, and in every other direction *Stg.*; *steṅ-ˌog-tád-kar* straight upward and downward *S.g.*; *jo-bráṅ-gi tád-kar ǰyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *deī nub-tád-kyi* that which is situated to the west of it *Tar.*; most frq. *tád-du* c. genit. **towards,** in straight direction; **over against; in presence of** e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; **exactly in the place** of a thing *Tar.* 17, 1; *šai tád-nas čod Tar.* 159, 4 prob.: cut off only from the flesh; **tḗ'-kya, tḗ'-kaṅ-la* Ts.* **straight on;** *tad-draṅ-na* **directly before** *Wdn.*; **tad-nyá* W.* **over against, opposite, facing;** *tád-so-na = tád-ka-na Mil.* — 2. *tad-kar* **each for himself** *Glr.* — 3. **entire, whole, untouched, safe** (integer) *C.* and perh. *Thgy.*

བདོད frq. abbreviation for བདམས་བཅད *tams-čád*, **whole, all.**

བཏན *tan*, *Hind.* थान्, = *yug*, **a piece of cloth.**

བཏན་ཀོར *tan-kór*, *tan-skór Lex.*, surrounding country *Sch.*

བཏན་ཏུན *tan-tún* (*Schr. tad-tún*) **a little** *Sch.*

བཏབ་པ *tán-pa* **dry weather, heat, drought** *Glr.*

བཏབ *tab* 1. resp. *ǰsol-táb*, **fire-place, hearth,** *me-táb*, id.; also for **stove,** *lčags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *čaṅ*.

Comp.: **táb-ka* W.* fire-place, **táb-ka tsam yod** how many fire-places, i.e. households, are there? — *tab-kúṅ* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-ǰnás* fire-place, furnace, oven *Cs.* — **tab-tsáṅ* W.* kitchen. — *tab-ǰyis*, *W. *tab-ǰis** clout, dish-clout, wiper. — *tab-yžób* burnt smell. — **tab-lás čó-kan* W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-šiṅ* fire-wood, fuel. — *tab-lhá* deity of the hearth.

བཏབ་ཏོབ *tab-tób W.* = *tom-tóm.*

བཏབས *tabs* (cog. to *stabs*), **opportunity, chance, possibility,** **tóṅ-*or *ḍúl-táb ma ǰuṅ* W.* I had no opportunity of seeing or going; **tab šig nyi-ráṅ-ne mi ǰúṅ-na* W.* if you offer no chance, if on your part it is not made possible; *tabs mi tub Dzl.* and col. I am not able, I cannot; *ydan-dráṅs-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *ˌbrós-pai tabs med* there is not any chance of escape *Glr.*; *lám-la yžól-tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; **way, manner, mode,** *klog-tabs* way of reading, e.g. Sanskrit; *rkún-tabs-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs ytóṅ-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs yčig-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; **means, measures,** *tabs byéd-pa, W. *čó-če, kyóṅ-če** to use means, to take measures; *blo tabs ˌtsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *ˌtsó-tabs* **livelihood, subsistence;** *tabs zad* there is nothing else to be done *Glr.*; *ži-bai tábs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily: *tábs(-la)-mkás-pa, tábs-šes-pa, W.* also **táb-čan**, **skilful, dexterous, clever, full of devices;** *da bód-du ˌgró-tabs gyis šig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de ysón-poi tabs yód-dam* is there a means of recalling those men to life? *tabs-čág Mil.*, **tab-šág** or **teb-šág** vulgo, a shift, make-shift, surrogate; *tabs (daṅ) šes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).

བཏམ་ག, བཏམ་ཀ *tám-ga, tám-ka* **a seal, sign** *Cs.*, v. *dám-ka.*

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ཏམ་ཏམ་ *tam-tám Sch.* 1. also *tám-me-ba*, **unconnected, scattered, dispersed.** — 2. *tam-tám (byed) -pa* = ₒ*tám-pa*.

ཏམ་པ་ *tám-pa* (sometimes *tém-pa*) **complete, full,** almost exclusively used as a pleon. addition to the tens up to hundred.

ཏམས་ཆད་ *tams-čád* **whole, all;** added to the singular number: *rgyal-kámś tams-čád* the whole empire *Glr.*; *lus tams-čád na* the whole body aches (opp. to one part of it); *bód-kyi zaṅs tams-čád* all the copper of Tibet *Glr.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-čád*, rarely *dé-dag tams-čád*, all those; *tams-čád-kyis so-só-nas* all of them one by one, each.

ཏམས་པ་ *támś-pa* (= ₒ*tám-pa?*), *sa*, or *bye-támś-su* ʃ*jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཏའུ་ *tau Wdh.* **capsule** (?), *Wts.* **peach** (?).

ཏར་ *tar* v. *tar-tór*.

ཏར་ཏོར་(ལ་) *tar-tór(-la)* = *ta-ra-to-ré* (cf. ₒ*tór-ba*); *'tar čós-se dug' Ld.* sit wide asunder, not too close together! *tar byed-pa Mil.* **to break to pieces, to smash, to crush.**

ཏར་ནུ་ *tár-nu* a purgative *Med.*

ཏར་དབག་ *tar-dpág, C. *tar-ₒbág*, W. *tá-bag** a large **plate, dish, platter.**

ཏར་བ་ *tár-ba* **to become free, to be saved,** *'tar gos*, or *goi' W.* he must become free, *las* from; to be not hindered or prevented, **to get through, to get on, to be able to pass,** *čú-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, **ʃ*im-na** C.* by a court of justice; *tár-du* ʃ*jug-pa* to set at liberty, to acquit, with *tse* (col. **tse-tár-la táṅ-wa**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious sense (with or without *rnám-par*) **to be saved, freed, released,** viz. from the transmigration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam tar* the road is free, passable. 2. sbst. **freedom, liberty, happiness, eternal bliss, मोक्ष,** *tár-pai rgyur* ₒ*gyur* it will be serviceable for (my) liberty; *tár-* (*pai*) *lam* the road to happiness (a common expression); *tar-méd-kyi dmyál-ba* hell without release. 3. adj. **free,** *tár-par* ₒ*gyúr-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐལ་ *tal*, sometimes for *ta-li*; *tál-gyis* v. *tál-ba* II. 3.

ཐལ་བ་ *tál-ba* I. sbst. 1. **dust** (cf. *rdul*), **ashes,** and similar substances; *gog-tál* ashes; *'tug-tál'* ('soup-dust') roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tál-ču* lye. — *tal-čén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tág Ld.* unleavened bread. — *tal-mdóg* ash-coloured, cinereous. — *tal-pyágs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tsá* a sort of salt *Med.* — 2. *bya-tal* **dung of birds** *Glr.*

II. vb. (*Cs.* also ₒ*tál-ba*) 1. **to pass, to pass by,** *'tal ča dug' W.* he goes past, he does not come in; *'zám-pa tal ča dug'*, he goes past the bridge, does not pass over it; to **miss** the mark, of an arrow or ball; *rba tal-tál* ₒ*oṅ* the waves flow past *Mil.* — 2. **to go, step, pass beyond,** *lo lná-bču tál-nas* when the age of fifty has been passed *Wdh.*; *'ču-tsód yčig tsá-big tal' W.* a little past one o'clock; *śṅo-ba-las tal-nas dmar-žiṅ* Thgy., prob. inclining from blue to red; **to be in the advance** *C.*; **to project, to be prominent,** hence *tal-túṅ* different lengths, one object projecting beyond another; **to play a prominent part, to take the lead** *W.*; *tál-čes-pa* **to exceed the due measure** *Sch.*; *'ka tal-wa'* to be forward in speaking, bold. — 3. **to go or pass through,** *brág-la yar tal mar tal*, and *ʃar tal tsur tál-du* ₒ*gró-ba* to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil., Thgr.*; **to shine, to light through**; *tal-°byúṅ-du ₒgró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* ᵡᵓᵡ, 3; *tál-ma Sch., tál-le C.*, **through and through**; *tál-gyis* **directly, straightway, unhesitatingly** *Mil.* — 4. **to come or get to, to arrive at** (*W.* **tél-çe**), *tál-nas lo ɣsum lon* three years have elapsed since they arrived; *ɲa-má gar tál-bai ɟtol-méd*; *bzaṅ-tál* safe arrival *Thgr.*; *yár-gyi bzáṅ-tal čén-por ₒgró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. **to be over, past, finished, done,** *tál-lo* of a song: it is over, finished *Mil.*; *drúg-çu tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rim-gyis ɟe nyúṅ ɟe nyúṅ tal* by degrees it vanishes, dies away *Mil.*; *sṅar čad-tsig tal* the former agreement is no longer valid; *tal soṅ* col. = *tsar soṅ*. — *Tar.* 46, 5.12? 172, 5: *tál-gyur-pa Schf.* **follower, adherent,** or the name of a certain sect.

ཏཱལ་མོ *tál-mo* **the palm of the hand,** *tál-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snún-pa Dzl.*, more frq. *tal-lçág rgyáb-pa* to give a slap on the face, a box on the ear; *tal-brdáb-pa* to clap with the hands *Sch.*

ཏི *ti* num. fig.: 40.

ཏིགུ *ti-gu* v. *tá-gu*; *ti-gu-kró-bo* (?) *C.* = **ar-gón* W.*

ཏིབ་ *ti-ba* 1. **wood-pigeon, stock-dove** *Sch.*; *ti-bo* **plover, peewit, lapwing** *Sch.* — 2. *C.* = *té-ba*.

ཏིག *tig*, prob. from *ti-gu*, 1. **carpenter's cord** or string to mark lines with, **marking-string,** *tig(-gis) ₒdebs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-tig* a pair of compasses, *ɣya-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; **tig-ta taṅ-çe* W.* c. genit. to examine, try, test. — 3. **a line,** *tig-ₒdebs-pa, rgyag-pa, rgyab-pa*, to draw lines; *guṅ-tig* the meridian line *Cs.*; *nag-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsaṅs-tig* diameter; equator *Cs.* — 4. symb. numeral for **zero.** — 5. v. *tig*.

Comp. *tig-skód* string to mark lines with. — **tig-nyá* W.* **over against.** — *tig-náy Stg., Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-tsám* **a little.** — *tig-tsád Cs.* **proportion, symmetry,** *Ld.-Glr.* f. 27, 6, *tig-tsad byéd-pa* to proportion; **tig-tsád zúm-çe* W.*, to determine the relation or proportion of things. — *tig-ždṅ* **a ruler,** to rule lines with.

ཏིག་ལེ *tig-le* 1. **a spot** like that of a leopard's skin, *tig-le-çan* **spotted, speckled;** *tig-ma* W.* id., of variegated woolen fabrics; *čos tig-le nyag çig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. **zero, naught** *Wlk.* — 3. **semen virile.** — 4. **contemplation.** The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yoṅs lús-la ɣtúm-mo ₒbár-bas bde; rluṅ ro rkyaṅ dhú-tir čúd-pas bde; stod byaṅ-čub-séms-kyi rgyún-ₒbab bde; smad dáṅs-mai tig-le kyáb-pas bde; bar dkar dmar ṭug ɲrad brtsé-bas bde; lus zag-med-bdé-bas tsim-pas bde; de rnál-ₒbyor nyáms-kyi bde drug lags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ɣtúm-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyáṅ-ma* into the *dhúti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyáṅ-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

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vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིགས་པ *tigs-pa* **a drop,** *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tigs* a drop of rain; *ysér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིན་ *tiṅ* v. *ཨdiṅ-ba.*

ཐིབ་པ *tib-pa* v. *ཨtib-pa* and *ytib-pa*; *tib-tib* **very dark** *Sch.*; *byiṅ-rlábs tibs-tibs Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po, mo* **dense,** *Cs.* or perh. nothing but **obscure, dark,** *nags Stg.*

ཐིམ་པ *tim-pa*, also *ཨtim-pa*, *ytim-pa* and *stim-pa*, gen. with *la* or *náṅ-du*, **to disappear** by being **imbibed, absorbed; to evaporate,** of fluids; of a snake: **to creep away,** to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; **to be melted, dissolved** (salt or sugar in water); **to sink,** *dran-méd-du* into unconsciousness *Mil.*

གྲུ *tu* 1. num. fig.: 70. — 2. **tu gyáb-če** *W.* **to spit,** with *la*, to spit at or on. — 3. often erron. for *mtu.*

གྲུབ *tu-ba* 1. also *tú-pa*, **skirt, coat-flap** *Glr.* — 2. rarely *ཨtú-ba*, **bad,** e.g. wood *Mil.*; **gyal-tú** *W.* good and bad promiscuously; *sdug-bsṅál tú-ba* a bad accident *Thgy.*; **malicious, wicked, vicious** *Glr.* — 3. vb., v. *ཨtú-ba.*

གྲུབོ *tú-bo* **a chief; an elder brother,** *Dzl.*, *Tar.*; *tú-mo Cs.*: mistress, lady (?).

གྲུམི *tu-mi* p. n., v. *ton-mi.*

གྲུརེ *tu-ré* **uninterrupted** *Sch.*

གྲུལུམ *tu-lúm* **a lump of metal** *B.*; *W.* **cannon-ball:**

གྲུག *tug*, *C.* also **túg-pa**, c. accus. **until, to,** in reference to time and space; **žag zib-čú tug** for forty days; only col.

གྲུགཅོམ *tug-čóm Sch.*: **'dreadful noise';** *Thgr. tug-tsóm*; *Mil. tug-sgrá* id.

ཀུག་པ *túg-pa* I. sbst. **soup, broth,** *ཨbras-túg* rice-soup, *bag-túg* meal-soup, gruel, *rgya-túg* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba.*

II. vb. 1. **to reach, arrive at, come to,** c. dat. or termin., *tsei mtar túg-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rús-pa-la túg-pa* to pierce to the quick *Dzl.*; *ši-la tug tse Mil.*, *ཨči-bar túg-pa-la Lt.* when one is near death; ... *la túg-gi bár-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzúṅ-la tug* he was just on the point of seizing her *Dzl.*; **sád-da tug** *W.* going to kill; *ši-la* (or *bsád-pa-la*) *túg-pa* often means deserving death (of culprits) *Dzl.*; *tse ཨpó-ba-la tug kyaṅ* though life is at stake *Dzl.*; in like manner *W.*: **lus ṅrog daṅ túg-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. **to meet, to light upon,** c. *la* or *daṅ*, = *ཨprád-pa*, esp. col. **nyi-ráṅ-la túg-ga-la yoṅs** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jág-pa daṅ túg-pa Mil.* to fall in with robbers; *ydoṅ túg-pa = túg-pa*; *či-la tug ruṅ Mil.*, **ghá-la tug kyaṅ** *C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. **to touch, to hit or strike against,** *W.*: *ï-ru túg-kan* here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dé-la tug kyaṅ ma tug** *W.* do not even touch it!

ཀུགས *tugs*, resp. for *snyiṅ, yid, sems, bsám-pa, blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. **heart, breast,** in a physical sense, gen. *túgs-ka*; *túgs-kyi sprúl-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. **heart,** in a spiritual sense, **mind, soul, spirit, will,** v. below; **design, purpose, intention,** *sbyin-pai tug zlóg-tu ysol* we beg to desist from the intention of giving *Dzl.*; **understanding, intellect** *Glr.* (v. *sgám-pa*); *túgs-*

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su čud-pa = Ḳoṅ-du čud-pa; *tugs-su ˌbyón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ˌóṅ-ba* ni f.; cf. *ˌgró-ba*. — 3. *tugs-la btags-so* v. *ˌdógs-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzad-pa* **to grant or show a favour** *Dzl.* — 5 in the phrase *tugs mi ṭub-pa*, with the genit. of the inf., it is used without ceremonial distinctions for **to venture, to risk, to dare** *Dzl.*

Comp. *tugs-ka* v. above — *tugs-mKyén* resp. for *mṅon-ses Mil.* — *tugs-ˌḲrugs* resp. for *Ḳoṅ-ˌḲrugs Ma.* — *tugs-dgóṅs* = *dgóṅs-pa* II.; *tugs-dgóṅs ytóṅ-ba* = *bsamblo ytóṅ-ba* **to muse, meditate, reflect** *Mil.* — *tugs(-su) ˌgró-ba* resp. for *yid-du ˌóṅ-ba* **to be agreeable; agreeable, pleasant, delightful; pleasure, delight,** ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. **anger, wrath, indignation** *Mil.*, *tugs-rgyál bžeṅs* anger arises, is roused. — *tugs-ṅán* **grief, sorrow, affliction** *Dzl.* — *tugs-čes-pa* resp. for *yid-čes-pa* to believe. — *tugs-rje* prop. respectful word for *snyiṅ-rje* **pity, commiseration, compassion;** gen. **grace, mercy, generosity,** *ṅa-la tugs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sá-bon žig tugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *tugs-rjes ˌdzin-pa*, *tugs-rje mdzád-pa* id. — *tugs-rje-čan* **gracious, merciful, generous.** — (*lha*) *tugs-rje čén-po* the All-merciful, Awalokiteswara. — *tugs-dám*, prop. resp. for *yi-dam*, 1. **oath, vow, solemn promise,** e.g. *bčá-ba* to take (an oath), to make (a vow). 2. **a prayer,** a wish in the form of a prayer, = *smón-lam*. 3. **contemplation,** the act of contemplating a deity (cf. *sgóm-pa* and *sgrúb-pa*); **meditation** in general, *Mil.* frq., *tugs-dám ˌpel* meditation increases, proceeds successfully; **devotion.** 4. **a deity, a tutelar god** or **saint, a patron** *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems*. — *tugs-múg* resp. for *yi(d)-múg* despair. — *tugs bdé-ba*, *mi bdé-ba*, v. *bdé-ba*. — *tugs-ytsigs-pa* to be cautious *Sch.*; v. however *ytsigs-pa*. — *tugs-brtsé-ba* **love, affection of the heart, compassion,** resp. for *snyiṅ-brtsé-ba*, frq., *tugs-brtse-bar dgóṅs-pa, yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *tugs-ráb Sch.* = *žes-ráb*. — *tugs-rús Mil.* = *snyiṅ-rús*. — *tugs-(kyi) srás Mil.*, *Tar.*, **spiritual son,** an appellation given to the most distinguished scholars of saints.

ཐུན་ *tuṅ-ṅa* **three years old,** of animals *Sch.*

ཐུང་བ་ *túṅ-ba*, col. *túṅ-ṅu*, *Ld.* **túṅ-se**, **short,** relative to space, time, quantity of vowels etc.; *tuṅ-ṅu ˌgro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid túṅ-ba Dzl.*, *spro túṅ-ba Wdṅ.* **passionate, hot-tempered, hasty.**

ཐུད་ *tud* **cheese** made of buttermilk, or of *čúr-je*, butter and milk *Ld.*, *Glr.*, *Pth.*; *ˌo-túd* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, **a shift,** six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; **a night-watch,** *mel-tse tun ˌḲor* the night-watch is over *Dzl.*; *tun bžii rnal-ˌbyor* the meditation of a whole day *Mil.*; **tun čád-če** *W.* (the cock) announces the watch (by crowing); *tun bzuṅ-ba Pth.* prob. to have the watch; *nam-gyi guṅ-tun-la* at or about midnight; *sród-kyi giṅ-tun-la Mil.* prob. id. — 2. **a dose of medicine** *Med.* frq. — *tun-log?*

II. **in sorcery:** bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dóṅ* a hole in which such substances are concealed; *tun-rá* a horn to carry them; *tun ysó-ba* to revive a charm *Mil. nt.*

III. one who collects, **a gatherer** (from *ˌtú-ba*), *šiṅ-tún* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tún* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-móṅ(s)*, **usual,**

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daily, what is done or is happening every day; **common, general,** *dños-grub tun-mońs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-mín, tun-mońs ma yin-pa* **unusual, uncommon,** not for every body; **čig-la čig tun-móń čo** take good care to live together in harmony *W.*; *tun-móń-du* or *su* **in common, in company, jointly;** *tun-mońi* by itself is also used as adv., = *tun-spyir*, **in general.**

ཐུབ་པ *tùb-pa* (**ཐུགས**) I. vb., c. accus., sometimes c. dat., 1. **to get the better of, to be able to cope with, to be a match for** (an enemy), **to be able to stand or bear** (the cold etc.), **to be able to do one harm, to get at one,** *dug-gis ma tub-čiń* as the poison could not do him any harm *Dzl.*; **to be able to quench, extinguish, keep off** e.g. fire, hail *Glr.*; *ɣžán-gyis mi tùb-pa* **invincible,** not to be overcome; *ńan dgu tùb-pa* to be able to subdue every thing that is bad *Lt.*; **to have under one's command** or **control, to keep under,** e.g. one's own body; **to be able to bear,** e.g. *mis tùb-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyań tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya tùb-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, **to be able,** col. the usual word, in B. gen. *nús-pa*; cf. *ɣtùb-pa.*

II. sbst. 1. **ཐུགས** **a mighty one, one having power and authority,** *šā-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, **ཐུབ་ཅི.** — 2. symb. num. for 7.

ཐུམ(ས)· *tum(s)*, also *tùm-pa Cs.*, *tùm-po Sch.*, 1. **cover, covering, wrapper,** of a book or a parcel; *rgyáb-pa Sch.* to put (a cover round a thing), to wrap up; **šig-pa** *C.*, *W.*, **šáń-pa** *C.* to take off (a covering); *tùm-čan* having a cover. — 2. **a parcel wrapped up** (in paper etc.); *ₒbru-tań-tùm bčas* together with a small parcel of tea.

ཐུམ་པ *tùm-pa* 1. v. *tum.* 2. v. *ynyid.*

ཐུམ་བུ, ཐོམ་བུ *tùm-bu, tóm-bu* **a large spoon, a ladle;** *rag-tùm* a brass ladle, *zańs-tùm* a copper ladle.

ཐུར· *tur* 1. *Cs.* **a declivity** (?), prob. only adverbially: **down;** *tur-lám* a downhill road; *tùr-la, tùr-du* down, downward, *ₒgró-ba* to go down, *núb-pa* to sink down; *mgo tùr-du bstán-te* head down, head over heels *Stg.*; **tí-pi tùr-la súb-čə** *W.* to uncock one's cap. — 2. v. *tùr-mgo*, and *tùr-ma.*

ཐུར་མགོ་ *tùr-mgo* 1. **the tip of a spoon,** *tùr-mgo tsam* as a measure *Mil.* — 2. also *tór-mgo* halter, **tùr-go čùg-čə** *W.* to bridle, to bit (a horse); **tùr-la tén-čə** *W.* to strive, to struggle against; to rear. — *tur-tág* the rein, *tur-mta* the end of the rein.

ཐུར་བུ, ཐུར་རུ· *tùr-bu, tùr-ru* **foal, colt, filly.**

ཐུར་མ· *tùr-ma, W.* **tur-mań**, 1. **spoon.** — 2. Chinese **chopsticks.** — 3. **a pole** *Dzl.* ꝏ, 4. — 4. a whole class of surgical instruments *S.g.*

ཐུལ· *tul* 1. **egg** (acc. to Cunningham a Cashmiri word), *túl-ta-gir* pancake. — 2. v. *ₒdúl-ba*, also substantively: *tul de mín* besides this **way of converting** (people) *Pth.*; *tul ₒóg-tu ₒjúg-pa Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *žiń-gi tul ₒdébs-pa Ld.-Glr.* to clear land for tillage, ni f.

ཐུལ་པ· *túl-pa, Cs.* also *túl-po*, dress made of the skins of animals, **a furred coat** or **cloak** *Mil.*; *lúg-tul* dress of sheep-skin, *rá-tul* dress of goat-skin, *túl-lu* the common sheep-skin dress; **túl-čan** *W.* wide, not fitting close or tight.

ཐུལ་བ· *túl-ba* 1. pf. to *ₒdúl-ba*, **to tame, curb, check, restrain,** *Mil.*: *ńás ₒdré-rnams túl-nas* the goblins having been subdued by me; *las nyon-mońs túl-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. **to roll** or **wind up** *Lh.*

ཐུལ་ལེ· *túl-le Ld.* **impressive,** nearly the same as *tùr-re.*

ཐུས་པ· *tùs-pa* 1. **bad** = *tù-ba*, prov.; 2. v. *ₒtù-ba.*

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ཏེ *te* 1. for *té-mo*; 2. num.: 100.

ཏེ་དོག་ *te-rtóg* **scruple, doubt, uncertainty, hesitation,** occasionally used for *te-tsóm.*

ཏེ་བ་ *té-ba, C.* also ***ti-ba***, pf. *tes Sch.*, the col. syn. of *ytógs-pa*, seldom in *B.*, 1. **to belong, appertain to,** c. *la.* — 2. **to occupy one's self** with a thing, **to meddle with, to interfere,** c. *dań* (= ₒ*dri-ba*); *té-mkan* belonging together, c. *la*, belonging to a thing; ***ma-té-a*** *W.* for *ma-té-bar*, = *ma-ytógs-par*; *te-rég* the connexion or relation of ownership, *dí-la yáb-kyi te-rég med* to this my father has no claims *Mil. nt.*

ཏེ་བོ་, ཏེ་བོང་ *té-bo, te-bóń W.* **thumb,** v. *téb-mo.*

ཏེ་ཚེ་ *té-mo*, col. *té-tse*, diminutive *teu*, resp. *ǰyag-té* **seal, signet, stamp,** ***té-tse gyáb-ce, nán-ce*** to seal, to stamp; *sa-té Tar.* 79, 12(?); ***té-tse lag-kór táń-wa*** to engage, to bind one's self by a seal in some common concern.

ཏེ་ཚོམ་ *te-tsóm* **doubt, scruple, uncertainty, perplexity,** *te-tsóm skyes, byed* (*W.* ***ce***), *za, te-tsóm-du gyur* I am doubtful; *te-tsom za-ba-rnams* scrupulous, irresolute persons *Pth.*; ***te-tsom mań-po rag*** *W.* I am in great perplexity, I am quite at a loss; *te-tsom žig* ₒ*dri-ba* to utter a doubt *Dzl.*

ཏེ་རན་ *te-rań* v. *teu-rań.*

ཏེ་རེ་ *te-ré* col. **straight, upright, firm; smooth,** without folds or wrinkles; *te-ré ťiń C.* draw (the carpet) smooth.

ཏེ་རེལ་ *te-rél W.* **incomplete, defective, unfinished,** *te-rél-la lus soń* (the loaf) is not whole, there has already been cut from it.

ཏེ་ལི་ *te-li* v. *ta-li.*

ཐེག་པ་ *tég-pa* 1. sbst. **यान,** 1. **vehicle, carriage, riding-beast,** *rtai tég-pa-la žon* he mounted on horseback *Dzl.*; *tég-pa ǰa-brgyá bžams* he procured five hundred conveyances (horses, elephants, carriages) *Dzl.* 2. for attaining to salvation, *tég-pa ysum* **three conveyances** are generally mentioned, but in most cases only two are specified, viz. *tég-(pa) dman(-pa)*, **हीनयान**, and *teg(-pa) čen-po*, **महायान**, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *sńágs-kyi tég-pa*, **मन्त्रयान** *mantrayāna*, e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of *Köppen* and esp. *Wasiljew* may be consulted.

II. vb. 1. **to lift, raise, hold up, support** *Mil.*, *Glr.*; hence *ǰri-tégs* leg of a table *Sch.*; *teg-kúg C.* knapsack, travelling-bag. — 2. **to raise, set up** fig. *bžad-gád* to raise a loud laugh *Mil.* — 3. most. frq. **to be able to carry,** *ǰi tég-pa* as much as you are able to carry *Dzl.*; *mis teg-tsád ycig* as much as one man is able to carry *Tar.*; esp. with a negative: *ma teg* he was not able to hold him up *Dzl.*; *mi-teg kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *Kóń-rnams-kyi nan ma teg-par* not being able to stand their urgent demands *Mil.*; **to bear, to undergo without detriment,** *skyid teg sdug teg* to be able to bear good fortune and ill fortune. Cf. ₒ*tégs-pa*, ₒ*dégs-pa.* —

ཐེན་ *teń* 1 *teń-ró Mil.*, ***ža-téń*** *Ld.*, the dead body of an animal killed by beasts of prey. — 2. ***téń-la*** *C.* **down, downward,** e.g. ***kyúr-wa, yúg-pa, bór-wa***, to fling down.

ཐེན་པོ་ *téń-po Pth.*, *téń-bu Sch.*, ***téń-kan*** *W.*, **lame, hobbling, limping.**

ཐེན་ས་ *teńs* **time, times,** *teńs ǰa* five times *Pth.*; *dbugs-teńs čig-la* in one breathing, at a stretch; without intermission *Pth.*

ཐེན་ *ten* 1. **a little while, a moment.** — 2. v. ₒ*ten-pa.*

ཐེན་པ་ *tén-pa* **tax, duty, impost** *Sch.*

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ཏེབ་ *teb* 1. for *tem*, **full** *Glr.* — 2. for *tabs* *Glr.*, *C.* — 3. *téb-mo*, *teb-čén* the thumb, *teb-čúṅ* the little finger; v. *mte-boṅ*.

ཏེབས་ *tebs* **series, order, succession** *Sch.*, *tebs-re byed-pa* to do successively; *tébs-pa* v. ˚*tebs-pa*.

ཏེམ་པ་ *tém-pa* I. 1. **threshold**, *rgál-ba* to cross it *Glr.*; *sgo-tém* door-sill, threshold; *yá-tém* head-piece of a door-frame, lintel, *ma-tém* sill, threshold *Glr.* — 2. **staircase, stairs, flight of steps**, *tem-skás* id.; **tem-só** *W.* **step, stair**; *tem-rim* *Cs.* 1. the several steps of a staircase. 2. **rank, dignity.** — *rdo-tém* stone staircase; *ḳor-tém* winding stairs *Cs.* — II. 1. **to be full, complete**, *zla-dus tem-pa daṅ* when the time of the months was fulfilled *Glr.* frq.; *žag ɣčig ma tém-pa-la* one day being still wanting *Glr.*; *brgya tém-pa* v. *tam-pa* *Glr.* — 2. *W.*: **to be sufficient, enough.** — 3. **to receive** (?) *Sch.*

III. *Sch.* = *tén-pa*, **tax, impost, tribute.**

ཏེམ་བུ་ *tém-bu*, *tem-tsaṅs* **stopping, closing, shutting up; a stoppage** *Sch.*

ཏེམས་ཡིག་ *tems-yig* *Sch.* **memorial.**

ཏེའུ་རྡོ་ *teu-rdo* *Glr.*, *te-bró* *Lt.*, *te-ró* *Ma.*, a sort of **demons.**

ཏེར་ *ter* 1. **bald, bare**, *spyi-tér* *Thgy.* a bald head; a bald-headed person; *ter-tér* *C.* flat. — 2. = *te-ré*(?) *ɣyi ter naṅ gog* strong and hale outside, decayed within *Mil.*; *ter-zúg-pa* = *rtág-pa* *Thgr.*

ཏེར་འབུམ་ *ter-˚bum* *Sch.* 1 000 000 000; *ter-˚bum-čén-po* 10 000 000 000.

ཏེར་མ་ *tér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཏེལ་ *tel* for *te-li*, *rag-tél* *C.* a plate made of latten brass.

ཏེལ་བ་ *tél-ba* *W.* frq. = *sléb-pa* **to arrive**, cf. *tál-ba* II., 4.

ཏེལ་སེ་ *tél-se* *Sch.* and *Wts.* **a seal, stamp**, = *te-tse*.

ཏེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tes-bsún* *Lt.*?

ཏོ་ *to* 1. num. for 130. — 2. **register, list, catalogue, index**; *to ˚bri-ba* to register, to make out a list or catalogue *Schr.*; *sléb-to*, ˚*byúṅ-to* account of receipts, *sóṅ-to*, *búd-to*, *skyág-to* account of expenditures; *btáṅ-to* account of money or goods lent out; *nyó-to* account of goods bought, bill; *lo-to* **calendar, almanac**; *dei lág-tu ɣrin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyúd-la tób-to* a list of things which his relations shall receive.

ཏོ་གར་ *to-gár* *Pth.*; acc. to *Sch.* **the Turkomans**; *Tar.* 18, *Schf.*: **Tukhara**, name of a people in the northwest of India; prob. the **Togarmah** of the Bible.

ཏོ་ཅོ་ *to-čo* *Mil.*, **a foolish joke**, unbefitting a sensible man.

ཏོ་ཕྱི་ *to-ɣyi* *Schr.* **love**(?), in *Pth.* it seems to signify the **sky.**

ཏོ་བ་, མཏོ་བ་ *tó-ba*, *mtó-ba*, **a large hammer**, *tó-bas rdúṅ-ba* to hammer, to forge; *rdó-to* a stone hammer, *šiṅ-to* a wooden hammer, mallet; **to-čúṅ** 1. an ordinary hammer. — 2. **the cock of a gun.** — 3. **a soldering-stick.** *Lh.*

ཏོ་འཚམ་པ་ *to-˚tsám-pa* **to scorn, scoff, jeer, sneer at, vex, insult, mock**, c. *la*, by words *Dzl.*, also by actions *Dzl.*; *sṅan-čud to-˚tsám-pa bzód-par ɣsol* pardon our having sneered at you before! *Mil.*; also *mto-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཏོ་ཡོར་ *to-yór* **stone pyramid, heap of stones** (cairn).

ཏོ་རངས་ *to-ráṅs* 1. **dawn, break of day, early morning**, *to-ráṅs(-kyi) dús-su* early in the morning; 2. **the following, the next morning**, c. genit.; both also adverbially: *de daṅ mjal-bai to-ráṅs* on the morning after having met him.

ཏོ་རེ་ *tó-re* *W.* **to-morrow** (*B.*, *C.* *saṅ*).

ཏོ་རེ་བ་ *tó-re-ba*, *tor-tsál* *Cs.*: **a few**; *Mil.*, *tog-re-tsal* **a little while.**

ཏོ་ལུམ་ *to-lúm* v. *tu-lúm*.

ཏོ་ལེ་ *to-lé* 1. *to-lé* ˚*débs-pa* **to spit**, c. *la*, at or on *Pth.* (cf. *tu*). — 2. **button** *C.* — 3. *to-lé dkár-po* *C.* **chalk.** — 4. *to-le-rgyal* *Mil.*?

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ཐོ་ལོག་ *to-lóg*

See ཏོག་ p. 205.

ཐོ་ལོག་ *to-lóg C.* **mule, hinny.**

ཐོག་ *tog* I. **what is uppermost** 1. **roof,** *tog ˚búbs-pa* to cover with a roof, to roof (a house) frq.; *tog ˚gél-ba* id.; also fig. **to complete, to crown a thing** *Mil.*; **tóg-sa nán-čè* W.* **to roof, to finish a roof** by beating and stamping down the earth or sods, of which the covering consists; *tog-rdzis ytón-ba Mil.* id.; also fig. **to impress,** c. genit., *Mil.* — **tog-kár* W.*, the opening for the smoke in a roof. — *tog-čan* having a roof, **tóg-yog* W.* under cover. — 2. **ceiling**; *yá-tog* ceiling, *má-tog* floor of a room. — 3. **story,** *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tog ˚drén-pa Mil.* **to be at the head, to lead, direct, govern**; *tog-Kar, W. *Ka-tóg-la**, **on, upon,** *kyág-tog-Kar* on the ice *Glr.*; *tóg-tu,* and *tog-tóg* adv. **up, up to; above**; *yán-tog-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. **on, upon,** e.g. to lay on, to place upon *Pth.*; *sems tóg-tu ǰí-bar byuń-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *ńai tóg-tu byuń* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tog-tu ǩel-ba Mil.*, vb. act. to it. 2. **above** *Glr.* 3. **towards,** in the direction of, e.g. running towards, *mai tog-tu Dzl.*; *yá-tog, má-tog* ad. **above, below,** or **up to, up stairs,** and **down, down stairs** *Mil.* 4. **to,** e.g. to send to *Dzl.* 5. *dmag-tog* **at the head of** the army, or only **with** the army. 6. **during, as long as, throughout; whilst** (*tog* gen. without *-tu*), *dgun-tog* throughout the whole winter; **dir á-ku sem ťser tog** whilst her husband is here in great anxiety *Ld.*; *bgros-tog* during the walk. Cf. also *ńa-og, ǰi-tog* as sbst.: **morning, evening, forenoon, afternoon** *W.* 7. **directly after,** *bžos-tog ˚ó-ma* fresh milk, *S.g.* (s.l.c.). — *tog-nas* 1. **above, more than,** **lo ńab-čų tog-ne ma lus* Ld.* they remained, i.e. lived not more than fifty years. 2. **on the part of,** *Thgy.*, analogous to *ǰyógs-nas.*

II. **thunderbolt, lightning**; *tog daṅ sér-ba* lightning and hail, *tog-sér-gyi ynód-pa* damage done by the elements; *tog ˚báb-pa* lightning descending, *rgyab-pa* striking, *tog-bábs-su ˚byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ysód-pa S.g., tog báb-ste ˚či-ba Do.* to be killed by lightning.

III. 1. **fruit, produce,** *dkár-tog* v. *dkár-po; žiń-tog* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *šiń-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tog-ǰúd* first-fruits, as an offering; *tog-šás* id.(?). — 2. *W.* **fortune, wealth, property,** **núl-li tog** property in money, cash in hand; *(s)pi-tog* common property, property belonging to a community.

IV. in *ma-tog(-tse)* for *ma tag*, col. and *Thgy.*, s.l.c., v. *tag.* Cf. also *tog-tág, tóg-ma, tógs-pa.*

ཐོག་ཏག་ *tog-tág*, prob. augmentative of *tog*, v. *tóg-tu* 6, also *tag-tóg*, **during, as long as, throughout; quite,** *mtsan tog-tág-tu* all night long; *nyi-ma-ycig-gi bár-du tog-tág* during a whole day; *lam tog-tág gáń-ńo* the roads were quite full (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* **what is uppermost,** 1. **the upper end, the uppermost place,** *grál-gyi tóg-ma-la ˚dúg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. **origin, beginning**; *tóg-mai saṅs-rgyás kun-tu-bzáń-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma čo-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tsé-na, tóg-ma btsás-nas, tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tog-ma méd-pa-nas, dus tog-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *bsúbs-pai tog-tág-la* as soon as they began to fill up *Glr.*; *tog-mťa-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tóg-mar* 1. **at first, first,** the Lat. primum,

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primo, and primus. — 2. postp. c. genit. **before**, with respect to time *Mil.* — *tog-draṅs-pa Pth., Glr., Sch.*: 'at first, begun'; our Lama explained it by **'to lead, to guide'**, v. *tog* I, 4.

གོག་ཚད་ *tog-tsád W.* **story** (of a house); *tóg-so Mil. nt.* id.

གོགས་ *togs* v. *ˌdógs-pa*, and *ˌtógs-pa*.

གོགས་པ་ *tógs-pa*, c. *la*, **to strike, stumble, run against** (like *túg-pa* v. 3); **to be hindered, impeded, delayed**, frq.; *mi kyi gáṅ-laaṅ tógs-pa méd-du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa, togs-méd, togs-brdúgs-*(or(b)*rtug-*)*méd-pa*, **असङ्ग not hindered, unimpeded, unchecked; all-searching, all-penetrating.**

གོང་ *toṅ, toṅ-sòl* **a plough.**

གོང་ཀ་ *tóṅ-ka Mil., toṅ-ga Mùg.?*

གོང་པ་ *tóṅ-pa* 1. *Cs.* **a ploughman.** — 2. *Cs.*: **'a ram** that is castrated, **wether**; *ra-toṅ* a castrated he-goat'; according to my authorities, however, *tóṅ-pa*, and *ra-tóṅ* signify a ram and he-goat **one year old**, *toṅ-tsér* and *ra-tsér* being the feminine forms (?) — 3. *tóṅ-pai lo Mil.* the years between childhood and manhood, **juvenile years**, *Sch. tóṅ-po*, cf. *kyóg-toṅ*.

གོང་སྤུ་ *tóṅ-spu* **mane** of **the camel** *Sch.*

གོངས་པ་ *tóṅs-pa Mil.?* Sum rgyas

གོད་ *tod* 1. *Cs.* **a head-ornament, crown**; gen. the usual covering for the head in the East, **turban**, *la-tód Glr.* id.; *dbu-tód* resp.; *sá-yig tód-du bcùṅs-pai ka* the letter k having for a crown the letter s: ས Zam. — 2. = *tog* I.: ***go-tó*** *C.* **over** or **above** the door; *ka-tód-la, ka-tóg-la, ka-tód-la*, **up, upon** *Ld.* — 3. **threshold**, *yá-tod, má-tod* = *yá-re, má-re.* — 4. v. *tód-pa.* — 5. *tod-rgál čé-ba (toṅ?) Mil.*, acc. to the context: **angry, wrathful.** — 6. *tod-tód* v. *su.*

གོད་པ་ *tód-pa* 1. **skull, cranium**; skull of a dead person, **death's head**; *tod-skám* a dry skull, *tod-rlón* a fresh skull *Thgr.*; *tod-krág* a skull filled with blood *Thgr.*; *tod-pór* a drinking-cup made of a skull. — 2. col. **forehead, brow**; *tod-rtsá* vena frontalis *Lt.*; *tod-čiṅs, tod-kébs, tod-brgyán*, turban.

གོད་ལེ་ཀོར་ *tod-le-kór Lex.* **alabaster**; *Tar.* 67, 18 *Schf.* = खटिका, chalk.

གོན་ *ton* v. *ˌtóṅ-pa* and *ˌdóṅ-pa*; *tóṅ-pa C.* also: **good, fair, beautiful**; *smrá-bar tóṅ-pa* eloquent.

གོན་མི་ *tóṅ-mi*, or *tú-mi sam-bhó-ṭa* n. of the minister that was sent to India by king Sroṅbtsansgampo, in order to procure an alphabet for writing.

གོབ་ *tob* 1. v. *tób-pa.* — 2. v. *ˌdebs-pa.*

གོབ་ཅུ་ *tob-čù Schr.*, ***tob-čé, tob-čí, teb-čù*** *C.*, **button** (v. *tob-cì*).

གོབ་པ་ *tob-pa* I. vb. (synon. to *rnyed-pa*, and exclusively in use in *W.*) 1. **to find**, frq. — 2. **to get, obtain**, *ṅas tob B., ṅá-la tob* col., I find, I get; *tob-par ˌgyùr-ba* id.; **to partake of, to come to**, *dád-pa* faith (to come to the faith) *Mil.*; **to obtain, to get possession of, to subject to one's power** *Dzl.*; *da-drág tob-mṭár Gram.*: after (words) that have got a *da-drág*; *saṅs-rgyás, rgyál-po, bdág-po, tób-pa* (lit. to get the Buddha etc.) **to become** a Buddha, a king, a lord; ***čag-dzód tob-cè*** *W.* to become frq. (cf. *rgyál-po*). —

II. sbst. that which has been got or obtained: **the sum, result**, of a calculation etc. *Wdn.*

III. ***tób-cè(s)*** *W.* adj. that which is **to be got** or **received**, e.g. ***búlon tób-cès-si bún-yig*** a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* **to rob, pillage, plunder** (?) *Sch.*; *tob-čá* the share which one gets *C.* — *tob-táṅ Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nór* 1. **share, quota.** 2. **quotient.** — *tob-bló C.* **desire**, *bkúr-sti tób-pa* **ambition** *Schr.* — *tob-tsír* (lit. the turn of getting,

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receiving) **claim, right; duty, due,** *tob-tsir ńá-la yod* I have a claim, a right to it *W.*; **tob-tsír tán-čè** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tob-rim Glr.* id. — *tob-yig* **repertory, index.** — *tob-sról* prob. = *tob-tsir*, **right of succession** *C.* — *tob-šá C.* **contest, quarrel, strife; scramble,** e. g. for money thrown among the people.

གྲོམ་བུ *tóm-bu* = *túm-bu.*

གྲོམས་པ *tóms-pa* v. ₒ*tóms-pa.*

གོར་ཁོད་ *tor-k'ód,* or *tor-gód,* **a Mongol tribe.**

གོར་མགོ་ *tor-mgó* v. *tur-mgó.*

གོར་ཅོག, གོར་ཚུགས *tor-čóg, tor-tsúgs,* (also *do-kér*) **a plaited tuft of hair, toupet,** *Lex.*: *čó-toi tor-čóg*; *tor-čóg dar sna lña bčiṅs Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytsug-tór* q.v ; *tór-to(r) Lex.* id.

གོར་པ *tór-pa,* also ₒ*tór-pa Med.,* **the small-pox** *Sch.*; in *Sik. tór-ba* signifies **pimple, pustule,** but the usual word for this is *srin-tór,* and in *W.* ***púl-tór*** has a similar meaning, whereas *tór-bu Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmar-tór* **measles** *Sch.*

གོར་བ *tór-ba* 1. v. ₒ*tór-ba.* — 2. v. *tór-pa.*

གོར་བུ *tór-bu* **single, separate;** *Tar.* 120, 19: *prá-mo tór-bu-pa* separate little works, books *Schf.*

གོར་མོ *tór-mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

གོལ་བ *tól-ba* 1. v. ₒ*tól-ba,* pf. to *rtól-ba,* what has come forth, what has been raised, elevated (?) *Sch.* cf. *tol-tól Mág.*; *tol-byúṅ* to arise, to begin, suddenly *Sch.*

གོས་པ *tos-pa* 1. vb. **to hear** *B., C.* (*W.* ***tsór-čè***), *rgyál-po žig-gi ytam tós-sam,* or only *rgyál-po žig tós-sam Dzl.* have you heard of a king? ₒ*brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.* — 2. adj. *máṅ-du tós-pa* **far-famed, renowned,** frq.; *ma tós-pa* **unheard of;** *tos-gról* the title of a book which is read to the soul of a deceased person (***tō-dhól*** *C.*, ***to-ḍól*** *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tos-čúṅ Mil.* **hearing little.**

གྲིག་གྲིག *trig-trig* **the creaking of shoes.**

གྲྭག་ *twag Ld.* the sharp sound, **the cracking,** which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim.*

མཐང་ *mtaṅ Cs.*: **the lower part of the body,** *mtaṅ-gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. **end, ending,** 1. relative to space: **edge, margin, brink, brim,** of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers,** *mta skór-ba* to go round the confines (of a place); *mtá-las ₒdás-pa* exceeding all bounds, very great, e.g. *sdug-bsṅál Thgr.*; used even thus: *rgyál-po bžúgs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kún-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-k'ams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindoostan**; — in grammar: **termination,** *na ma ra la žés-rnams mtá-čan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskál-pai mta Dzl.* the **termination** of a Kalpa; *dus-mtái me* the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta ṅán-pas* as this will end badly; *mta ycig-tu Wdn.* and *Tar.* 4, 7 *Sch.*: **on the one hand, in part, in a certain degree, in some respect;** *Schf.*: 'schlechthin' (?) —

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mta-ɣcód-pa final or definitive sentence or judgment *Sch.*; *dei mta ɣcod-pai ɟyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yáṅ-dag-mta* the true end, i.e. objective truth *Was.* (297); **the rest, remainder,** *re-dógs-kyi mta spaṅ* having given up also the last remnant of fear and hope *Glr.*, cf. *mtá-dag; mtá-ru, mtar* 1. **towards the end,** towards the boundary or the neighbouring country; **at the end** etc.; *mtar ṭúg-pa* to reach, to attain to the end, frq.; *tsei mtar ṭúg-pai graṅs* the number of those that reach the (natural) end of life *Dzl.*; *mtar-ṭug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-ɟyin-pa* (rarely *mtar-ˌkyil-ba*) id.; also absolutely as sbst. *mtár-ɟyin-pa* **a perfect, a holy person, a saint;** *mtár-ton-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish'?) 2. adv. **lastly, finally, in conclusion** *Dzl.*, *Thgy.*; perh. also **to the very last, wholly, altogether.** 3. postp. with genit. **after, behind,** *rgyal-rábs sum-brgyái mtar* after 300 royal generations *Glr.*; *sá-mtar ṡiṅ, ṡiṅ* is to be written after a final s, *Gram.* — 2. **aim, purpose** *Cs.* — 3. **system,** opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta.*

Comp. and deriv. *mtá-klas-pa Cs.* = *mtá-med-pa*, yet v. *mtas.* — *mta-skór* **circumference, perimeter,** v. *dpag-tsád.* — *mta-ˌkób* v. *ˌkob.* — *mta-grú Glr.* 42? — *mta-rgyás* **very wide** *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-čag Med.?* — *mta-rtén* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* **unceasing** (?) *Sch.* — *mtá-dag* **several, sundry; all,** frq.; *maṅ-tsig mtá-dag* the plural sign *mta-dag Gram.* — *mta-draṅs Gram.?* — *mtá ma* **the end,** *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mjúg-ma*); **border, hem, seam,** of dresses *Dzl.*; *deṅ mṫoṅ-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tá-ma* would be more correct, like *Dzl.* ᴾᵒ, 16). — *mta-mal-pa* sometimes for *ta-mal-pa.* — *mtá-mi* **borderer; neighbouring people.** — *mtá med-pa, mtá-yas-pa* **infinite, endless.** — *mta-yséb Wdṅ.?*

མཐར་ *mtar* 1. v. *mta.* 2. for *tar.*

མཐར་སྐྱོལ་ *mtar-skyól* the bringing to an end, **carrying through, persistence, perseverance** *Mil.*

མཐར་གྱིས་ *mtár-gyis* **by turns, successively,** *Dzl.*; **by degrees, gradually.**

མཐས་ཀླས་ *mtas-klas, Zam.* = **ཁུངས, border, limit?** cf. *mta* compounds.

མཐིན་ *mtiṅ* acc. to *Cs.*: 'indigo', and '*mtiṅ-ṡiṅ* indigo-plant'; acc. to a Lama from Lhasa however: 1. **mountain-blue** (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: **indigo-colour** (whereas indigo as a substance is *rams*), and esp. a light **sky-blue, azure;** cf. *mṫon-mtiṅ.* མཐོན་མཐིན་

མཐིན་རིལ་ *mtiṅ-ril, Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐིའུ་ *mtiu* v. *mteu.*

མཐིལ་ *mtil* 1. **bottom,** of a vessel, of the sea; **floor,** of a room *Glr.*; **foundation,** of a house. — 2. the lower side of a thing; **inner or lower part of a thing,** *lág-mtil* (resp. *ɟyág-mtil*) **the palm of the hand;** *lag-mtil-na* in the closed hand; *lag-mtil gaṅ* a closed handful; *rkaṅ-mtil* (resp. *žabs-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil bži* the palms of the hands, and the soles of the feet. — 3. **the background, the far end,** of a cave, a tunnel etc. — 4. *C.*: **the centre, the principal or chief part,** of a town; **the principal place, chief city, capital,** of a country.

མཐུ་ *mtu* 1. **power, force, strength,** of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; **ability, power** or **authority** to do a thing; *mtu daṅ ldán-pa* **strong, powerful, efficacious, able** etc., *mtu-méd* **powerless, feeble, unable;** **mi za ṭu mé'* C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la soṅ* we must be able to fulfil it *Mil.*; *mtu-*

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žig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the Lus, is produced, comes from the Lus *Stg.*; *mtus* **by virtue of,** frq.; *mtu-stobs* = *mtu*. — 2. **magic, witchcraft,** *mtu ytoń-ba Mil.*, *mtu ˚débs-pa*, **táb-čé* W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mtu ser brtad ysúm-po rdzógs-par bslabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čé* **high-potent, high and mighty** *Tar.*

མཐུག *mtug* v. *˚tug*.

མཐུད་པ *mtud-pa* v. *˚tud-pa*

མཐུན་པ *mtún-pa*, also *˚tún-pa*, **to agree, to harmonize; agreement, harmony; agreeing** etc., 1. in a general sense, c. c. *daṅ*, . . . *yin-par don mtún-no* they agree in the opinion of her being . . . *Glr.*; *mtún-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtún-par ˚gyúr-ba* to be made agreeing or consistent *Glr.*; *dgóṅs-pa ycig-tu mtún-pa* unanimous; *lhaṅ lugs daṅ mtun* god-like (in deeds) *Glr.*; *rigs mtún-pa* of equal birth; *lo mtún-pa* of the same age, contemporary; *blo mtún-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtún-par* with one mouth, *gros mtún-par* with one accord, unanimously, as one man; *grabs mtún-pa* to live in harmony; — **to be adequate, corresponding to,** e.g. *yid* (*daṅ*) *mtún-par*, resp. *túgs daṅ mtún-par*, to one's wish, as one could desire = *yid bžin-du*; *nad daṅ mtún-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid daṅ*, **to be wished for, desirable,** particularly in *mtun-rkyén*, v. *rkyén*; also: **to wish, to like, to delight in,** *kyed-rnams-kyis mtún-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *ycig-la ycig: mtún-nas* whenever they (the two nations) lived in peace with each other (opp. to *˚kón-nas*) *Glr.*; *mtún-pai ytam byéd-pa* to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtún-par byéd-pa* 1. v. above, 2. **to caress, to fondle, to dandle** *Glr.*; *žin-tu mtún-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtún-po bsdad ˚dug* col. id.; *mtún-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod ynyis mtun ˚oṅ* there will be a good understanding between China and Tibet *Glr.*; *mi mtún-pai ỳyogs tams-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mtún-˚gyur-gyi yi-ge C.* **letter of recommendation**; *mtún-čan W.* **gentle, peaceful.**

མཐུར་ *mtur*, also *mtúr-mgo*, v. *túr-mgo*, **halter,** *rta-mtur Lex.* id.; *mtur-tág* **rein, reins** *Sch.*; *mtur-mtá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* v. *mtu* 1.

མཐེ་བོ *mté-bo*, col. *mté-bóṅ*, *mte-čén*, *mtéb-mo* (v. also *te bo*), **thumb,** *rkáṅ-pai mté-bo* **the big toe**; *mteb-čúṅ* the little finger, the little toe *Glr.*

མཐེབ་ *mteu* 1. **a little hammer**; 2. *mteu-čúṅ* **the little toe.**

མཐོ་ *mto* 1. **a span,** from the end of the thumb to the end of the middle finger when extended; *mto ˚jál-ba* or *yžál-ba*, *W. *táb-čé**, to span, to measure by the hand with the fingers extended; *mto gáṅ*, *mto ré tsam* a span (in length), *mto do* two spans. — 2. v. *mtó-ba*.

མཐོ་གོང་ *mto-góṅ* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱབ *mto-rgyáb* **earnest-money** *W.*

མཐོ་བ *mtó-ba* 1. **to be high; highness, height; high, lofty, elevated,** *B.* (cf. *mtón-po*), frq. fig.; *rigs če-žiṅ mtó-ba-ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

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as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ɣnón-pa* to lower what is high, to bring down, to humble, frq.; *ṅas mto-mtó byás-pas dma-dmá byuṅ* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mto-po-tog* a stone used as a hammer *Cs.*

Comp.: *mto-kyad* **height, highness** *Dzl* — *mto-dógs Pth.* (together with *yyo-sgyú*, and *ɟrag-dóg*) perh. mistrust, suspicion; **tón-dod-čan* W.* **ambitious,** aspiring, aiming at things too high. — *mto-spyód W.* a haughty manner. — *mto-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height,** *mto-dmán mnyám-pa* of equal height *Glr.* — *mto-ˌtsám(s)-pa* v. *to-ˌtsám-pa.* — *mto-ris* **heaven,** abode of the gods, **paradise,** Elysium.

མཐོང་ག *mtóṅ-ga Sch., mtoṅs-ka Pth.*, **chest, breast,** *mtóṅ-ga-nas ˌdzin-pa* to seize by the breast *Pth.*

མཐོང་བ *mtóṅ-ba* **to see,** 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtóṅ-bar ˌgyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtóṅ-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mtoṅ riṅ mi mtoṅ* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtóṅ* short-sighted *Sch.* — 2. vb. a. 1. **to perceive,** by the eye, **to see, to behold,** *bód-kyi ri mtóṅ-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi ɣžán-gyis mtóṅ-sar* (a place) where one can be seen by others; *de bú-mos mtóṅ-bar mdzád-do* he made it visible to the girl, he made her see it *Dzl.*; *mtóṅ-ba žig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mtóṅ-ste ṅes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtoṅ tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ˌóṅ-bar*, (or ˌóṅ-ba) *mtóṅ-nas* as he saw his mother coming. 2. with accus. and termin.: **to regard, consider, take for,** *Thgy.*; *rdzas dkar sér-por mtoṅ Lt.* taking white things for yellow ones. 3. **to meet, find, catch.** 4. **to know, understand, perceive** (mentally) *Mil.* 5. col. **to undergo, suffer, endure,** misfortunes, pain etc. (cf. *stonpa* 4), *mi mtoṅ mtóṅ-ba* to suffer what is not to be suffered, not bearable nif., cf. *ltá-ba.*

Comp. *mtóṅ-kuṅ Cs.* **'a window'**, prob. for *mtoṅs-kuṅ.* — *mtóṅ-sgom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtóṅ-ˌkor, mtóṅ-mta*, **the reach of sight, range of vision** *Cs.*, **tóṅ-ˌkor-la bor* W.* do not take them (the horses) farther than you can see them; **the horizon** *Cs.*; *mtoṅ-dúg* ('eye-poison') **evil-eye** *Sch.*; **envy, grudge, jealousy.** — *mtoṅ-snáṅ* v. *snaṅ-ba.* — *mtoṅ-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, चाक्षोचक *Med.* — *mtoṅ-lám* the path of obtaining the power of sight, a mystical state *Was.* (139) — *mtóṅ-lugs* the way of beholding, of viewing a thing; **notion, idea, opinion** = *snáṅ-ba, mtóṅ-lugs ɣsúm-du byuṅ* three different opinions were forming *Glr.*

མཐོངས, ཀྲུ་མཐོངས *mtoṅs, rgya-mtoṅs* 1. **an opening for the smoke** in a ceiling or roof, also *mtóṅs-kuṅ.* — 2. also *mtóṅs-ka*, **pavilion, platform, open gallery,** on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóṅs*).

མཐོངས་ཀ *mtóṅs-ka* **silk ornaments** on the borders of a painting *Cs.*

མཐོངས་པ *mtóṅs-pa Cs.*: **to lose one's senses;** perh. *ˌtóms-pa.*

མཐོན་ཀ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. **azure, sky-blue** (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón-ka čén-po* another of these gems. —

མཐོན་པོ *mtón-po* **high, elevated,** *B.* and col. (cf. *mtó-ba*), of water **deep,** of the voice **loud,** of weight and measure **full,** of rank **high**; **čós-skad tón-po* W.* high-

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sounding words, pompous style; ***tág-len tén-po*** *W.* highly skilled, well practised. — *mṫon-mṫiṅ* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འཕོལ་བ་ *mtól-ba*, *ˌtól-ba*, **to confess, to avow,** *nyés-pa Dzl.*; *mtol tsáṅs* (cf. *ˌgyod-tsáṅs*) **confession, acknowledgment,** *mtol-tsáṅs byéd-pa Dzl.*, *mtol bšags-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོས་ *mtos* I. *Ld.* **high, elevated,** ***ṫim-si saṅ tos ma len*** do not take more than is right! — 2. *Mil.?*

འཕག་པ་ *ˌtag-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. **to grind,** *raṅ-ṫág-gis* in a mill *Dzl.*, *gro* wheat, *ɟyé-mar* to flour; to reduce to powder, **to pulverize,** by means of two stones (cf. *ɣtun*); **to mash.** — 2. **to weave,** *snám-bu* cloth; *ˌṫág(-pa)-po*, *ˌṫág-mkan* **a weaver;** *dar-ṫag-bú-mo* the daughter of a silk-weaver *Glr.* — *ˌtag-stán* loom *Sch.* — *ˌtag-rdó* **mill-stone, grinding-stone**(?) *Sch.*

འཕངས་པོ་ *ˌṫáṅ-po Wdṅ.* a bodily defect or deformity, prob. *tén-po.*

འཕད་ *ˌtad* **liking, pleasure; will; joy,** v. the following article.

འཕད་པ་ *ˌtád-pa* I. 1. **to be pleasant, agreeable, well-pleasing** ccdp., *ɣsuṅ de kun žin-tu séms-la ˌtád-pa žig byuṅ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) **to please, to be acceptable, to be considered as good,** to be (generally) **admitted,** *mi ˌtád-par mṫoṅ* I see that (this reading) is not generally accepted *Zam.*; *žes-paaṅ ˌtád-do* it occurs also in this form *Zam.*; *mi-ˌtád-de* **wrong!** *Was.* (294); **to be fit, proper, suitable** (syn. to *ˌos-pa*), *sems zér-ba mi ˌtád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in *W.* almost the only word for *dgá-ba* and *ˌdód-pa*, ***sem ṫád-de*** cheerfully, joyfully *W.*, *ˌṫád-rgyu méd-pa tsam žig-la* prob.: as he became angry *Mil.*; ***sém-mi náṅ-ŋe ṫad soṅ***, also ***tiṅ** (q. v.) ***ṫág-pa-ŋe ṫad-soṅ*** *W.* I have been heartily glad; *ˌṫad-ˌṫád-ˌdra yaṅ Mil.* though apparently rejoicing; ***mā ṫad-ṫád*** *W.* I am very glad of that; ***sem ṫád cúg-ce*** *W.* to make glad, to exhilarate; ***sá-heb-bi žó-la mi ṫád-da*** *W.* does your honour not like curdled milk? ***ṫád-ḱan*** *W.* willing, ready; ***gá-ru ṫád-na soṅ*** *W.* go wherever you like; *lóg-pa-ˌṫad* let us turn back *Glr.*; *ráṅ-ni ˌṫád-la* voluntarily, spontaneously.

II. *Sch.* = *ˌṫán-pa*, *ˌṫad-ldán* = *ˌṫán-po.*

འཕན་ *ˌṫan* **bad,** *ˌṫan-ˌdré* a demon *Sch.*

འཕན་པ་ *ˌṫán-pa* (cog. to *brtán-po* and *ṫán-po?*) *Cs.* also *ˌṫád-pa*, **firmness, constancy,** in *Lexx.* explained by *nán-tan*; *mi ˌṫán-po* a steady, resolute man *Cs.*

འཕབ་པ་ *ˌṫáb-pa* **to combat, to fight,** in a battle; **to quarrel, to dispute, to brawl;** *ḱa-ṫsúb daṅ ˌṫáb-pa* to struggle with a snow-storm *Mil.*; *ˌṫáb-pa méd-čiṅ ži-ba* to die peaceably, without a struggle; *ˌṫáb-pa ˌdúm-na* when quarreling (persons) are reconciled; *ḱa-ˌṫáb Cs.* a fighting with the mouth, altercation; *lag-ˌṫáb Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *ˌṫab-król Lex.* dispute, contest; *ˌṫab-ˌkrúg* prob. id.; (*Lex.* **आयुध** weapon?); ***ṫab-ḍháb*** *C.* weapons, arms; *ˌṫab-čás* ammunition, requisites for war *Schr.*; *ˌṫab-brdúṅs, á-ḱui ˌṫab-brdúṅs* the quarreling and thrashing of my uncle *Mil.*; *ˌṫáb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *ˌṫáb-mo byéd-pa B.*, ***čó-ce*** *W.*, to quarrel, fight etc.; *ˌṫáb-mó spród-pa* to fight a battle, to join battle *Glr.*; *ˌṫab-ˌžób* a dry cough *Sch.* — *ˌṫáb-rtsód* altercation, quarrel, brawl, frq. — *ˌṫab-ya* antagonist, *kyód-kyis ṅai ˌṫáb-ya byed dgos* thou must contend with me *Glr.* — *bdúd-moi ˌṫáb-ya* a termagant, a she-devil to struggle with *Mil.*; *ynás-skabs-kyi ˌṫáb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *ˌṫab-rágs* intrenchment, breast-work, fortification *C.*

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ཟབ་བུ *ˌtáb-ˌbu*

ཟབ་བུ *ˌtáb-ˌbu* **a cricket** *Sch.*

ཟམ་པ *ˌtám-pa*, pf. *ˌtams*, 1. **to seize,** to lay hold of, **to grasp**, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); **to embrace,** **rkaṅ-pa ˌtám-cè** *W.* to put one's arms around a person's feet, as a supplicant; to grasp intellectually, to comprehend (?) *Glr.* — 2. **to gnash,** *so* one's teeth; **to shut closely,** *ka* one's mouth, frq. — 3. **to join, unite** (vb. n.), *grógs-su, grógs-por Stg.*, in friendship, *byá-bar* in an act, an undertaking *Dzl.*

ཟམ་བ *ˌtám-ba* v. *tam-ba.*

ཟས་པ *ˌtás-pa*, *Lex.* = *mk'régs-pa*, **hard, solid;** *bag-čágs rgyúd-la ˌtas* prob.: inordinate desire has taken a firm hold of your minds; *sra-ˌtás Sch.* **strong, robust, sinewy;** *ā-ˌtas-te*, and *ā-ˌtas-kyi bag-čags Pth.?*

ཟིག་པ *ˌtig-pa* 1. vb. n., pf. *ˌtigs* **to drop, to fall in drops, to drop from,** *krag ma ˌtigs-par Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* **to cause to fall in drops, to instil** etc.

ཟིངས་སླད་ *ˌtiṅ-slad Cs.* a term of blame or abuse; *Lexx.*

ཟིབས *ˌtibs* **a cover, covering;** *ˌtibs-ˌog tsud? S.g.*

ཟིབས་པ *ˌtibs-pa*, pf. *tibs* and *ytibs* (cf. *ytibs-pa*), **to gather,** of clouds, storms; *ná-bun bžiṅ-du ˌtibs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.*; **to condensate,** vb. n. *ljón-šiṅ tams-cád dgú-bai tsál-du ˌtibs* all the trees afford a delightful shade *Glr.*; *byiṅ ˌtibs* drowsiness overcomes me; po. and fig. **to grow dark or dim,** *šés-pa* consciousness *Med.* — *ˌtibs-po* **dark, close, dense.**

ཟིམ་པ *ˌtim-pa* v. *tim-pa.*

ཟུ་བ *ˌtú-ba* 1. adj. v. *tu-ba.* — 2. vb., also *ˌtún-pa*, pf. *ˌtus*, *btus*, fut. *btu*, imp. *tus*, *btu* (*Cs.*), **to gather, collect, pick up,** *šiṅ, me-tog*, frq.; *tus-mi* an assemblage of men, council, *Cs.*

ཟུམ་པ *ˌtúm-pa*

ཟུང་ཁྱེ་མ C. *Tea house girl* -

ཟུང་བ *ˌtúṅ-ba*, pf. *ˌtuṅs* (*Cs.* also *btuṅs* I have drunk out), (fut. *btuṅ Cs.*), imp. *ˌtuṅ*, (*Cs.* also *btuṅ* drink out!), *W.* **túṅ-cè**, **to drink,** frq.; **to suck, to smoke** (tobacco), **to eat** (soup); **to be soaked, drenched** (cloth) *Dzl.*; *ṅóms-pa ˌtúṅ-ba* to drink one's fill *Dzl.*; *žo-ˌtuṅs*, *ˌo-ˌtuṅs* suckling baby; *žo-ˌtuṅ dus-na* during the time of giving suck *Med.*; *ˌtúṅs-pa tsám-gyis* immediately after drinking *Thgy.*; *ˌtúṅs-so* they were engaged in drinking *Glr.*; *ˌtúṅ-du rúṅ-ba*, *W.* **tuṅ-čóg**, **drinkable;** *btúṅ-ba* sbst. **drink, beverage,** *bzá-ba daṅ btúṅ-ba, bza-btúṅ* (*W.* **zabtúṅ**) meat and drink, frq.; *btúṅ-ču* water for drinking *Mil.* —

ཟུག་པ, མཟུག་པ *ˌtúg-pa*, *mtúg-pa*, adj. and abstr. sbst., *ˌtúg-po* adj, **thick,** *mta-ˌtúg* thicker toward the margin or edge *Mṅg.*; gen. of woven stuffs, opp. to *sráb-pa*; *srab-ˌtúg* 1. **thin and thick,** 2. **thickness** relatively; also **consistency,** of liquids, opp to *slá-ba Med.*; **dense,** *nags*, frq.; **sound, heavy,** *ynyid ˌtúg-po* a sound sleep; **strong,** *bag-čágs ˌtúg-po* a strong inclination *Mil.*

ཟུད་པ, མཟུད་པ *ˌtúd-pa*, *mtúd-pa* **to make longer** by adding a piece, to piece out, to prolong, *ṗu-dúṅ W.* a sleeve; *skyé-ba ˌtud mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; *ˌtud-ma* 1. **addition, prolongation,** **srógi túd-ma táṅ-cè** *W.* prolonging life (by medicine, careful nursing). — 2. **aid, assistance, subsidy,** e.g. to a needy betrothed couple; also **a gift of honour,** a present, offered to a departing benefactor or respected Lama *W.*; *dmag-ˌtúd* **subsidies; auxiliary troops.** — 3. **help, assistance** in general.

ཟུན *ˌtun* **gatherer,** *šiṅ-ˌtún* a gatherer of wood, *rtsa-ˌtún* of grass.

ཟུབ་པ *ˌtúb-pa*, pf. *ˌtubs*, fut. *ytub*, imp. *ˌtub*, *btub*, *W.* **túb-cè**, **to cut into pieces,** v. *ytúb-pa.*

ཟུམ་པ *ˌtúm-pa*, pf. *ˌtums*, *btums*, fut. *btum*, imp. *ˌtum*, *btum*, *W.* **túm-cè**, **to cover** or **lay over, to put over, to**

coat, *záṅs-kyis Glr.*; **to wrap up, to envelop,** v. *ytúm-pa.*

འཇུམས་ ˌ*tums* **barren, sterile; addled** (eggs); *blo-ˌtúms* **stupid** *Lexx.*

འཇུར་ ˌ*tur* supine of ˌ*tu-ba.*

འཇུལ་བ་ ˌ*túl-ba* **to rise, to spread,** of smoke, vapours, perfumes, *ga-pur ˌtul* it smells of camphor *Lex.*; *rdul mi ˌtúl-bar byás-pai ˌóg-tu* after having laid the dust *Dzl.*; *la-lás bdug-spós ˌtul* some persons were spreading perfumes *Pth.*

འཇེགས་པ་ ˌ*tégs-pa Cs.* **to set out on a journey.** (To me only **tág-ce** *W.* is known.) 1. **to pack up.** 2. **to depart.** It prob. signifies the same as *tég-pa,* ˌ*dégs-pa* **to lift, raise, take up,** cf. *ytí btág-ces,* or ˌ*degs-pa* **to shift, to change,** lodgings, to remove; *teg-kúg* carpet-bag, knapsack.

འཇེང་ ˌ*teṅ,* perh. only another spelling for *teṅ*; *Sch.* has ˌ*téṅ-la ˌbór-ba* **to throw away as unfit,** and if that be correct, it may serve to explain both significations mentioned under *teṅ.*

འཇེང་བ་ ˌ*téṅ-ba Cs.* **to be lame, to go lame,** cf. *téṅ-po*; also adj.: *bsu-mKan byiu ˌteṅ-ma cig kyaṅ med* not even a lame chicken came to meet me *Mil. nt.*

འཇེན་པ་ ˌ*tén-pa* 1. **to draw, to pull,** *gyén-la* up, upward, *mdún-du* forth, out; *ytar ˌten tsur ˌten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yól-ba ˌtén-pa* a curtain drawn before *Glr.*; **u' tén-ce** *W.* to draw breath, to breathe; in *W.* esp. used for **to draw out** (a cork) **to take off** (a pot-lid), **to draw** or **take away** (a pot from the fire). — 2. **to stop, to stop short, to wait,** ˌ*tén-pa bzaṅ* it will be advisable to stop, to wait. — In *W.* also = *rtén-pa* to lean, recline, repose on. — **gór-la tén-ce** *W.* to form on a lathe, to turn. — *Sch.*: ˌ*ten-ˌKyér* forgetting and remembering (?).

འཇེབ་ ˌ*teb* **overplus, extra, supernumerary,** *gos-ˌtéb* a supernumerary dress *Lex.*; *mal-gos ˌteb-kyis ˌtúm-pa* to wrap up in an extra blanket *Lex.*; *žag ycig ˌteb* one day over, or too much; ˌ*téb-pa* to have too much (?) *Sch.*

འཇེབས་པ་ ˌ*tébs-pa,* pf. *tebs,* (prop. the passive or neuter vb. to ˌ*débs-pa,* but often not differing from it, v. ˌ*débs-pa*) 1. **to be thrown, strewed, scattered,** *sábon Mil.*; **to be afflicted with, befallen by,** *nád-kyis* a disease, frq., also with *lús-la Glr.*; *lan ˌtébs-pa* to answer; *ysal ˌtébs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* **to be hit** or **struck** (= *Kés-pa*; **i-ru teb soṅ** I have been hit here (stung, bitten etc.); **teb cúg-te toṅ** put it down, hitting (the right place), i.e. put it just in its proper place; **mi téb-ce** not to hit the mark, to miss the aim; **ma teb** the blow did not strike home; even of a prayer is said: **teb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: **to take, seize, hold fast;** ˌ*tebs-lcib Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *teb)-lcibs*; v. *lcibs.*

འཇེམས་པ་ ˌ*téms-pa Cs.*: **'to shut, comprise, cover, include;** v. ˌ*tams-pa'*; the *Lexx.* have only: *nan-čags-ˌtéms,* and ˌ*tems-nán* w.e. In *W.* it is 1. vb.n. to ˌ*tams-pa:* **lág-pa tem** my hand has been squeezed in, **tém-cei čá-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. **to suffice,** = ˌ*Kyéd-pa, ldáṅ-ba.*

འཇོ་འཚམས་པ་ ˌ*to-ˌtsáms-pa* v. *to* etc.

འཇོག་པ་ ˌ*tóg-pa Cs.* = *ytóg-pa, Sch.* also = ˌ*tág-pa.*

འཇོག་པ་ ˌ*tógs-pa* pf. and imp. ˌ*togs,* 1. **to take, to seize, to take up,** a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. **to carry** *Dzl.* and elsewh.; *ról-mo ˌtógs-pa Glr., Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tób-pa* to receive, **mii lus togs re-ré,** or **togs tsád** all that have received human bodies by the metempsychosis *C., W.* — 2. = ˌ*dógs-pa* with *ɟan,* frq., v. ˌ*dógs-pa*; *Tar.* 159, 16 = **to name, to call.**

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ཇེད་ཀ་མོད་ཁམ Mdo XVI.336a.

འཕོན་པ ˌphon-pa, pf. and imp. *phon*, vb.n. to ˌdón-pa, in *W.* very frq., in *B.* less so, = *byuṅ-ba*, 1. **to come out, to go out,** **dág-sa káṅ-pa-ne phon** he is just coming out of the house; *kun ɲyir ˌphon-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave,** **phon-čág** *W.* the last farewell; **to depart, to emigrate;** *ču pá-gar phon-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul phon-na, lúṅ-pa phon-na** *W.* when one has passed through, the village, the valley; **dún-du phon-čé** to step or come forth (from the crowd etc.); **to rise, arise, originate,** v. *snyiṅ-rús.* — 2. for ˌóṅ-ba, **to come,** esp. *Bal.* — 3. **to come from, to proceed from, to have origin,** *bod Ko-ráṅ-nas ˌphon-pa yin* these are products of Tibet itself; hence: **to occur,** like ˌoṅ-ba, *tsóṅ-pas kúr-nas ˌphon ˌdug* (these goods) occur as imported, are imported; *rig-pa-čan miṅ ˌphon yin-te* known as being acute, sagacious.

འཕོབ་པ ˌphob-pa, v. *phob-pa.*

འཕོམ(ས)་པ, ཐོམས་པ ˌphom(s)-pa, *thom(s)-pa*, **to be dim, dull, clouded,** of the senses and the understanding, **nyid thom-čé** *W.* **to slumber, to doze,** **nyid yúr-čé** id.; *mgo-(bo) ˌthom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **mig thom-thóm ča dug** *W.* he is dazzled (by the brightness of the sun); *ldoṅs-šiṅ ˌthóms-par gyur* having become blind *Dzl.*

འཕོར་ ˌphor **fragment,** of a book *Tar.*, cf. *thór-bu.*

འཕོར་བ ˌphór-ba, pf. *btor*, fut. *ɣtor*, imp. ˌtor, 1. prop. vb.n. **to be scattered,** of leaves by the wind *Dzl.*, **to fly asunder, to be dispersed; to fall to pieces, to decay,** of the body after death *Mil.*; **to burst,** of a gun; but also vb.a.: *mé-tog ˌthór-ba* to strew flowers *Glr.*, *Dzl.*; ˌtor-ˌtuṅ **libation** *Cs.*, *ču-ˌthór* libation of water *Sch.*; cf. *ɣthór-ba.* — 2. *W.*: **to have notches, flaws,** of edge-tools.

འཕོལ་བ ˌthól-ba v. *mthól-ba.*

ད

ད da 1. the letter **d,** originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in *C.* as initial aspirated and low-toned, **dh**; as final letter half dropped, and changing a preceding a, o, u into *a̱, o̱, u̱*; as prefix in *Kh.* and *Bal.* = *ɣ*, not differing from the prefixed **g.** — *da-drág* is a term used by grammarians, for the now obsolete *d* as second final, after n, r, l, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam.* — 2. num. figure for 11.

ད da 1. gen. at the head of a sentence: **now, at present, just,** esp. before the imp. mood: *da kar-dáṅ-la soṅ* just go to Kardang! **directly, immediately, forthwith, instantly;** in narration sometimes (though rarely) for **then, at that time.** — 2. in col. language after the emphatical word of the sentence: **it is true, to be sure, indeed,** **loṅ da yod ṅul med** time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da.* — *dá-čí* **a little while ago, lately.** *Mil.* and col. — *dá-ča* **in future, henceforward.** — *da-nyid* **the present time; but just now.** — *dá-lta(r)*

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1. **now, at present,** *dá-ċi-nas dá-lta ɟán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *dńós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyíd-du Glr.*, *da-lta-ráṅ Mil*, *Pth.*, instantly; *dá-lta-ba Cs.*, *dá-ltar-ba Gram.*, *dus dá-lta-ba* the present time, presence; the present tense. 2. *W.* **hereafter, afterwards,** **dág-sa mi gos, dál-ta toṅ** I do not want it now; give it me afterwards. — *dá-ste* **henceforth, from this time forward** *Dzl.* — *da-dúṅ* (frq. pronounced and spelled *da-rúṅ*) v. below. — *da-dé Glr.* and *C.* **now.** — *da náṅ* **this morning.** — *dá-ni* 1. **now,** 2. **henceforth** *Glr.* *da-ɟyi(n)-ċad Dzl.*, *da-ɟyis Glr.* **henceforth.** — *dá-byuṅ* a man of yesterday, **an upstart.** — *dá-tsam* about this time. — *da-tsúṅ* henceforth *Pth.* — *da-yzód* **but now, but just, not until now.** — **da-ráṅs* C.* = *da-naṅ.* — *da-rúṅ, da-dúṅ* **still, still more,** *da-rúṅ toṅ* give still more! *da-rúṅ légs-par ysúṅ-bar žu* please, explain it more in detail *Ma.*; **still longer, once more,** *da-rúṅ yaṅ* again and again, over and over again; **da-rúṅ tsá-big ma tsar* W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba?*) 1. **now, now at least, but for this time** (opp. to *snáṅ-ċad, snar, ɟyis*) *Mil.* 2. *W.* **formerly, heretofore** (opp. to *da* **now**). — *dá-lo* **this year, in this year.**

དཀ་ *dá-ka* **horse-shoe,** **dhá-ka gyáb-pa** to shoe a horse *C.*

དཀྱི་ *dá-ċi* (*stá-ċi?*) **sickle hook,** for cutting off briers *Lh.*

དཀྱུ་ *dá-ču* **mercury** *Med.*

དཀྲིག་ *da-trig* a medicine *Med.*

དཀྲག་ *da-drág* v. the letter d.

དགྲུག་, དབྲུག་, དགོ་ *da-ɟrúg, dwa-ɟrúg, da-tsé,* **orphan.**

དྭ་ *dwá-ba* a plant *Med.*, yielding an acrid drug; *da-tsód* id.(?); *da-rgód*, and *da-yyúṅ* are two species of this plant, the former of which is considered to be of greater virtue *Wdṅ.*

དབག་ *dá-bag* v. *tá-bag, tar-ₒbág.*

དབེར་ *da-bér* v. *ta-bér, mda-bér.*

དབྱིད་ *da-byíd* **lizard,** *Med.*; *Lex.* = *skyin-gór.*

དར་ *dá-ra* col. and sometimes *B.* = *dár-ba* **buttermilk.**

དལི་ *da-lí* several low-growing kinds of Rhododendron.

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *ₒdi*, and sometimes to numerals; also in the combination *dag-rnams.* In translations of Sanskrit works it denotes the dual number. — 2. *ňá-dag, kyéd-dag*, seems in *Mil.* often to be used for *ňá-lta-bu-dag* **my equal,** or **equals** (another reading is *ňá-lta*, v. *lta* 2). — 3. *W.* col. = *da*, esp. in the compounds **dág-sam, dág-sa** now; also **certainly, it is true** (v. *da* 2) *Mil.* — 4. v. *dág-pa.*

དགའ་ *dág-ka* is said to be used in *Ts.* for *dé-ka.*

དག་ཅི་ *dág-ċi Lh.* **mint,** aromatic plant, Mentha Royliana.

དག་ག་དོག་གེ་ *dag-ga-dog-gé Ld.* for *dog-dóg.*

དག་པ་ *dág-pa* (prop. pf. of *ₒdág-pa*), **clean, pure; cleanness, purity;** as adj. also *dág-po, W. *dág-mo*; dág-par ₒgyúr-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par ₒkrú-ba* (*W. *dág-mo ṭú-ċe**) to wash clean; more frq. fig.: **ka ma dhag* C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. **pure** with regard to religion and morals, (also = **holy, sacred,** relative to lifeless objects), *lus daṅ ṅag daṅ yíd-kyi las yóṅs-su dág-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbáṅ-po dag*, also *lus-ytsaṅ* etc. id.; *dág-par ₒtsó-ba* to lead a pure, a virtuous life; *smón-lam dág-pa* is stated to mean a **sincere** prayer *Glr.*; *rnám-(par) dag(-pa)* quite pure, most holy, frq.;

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hence *rnam-(par) dag(-par) rtsi-ba*, or *mdzád-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi or ma-dág-pa* **impure; impurity,** *bkrús-na mi-dág-pa méd-do* when they have bathed they are quite clean *Dzl.* — Adv. *dág-par*, e.g. ₒ*krú-ba* v. above; *dág-tu* **assuredly, certainly** *Lt.(?)*; *dág-gis* purely = quite, entirely *S.g.(?)*; **dág-mo** *W.* id., **dág-mo śrág-čé** to burn completely, **dág-mo za-čé** to eat all, to consume entirely. — *yáṅ-dag-pa Skr.* सम्यक् *Trigl.*, **actual, real,** *yáṅ-dag-par ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yáṅ-dag-na* if it is really that, *btsoṅ yáṅ-dag-na* if you are really willing to sell it, ₒ*dod yáṅ-dag-na* if you really wish it, *kyód-la yod yáṅ-dag-na* if you really have *Dzl.*; *yáṅ-dag-pa daṅ bdén-pai tsul bžíṅ-du* in truth and in reality *S.O.*; *yaṅ-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yaṅ-dag-pa-nyíd* reality *S.O.*; *dgé-bai čós-rnams yáṅ-dag-par bláṅ-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yáṅ-dag-par rdzógs-pa* really accomplished *S.O.*; *yaṅ-dag-par ltá-ba* to be orthodox, v. *dgé-ba bču*; *yaṅ-dag lam* the right way, = *tár-lam Mil.*; *yaṅ-dag-dón* seems to be = *ṅes-don Mil.*, but *yáṅ-dag dón-du ynyér-ba* to aim at, to aspire to, truth *Mil.*; *yáṅ-dag-pai dón-la* ₒ*júg-pa* to be pious *Thgy.* —

Comp. *dag-brjód* orthoepy *Cs.* — *dag-tér-ba, dag-tér byéd-pa Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čer)mdzád-pa.* — *dag-(pai) snaṅ(-ba) Schr.* 'good opinion'(?), prob.: **a pure, sound view** or **knowledge** *Glr.*; in *Mil.* it has a similar meaning; **dhag-náṅ jón-wa** *C.* to lead a holy life. — *dag-žíṅ* holy country *Sch.* — *dag-yig* orthography; *snóṅ-gyi-dag-yig* the older orthography; *brda-dág = dag-yig.*

དག་པ *dág-pa*, *W.* **dag-čé**, v. *tég-pa.*

ད *daṅ*, postp. c. accus., **with** (Lat. cum), *ṅa daṅ* with me (often with the addition of *bčás-pa, lhan-ɣčíg, mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd daṅ nyál-ba* to lie with a woman; in some cases it must be omitted in English, or rendered by other words, as: *groṅ-kyér daṅ nyé-ba, riṅ-ba* near the town, far from the town; *de daṅ* ₒ*drá-ba* equal to that. Some particular ways of using *daṅ* are the following: 1. for **and,** *ɣser daṅ dṅúl daṅ lčags-la-sógs-pa* gold, and silver, and iron, and the other (metals). The shad is here always put after *daṅ*, which shows that in the mind of the Tibetan *daṅ* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byúṅ-ba bži ni: sa (daṅ) ču (daṅ) me (daṅ) rluṅ daṅ bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa daṅ ɣčig, ču daṅ ɣnyis* etc. — 2. **distributively:** *žag daṅ žag, lo daṅ lo*, day by day, every year; *kyim daṅ kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *ṅa daṅ ɣnyis-ka* we two, both of us. *ṅa daṅ tsáṅ-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin, nyi-ma šár-ba daṅ* at sun-rise, as soon as the sun rises, when the sun rose; *lo brgya lón-pa daṅ* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa daṅ kyim-du soṅ* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **šúg-ḍa ton daṅ** with a whistling, **tóṅ-gin žig daṅ** at beholding. — 5. after an imperative for **and,** *sgo rduṅs šig daṅ de-dag* ₒ*oṅ-ṅo* knock at the door, and they will come *Dzl.*; *ɣíd-la byos šig daṅ bšád-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *légs-par sems šig daṅ ma nór-ram* consider it well; have you not made a mistake there? *nyon čig daṅ sṅón-dus-na* listen to me!

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Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *loṅ žig daṅ ṅá-la dbáṅ yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *čig*: *'da zo daṅ' byas-pas* saying 'eat!' *Glr.*; *'da ltos daṅ' ysuṅs* 'now just see', he said *Mil.*; even after *žu*, which in its application is like a verb in the imperative: *'ysúṅ-ba žu daṅ' žes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W. daṅ* is used improperly for the instrum.: **bér-ka daṅ duṅ** strike with the stick! and for by or through with respect to persons: **yóg-po daṅ ṅab-ṅób zer** he cheats me, tells me a lie, through his servant.

དང་ *daṅ* 1. **meadow** *Lh.* — 2. *daṅ*, or perh. better *taṅ*, (cf. *tiṅ*), **taṅ táṅ-če**, or *taṅ čó-če*, *taṅ ṅan čó-če*, **to read in a singing or drawling manner** *Ld.* — 3. *dáṅ-du lén-pa*, c. *la*, **to submit, yield to, comply with,** *Glr.*, *Tar.*; c. accus. **submissively to put up with** (*Sch.* and *Wts.* are hardly right).

དང་གི་, དང་ཀ *dáṅ-ga*, *dáṅ-ka*, 1. **appetite,** *daṅ-ga ˌgag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will'?). — 2. *C.* for *dám-ka*.

དང་ངོ *dáṅ-po* 1. **the first,** with respect to number, time, rank, *dáṅ-poï ɣtam de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dáṅ-poi nyiṅ-par* on the very first day; *na-tsód dáṅ-po-la ynás-pa* being still in the prime of life *Wdṅ.*; the former, he that is mentioned before another, *dáṅ-po ynyis* the two first named *Thgy.*; **the former, the earlier,** he that precedes another in point of time, = *sṅá-ma*, opp. to *ǰyi-ma*, *ˌóg-ma*, **the latter.** — 2. **the first thing, part** etc., *nyin-moï dáṅ-po-la* at the beginning of day, at day-break *Tar.*; *daṅ-po-nyid-du* **in the first place, before the rest, above all, before every other thing** *Thgy.*; *dáṅ-po-nas* from the very beginning *Thgy.*, *Tar.*; *dáṅ-por*, and very frq. *dáṅ-po* adv., **firstly, in the first place; at first, in the beginning.** — *las-dáṅ-po-pa* **a beginner,** *las-dáṅ-po-pai dús-su* as long as he is only a beginner *Thgy.*; *las-dáṅ-po-pai byis-pa* like *νήπιος* (child) in the N.T., *Mil.*

དང་བ *dáṅ-ba* 1. **to be pure,** *nám-mk'a dáṅ-nas Mil.*; gen. adj. **pure, clear,** *ˌbras dáṅ-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kún-la rab dáṅ-ba* full of love towards all creatures; *dge-séms dáṅ-ba* a pure, sincere disposition to virtue *S.O.*; most frq. **devout, pious; devotion, faith;** *dáṅ-bai sems* id. (in *W.* often confounded with *ydeṅ-ba*). — 2. *lag dáṅ-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཙེ *dáṅ-tse W.* **a field-terrace.**

དང་རྫ *dáṅ-ra* (spelling dubious) **stable,** for cattle, *C.*, *W.*

དང་ལ *dáṅ-la* 1. *Sch.* **'a tract of land abounding in springs'.** — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by Huc II., 231.

དྭངས་པ *dwáṅs-pa*, *C.* also **dháṅ-po**, **pure, clean, clear,** = *daṅ-ba* I., of air, water; *ynam-dwáṅs* a clear sky, fine weather (*W.* **taṅ**); *daṅs-smug* reddish gray *Sch.* — *dwaṅs-ma* 1. **the chyle,** *Ssk.* **रस**, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: **'the spirit, the soul',** a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *daṅs* is also not seldom met with erron. used for *dṅaṅs* and *mdaṅs*.

དད་པ *dád-pa* 1. secondary form of *ˌdód-pa* **to wish** *Dzl.* and elsewh.; hence in compounds: *skom-dád* **thirst,** **tágs-dad-čan** fond of dress or finery (cf. *ˌdogs-pa*) *W.*, and in similar expressions. — 2. **to believe** (cf. **श्रद्ध**) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the N.T.; also sbst. **faith,** more fully *dád-*

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pai sems, and adj. **faithful, believing,** *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-čan, dad-ldán*: *ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-más-su ˚dúg-pa-la Mil.*; *dad-čiṅ-gus-par ˚gyur-ba Glr.*; *dad-par ˚gyúr-ba, dád-pa byéd-pa* **to become faithful or believing, to believe,** frq.; *dád-bžin-du* full of faith; *dad-brtsón* for *dád-pa daṅ brtson-˚grús Tar.* — Note. **mi žig-la dád-pa ṭob* W.* col. a man becomes a believer, v. *ṭób-pa*; but *Tar.* 35, 1 *ɟágs-pa Dhi-ti-ka-la dád-pa ṭob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་ལི་ *dán-da-li*, or *dan-dál*, *Ld.* **a sieve,** gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-ṭsig* and *yi(d)-dam*, resp. *ṭugs-dam*, **a solemn promise; vow, oath, confirmation by oath,** like *bden-ṭsig*: *dam bčá-ba* 1. **to promise,** 2. **the act of promising, the promise;** also *dám-bča Mil.* and col.: *dám-bča ˚búl-ba* resp. to make a promise, e.g. *mi ˚báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bča* **the sacrament** *Chr. Prot.*; *dam bčás-pa* a promise made; *dam srún-ba, dám-la ɟnás-pa*, or *nyé-bar byéd-pa, dám-bčas-pa spyód-pa, dám-bčas-pa bžin-du byéd-pa, dám-bčas-pa daṅ mi ˚gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lás-rnams* **violations of duty**; *dám-la ˚dógs-pa* **to exorcise** demons etc. *Glr., Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la ˚jóg-pa Tar.* 125 id. (ni f.); *dám-čan, dam-ṭsig-čan Mil.* bound by an oath etc.; *dám-ču* prob. water which is drunk in taking an oath *Pth.*

དམ་ཀ *dám-ka' Glr., dám-ga Wts., ṭám-ga Cs.*, **a seal, stamp,** resp. *ɟyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* **to seal, to stamp**; *kyi-dam* v. *kyi*; *dam-rgyá = dám-ka Tar.*; **dam-čúg* W.* seal of a Lama, used as an amulet.

དམ་པ *dám-pa*, acc to the explanation of a Lama: **bound by an oath** or **vow, consecrated**; but *Lexx.* render it by **परम, श्रेष्ठ** i.e. = *mčóg*, thus *Dzl.* ཀ, 4; ཟ, 9, and *Cs.*: **noble, brave, excellent,** which is prob. also the sense of the word when compounded with *čos, skyés-bu*, and other words. Its usual rendering, however, is 2. **holy, sacred**, *blá-ma dám-pa, skyés-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos, dám-pa čos, dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *yyóg-mo dám-pa čig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་རྩི *dám-po* 1. **strong, firm; tight, narrow,** of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, **severe, strict, exact.**

དམ་དུམ *dam-dúm* **various** *Sch.*: yet cf. *dum*.

དར *dar* I. 1. **silk,** *dár-gyi* **of silk, silken**; *mjal-dár* resp. for *ka-btágs C.*: *rgyaī naṅ dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-skúd* silk-thread; *gos-méd dar-skúd ˚dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-čún* a bunch or fringe of silk *Cs.* — *dar-čén Ld-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-˚ṭág-mkan* a silk-weaver; *dar-˚ṭag-bu-mo Glr.* the daughter of a silk-weaver. — *dar-ɟón = dar-čún.* — *dár-bu* a coarse kind of silk *Cs.* — *dar-búbs* a whole piece of silk-stuff rolled together. — **dhar-ma-rṣ* C.* 'neither silk nor cotton', half silk half

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cotton; acc. to others velvet. — *dar-dmán-pa* raw silk *Schr.* — *dar-tsóṅ-pa* a dealer in silks, a silk-mercer. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yúg* a narrow ribbon-like piece of silk-stuff *Glr*, *Mil.* — *dar-liṅ* = **dhar-ma-rē**. — *dar-ʒám* the lower border of a silk dress *Glr.* — *dar-(gyí) srin(-bu)* silk-worm. — 2. **a cloth**, made of whatever material; **flag** *Wts.*, **sail** (v. *yyór-mo*); ₒ*jyar-dár* a hoisted flag; *mduṅ-dar* a little flag fixed to a lance; **ru-dhár* C.* military banner. — *dar-lčóg* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. **a large flag** fastened to a flag-staff; 2. **flag-staff, mast.** — *dar-tsó* a military division, squadron *Sch.* — *dar-ʒíṅ*, *dar-bér*, prob. flag-staff.

II. **ice, icy plain**; *dar čágs* ice is forming; also substantively = *dar*, *mtsó-la dar-čágs btab Mil.* — *dar-zám* ice-bridge. — **dar-ǰár** ('clinging to the ice'?) *W.* a dark-gray aquatic bird.

III. v. *dar-yčig*, *dár-bu*, *dár-ma*.

དར་རྒྱས་གླིང་ *dar-rgyas-glíṅ* v. *rdo-rǰe-glíṅ*.

དར་སྐྱ *dár-sga* **walnut.**

དར་ཅིག་ *dar-yčíg* (col. also *dal-yčig*), **a little while, a moment**; *dar-yčig lón-pa-na* after a little while *Glr.*; adverbially: **for a little while, for a moment** *Mil.*: **directly, instantly, in a moment** *Mil.*; *dár-tsam Sch.* id.

དར་དིར་ *dar-dír* **humming, buzzing** *Mil.*; **wailing, lamenting** *Pth*

དར་རྡོ *dar-rdó* **grinding-stone** for Indian ink *Sch.*; *bdár-rdo* would perhaps be more correct.

དར་པོ, དར་མོ *dár-po*, *dár-mo*, col. for *dál-po*, *dál-mo*, v. *dál-ba*.

དར་བ *dár-ba* I. sbst., also *dá-ra*, *dar*, **buttermilk**, *dar-ysár* fresh buttermilk.

II. vb. 1. **to be diffused, to spread**, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *dár-du* ₒ*júg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-gúd* spreading and decaying, increase and decrease; **dhár-po* C.* **grand, magnificent**, of a feast, drinking-bout. — 2. with *lag*, **to take in hand, to put hand to a work**, c. *la Dzl.*; also *dáṅ-ba*.

དར་མ *dár-ma* 1 **the age of manhood, manly age, prime of life**, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dár-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gáṅ* col. id.; *dar-yól* a person beyond that age. — 2. **a man**, and *dár-mo* **a woman in the prime of life.**

དར་མོ *dár-mo* v. *dár-po*, *dár-ma*.

དར་སྨན་ *dar-smán* v. *dar-tsúr*.

དར་ཙམ་ *dár-tsam* v. *dar-yčig*.

དར་ཙིལ་ *dar-tsíl Sch.* 'groin' (?).

དར་(མ)ཚུར་ *dar-(m)tsur Wdṅ.* = *dar-sman*, **alum** *Sch.*

དར་ཡ་ཀན་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་མ་ *dal-yáms Mil.*, *rims-dál Mil.*, **epidemic disease, plague**, or perh. n. of a particular disease.

དལ་ཅིག་ *dál-čig*, col. for *dar-yčig*.

དལ་ཐོག་འཇུག་པ་ *dal-tóg* ₒ*jug-pa* **to attack and disperse an enemy** *Sch.*

དལ་བ་ *dál-ba*, *dál-bu*, **slowness, ease, quietness, leisure** (opp. to haste, hurry, vehemence), **dhál-ra* (or *dhál-bu*) *yö'-dham* C.*, have you time? *dál-ba žig-gi skábs-su* when he happened to have nothing to do *Dzl.*; *dál-bar* ₒ*dúg-pa* to be disengaged, unemployed; *dál-ba brgyad* **the eight conditions of rest**, the state of being free from the eight *mi-kóm-pa*; to these belong the ₒ*byor-pa bču*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dal-*ₒ*byór bčo-brgyád* (another instance of this peculiar way of reckoning v. sub *nyin-mtsán*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dkái dál-ba mi lus*, and similar expressions frq. occur (*Cs.* has calmness, tranquillity of mind, evidently mistaking it for *rnal-ˌbyor*). *dál-ba, dál-bu, dál-po, dál-mo, W.* also **dál-càn**, **quiet, calm,** of the mind, the water; **gentle,** of the wind; **slow, lazy;** **žé-gyù dhál-wa*, or *žé-pa dhál-wa** *C.* phlegmatic disposition. — Adv. *dál-bar* (v. above), *dál-gyis, dál-bus*, **slowly, softly, gradually,** e.g. to draw, opp to *drág-tu*; *dál-ˌgroi rgyun bžin* like a stream flowing gently and softly; *mi-dál-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo* **chine, loin.**

དལ་བཙོང་ *dal-btsóṅ* (spelling dubious), **dal-tsóṅ tàṅ-čе** *W.* **to carry on compulsory trade.** This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *di*, num. fig.: 41.

དི་གར་ཅི་ *di-gar-čі* is said to be a provincialism, and secondary form of *yžі-ka-rtsé*, n. of a town near Tashilunpo.

དི་མར་ *di-mar Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-ri* **buzz, murmur, hum, low confused noise,** as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیگ, **a large kettle, washing-copper, brewer's copper.**

དིག་པ་ *díg-pa* 1. *Cs.* **a stammerer,** also *ka-díg*, cf. ˌ*díg-pa*. — 2. *C.* **reeling, staggering, intoxicated.**

དིང་དིང་ *diṅ-diṅ. gád-mo diṅ-diṅ Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* **'laughing aloud'.**

དིང་སང་ *diṅ-sáṅ* = *deṅ-saṅ*.

དུ་ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l.* — 3. **how many?** *bslébs-nas zlá-ba du lon* how many months is it ago that he came? — *du-dú* **how much, how many each time?** *dú-žig* how much about? *dú-ma* many, *žag dú-ma* many days; *dú-mar ǰye* it is divided into **several** (parts) *Wdṅ.*; *lan dú-mar* **many a time, often** *Cs.*; **dú-ma rákša** *C.* col. a great many, very much (perh. 'devilishly much', from *räkšas*).

དུ་བ་ *dú-ba* (cf. *dúd-pa*) **smoke,** ˌ*tul*, or *gyén-du* ˌ*ǰyur* smoke rises *Zam.*; *dú-ba-pa Sp.* very poor people that pay but a trifling tax, **proletarians** (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mǰug-riṅ* **a comet.** — *du-žág C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* **poison,** *dug blúd-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par* ˌ*gyur* he becomes proof against poison *Dom.*; *čú-la dug* ˌ*débs-pa* to poison the water *Pth.*; *dug ysum* in a moral sense, ˌ*dod-čágs, yti-mug, že-sdáṅ*; sometimes *dug lṅa*, five moral poisons, are mentioned.

Comp. *dúg-càn* poisonous. — *dug-ynyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrúl* venomous serpent. — *dug-méd* not poisonous. — *dug-žóg* poisonous paper *Mil., Pth., Glr.* — *dug-sél* that which neutralizes a poison *Cs.* — *dug-srúṅ* a preservative against poison *Cs.*

དུག་ཏི་ *dúg-ti* (or *dúg-ste?*) *Ts.*, **so, thus, in this manner,** also *núg-ti*.

དུག་པོ་ *dug-po*, esp. *Ü* (= **čи-pa** *Ts.*, **gon-čę** *W.* **coat, garment, dress** *Mil.*

དུགས་ *dugs*, esp. in medical writings; it seems to denote 1. **heat:** *Tar.* 31, 21 *tsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *čui dri dugs rláṅs-pa če* the water (i. e. urine) has a strong smell and emits much heat (?) and vapour; *Lt.* ཌ, 4. 5; ཌ, 4; ཎ, 5; ཏ, 4; ཋ, 10. *čui rigs žin-tu dúgs-pa Mṅg.* adj.? — 2. **revenge, grudge, rancour,** **dug kór-čе, dugs-*

*lán ldón-cè** to take vengeance, to revenge one's self.

དུགས་པ *dúgs-pa* *W.* 1. **to make warm, to warm,** *mé-la* at the fire, e. g. one's hands, a plate. — 2. **to light, to kindle,** **me dúg-cè** to light a fire; **káṅ-pa mes dug soṅ** the house has begun to burn, has caught fire; **zá-cè dug tsár-kan** burnt food, a burnt meal; **dúg-ḍi** a burnt smell.

དུ *duṅ* 1. **a tortoise shell,** *duṅ-rdó* a petrified tortoise shell *Cs.* — 2. **a shell,** both small shells, worn as an ornament (*skye-duṅ-préṅ* necklace of shells), and more particularly **the great trumpet-shell,** which is sounded on certain occasions; it is usually of a pure white, hence *duṅ-dkár* 1. **trumpet-shell,** 2. **white rose** *C.*, *dúṅ-so* snow-white teeth *Pth*, *dúṅ-ru* snow-white horns *Mil.*; a trumpet-shell wound to the right (*ɣyás-su ˛kyíl-ba*) is regarded as valuable as it is rare *Glr.* — 3. **trumpet, tuba,** *duṅ ˛búd-pa* to sound, to blow a trumpet; *krims-duṅ* judgment-trumpet, trumpet used in courts of justice, *čos-duṅ* church-trumpet, trumpet used in religious ceremonies, *dmag-duṅ* war-trumpet, *liṅs-duṅ* hunting-bugle; *rkaṅ-duṅ* a trumpet or cornet made of a hollow thigh-bone; *zaṅs-duṅ* a copper trumpet, a bass tuba eight feet long; *dbaṅ-duṅ* a similar instrument, but of less dimensions; *rwa-duṅ* a trumpet of horn, *rag-duṅ* a brass trumpet. — 4. **skull** (?) *Sch.* has: *duṅ-čen* 1. skull, 2. = *rkaṅ-duṅ*; in *Glr.* Brahma is called *duṅ-gi tor-tsogs-càn.*

དུད་ *duṅ-ṅe* **constant, continual** *Dom.*; *duṅ-ṅe-ba* *Thgr.* id.

དུད་དུད་ *duṅ-dúṅ* **staggering, reeling, tottering, wavering** *Sch.*

དུང་བཟང་ *duṅ-pán, C. *dhuṅ-pén**, **basin.**

དུང་འབུམ་ *duṅ-˛pyár* *Pth.*, **100 million** *Sch.*

དུམས་པ *dúṅs-pa*, secondary form of *ɣdúṅs-pa*, **love,** *dád-pa daṅ dúṅs-pa žig skyés-te Mil.*, frq.; *yid-dúṅs = snyiṅ-brtse-ba*, frq.; **dhúṅ-bhu** *C.* love, **ǰú-gu-la dhúṅ-bu ǰhé-pa** cf. *ɣcés-pa.*

དུད་ *dúd-pa* I. sbst. (cf. *dú-ba*, and the Pers. دود) **smoke,** *W.*: **káṅ-miɣ dúd-pa mā méd-kan dug** there comes very little smoke into the room. — *dúd-ka Sch.* 1. having the colour of smoke, **dark-gray.** 2. **family, household.** 3. **chimney** (?). — *dúd-ku Sch.* 'liquid soot'; prob. soot mixed with water, smut; *Lt.* compares morbid evacuations or matter ejected from the stomach with *dud-ku.* — *dud-bál* soot *Sch.*, prob. **flocky soot.** — *dud-búṅ* a cloud of smoke *Cs.* — *dud-rtsí* soot, smut *Cs.* — *dud-lám* chimney.

II. vb. 1. **to tie, to knit, to knot,** v. *mdúd-pa.* — 2. pf. of *˛dúd-pa*, **stooping, bent,** hence *dúd-˛gro* **quadruped, beast, animal,** opp. to man that walks erect *Stg.*

དུན་པ *dún-pa* **great diligence, assiduity,** *dún-pa drág-po*; **dún-càn** very diligent *W.* (cf. *˛dún-pa*, and *rtun*).

དུབ་པ *dub-pa*, vb. **to be** or **get tired;** adj. **tired;** sbst. **fatigue;** *mi dúb-bo* they do not get tired *Dzl.*; *ṅál-žiṅ dúb-nas Glr.*; *lus daṅ ṅag yid dub Pth.* he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dúb-càn* **tiresome** *Cs.* — *dúb-rgyu* **anxious, sorrowful** *Sch.*

དུབས་ *dubs*, *Stg.* frq.: *nyé-žiṅ dubs nyé-bar* acc. to the context it might mean: **very probably;** but the word seems to be little known.

དུམ་ *dum* **a piece,** frq.; as a measure or certain quantity of meat, v. *ɣzugs*; *dúm-po* **a large piece** *Cs.*; *dúm-bu* **a small piece,** frq.; *dúm-bur ɣcóg-pa, ɣcód-pa, byéd-pa* to break, to cut to pieces. — *dam-dúm* several small pieces or things *Cs.*; perh. = *dum-dúm Ld.*, e.g. *yul dum-dúm*, or *groṅ dum dúm* several scattered farms, hamlets or villages, which have together one common name.

དུར་ *dur* **tomb, grave,** *dúr-du ˛žúg-pa, ˛dzúd-pa* (*Cs.* *˛débs-pa*) **(s)kúṅ-cè** *W.*, **to bury;** *dur rkó-ba* to dig a grave. — *dúr-rkun* grave-robber, plunderer of tombs. — *dúr-kuṅ* **grave, tomb.** — *dúr-krod* acc. to etymology denotes **a cemetery, burial-**

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dúr-krod-pa* an ascetic living at such a place, *Burn* I, 309. — *dúr-rgyas* the last food which a dying man eats. — *dúr-sgam, dúr-sgrom* **coffin.** — *dúr-rdo* **tomb-stone** *Cs.* — *dúr-spyaṅ* **jackal.** — *dúr-ɟuṅ* **barrow, tumulus, mound, cairn.** — *dúr-byaṅ* **epitaph** *Cs.* — *dúr-tsun, dúr-tsod,* food offered to the dead *Cs.* — *dur-mtséd* a place for burning dead bodies *Sch.* — *dúr-sri* a grave-devil, a sort of sepulchral vampire.

དུར་དྲ་ *dúr-ba* 1. sbst. **weed, weeds,** *Sch.* — 2. vb. **to run** *Mil., dúr-te rgyúg-pa* to run towards a place or object, to hasten to, *zás-la dúr-ba* to hasten to dinner, *lás-la* to work *C.*; cf. *ṅám-dur-ċan.*

དུར་བིན་ *dur-bin W.*, the Persian دوربین **spy-glass.**

དུར་བྱ་ *dúr-bya* **a paring-axe; a hoe** *Sch.*

དུར་བྱིད་ *dur-byid* **a purgative root,** prob. = *fár-nu S.g.*, acc. to *Wdn.* = *tri-byi-ta* (sic), prop. चिवृता, Ipomoea Turpethum.

དུལ་བ་ *dúl-ba*, prop. pf. of *ˌdúl-ba*, **soft,** of the skin etc.; **tame; gentle** (temper), **easy** (disposition), **mild;** also sbst. **softness** etc.; *dul-po, W. *dúl-mo** id., but only adj.; *ma dul-ba* **untamed, rude,** *Dzl.*; **sráb-ka* (or *ká-po*) *dúl-mo* W.* **soft- or tender-mouthed; tame, manageable, tractable.** *Tar.* 11, 14 a better reading prob. would be: *dbaṅ-po ˌdul-bai brǰid* a splendour that dazzles the senses.

དུལ་མ་ *dúl-ma* a kind of **water-colour** made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. **time,** in general, *dús-kyi kór-lo* v. *kór-lo*; *dús-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deĩ dús-su, dus de tsa-na, dé-dus, dus der,* **at the time, at this time;** *dus de-nyid-du* **then immediately, directly afterwards;** *dáṅ-poi dus nyid-du* **in the very first time;** *dús-su,* or *dus-dús-su, dus ˌga-ré,* **sometimes, now and then;** *de daṅ dus mnyám-du* **simultaneously with that** *Glr.*; *dus ɣċig-tu* or *la* **at one and the same time, together;** *dús-ċig-na* (erron. *ɣċig*), also *dus re* (or *nam*)*-żig-gi tse, dus-re* (*-żig*), **once, one day, some day;** *dus lan-ċig* id. *Glr.*; *dus ɟyi żig-na* **some future day;** *dus ɣżan żig-na* **another time;** *dus ċi tsam-na* **at what time? when?** *Glr.*; *dus*(*-na*) after a genit., inf., or verbal root = **when, after,** *żag ɣnyis soṅ dus* **when two days had, or will have passed** *Mil.*; *ṅa bú-moi dús-na yín-te* **when I was still a girl** *Glr.*; *mgú-dus med* **the time of being satisfied never arrives** *Mil.*; *btsá-dus-te* **as the time of giving birth has come** *Lt.*; frq. with *ˌbáb-pa: bdag ˌdúl-bai dús-la bab* **the time of my conversion has come;** sometimes *dús-la sleb Lt.*; col.: *dus sleb* **the time is come;** *ˌgro-bai dus ˌdébs-pa Dzl., byéd-pa* frq., **to fix a time for going,** also thus: *nam ˌgró-bai dus byéd-pa Dzl.*; *dus kún-tu, dus rgyún-du* **always;** almost pleon. in: *dus dá-nas* **henceforth,** from this time forward *Mil.*; *de daṅ dus ˌdzom* **as to time it coincides with that** *Glr.* — 2. **the right time, proper season; for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dús-su* **at the right or proper time,** e.g. for paying off *Glr.*; *dus ma yin-pa* **the wrong time;** *dus ma yin-par, dus-min* **unseasonably, not in due time;** esp. **too soon, prematurely,** e.g. to die; *dus-ma-yin-pa spóṅ-ba* **to abstain from doing unseasonable things.** — 3 *dus ɣsum* **the three times,** viz. *dú-ltai,* or *dá-ltar-gyi, ˌdás-pai,* and *ma-ˌóns-pai,* frq., thus in *dus ɣsúm-gyi saṅs-rgyás* **the Buddhas of the three times;** often also with special reference to metempsychosis, **the present, the former,** and **the future period of life;** with respect to the times of the day: **morning, noon, evening;** besides *nyín-dus ɣsum,* also *mtsán-dus ɣsum* occurs. —

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དུས་ *dus*

ད་ *de*

ད་དུང་ however(?) Dulva V. f. 189 a.

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *ṭsá-dus* hot season, *grán-dus* cold season, *čár-dus* rainy season, or more accurately six: *dpyid* (वसन्त) spring, i.e. March and April, *sos-ka* (ग्रीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरत्) damp season, September, October, *dgun-stód* (हेमन्त) first part of winter, November, December, *dgun-smád* (शिशिर) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** **dus dé-mo** W., **dhu-dé (sa-ɔjám)** C., *dús-kyi ɔkrúg-pa méd-pa* Ld.-Glr., *dus bzáṅ-po* Dom., peace. — 6. a particular period of time, as distinguished from others, **an age,** युग (= $\frac{1}{1000}$ कल्प), *yar-ldán*, or *rdzogs-ldán* (कृत or सत्त्व) *yar-rábs*, or *ɣsum-ldán* (त्रेत) *rtsod-ldán*, or *ɣnyis-ldán* (द्वापर) *snyigs-ma* (कलि), to be compared to the four ages of Greek mythology. — 7. **year** *Lt.* — 8. symb. num.: 6. — Note. *dus byéd-pa* also signifies (cf. 1 above) **to fulfil the time,** *tsei dus byéd-pa* to die, to perish, also to commit suicide *Dzl.* frq.; *ɔči-bai dus byed-pa* id. *Wdn.* — *dus dzin-pa* to take the day-service upon one's self (?) *Dzl.* ཇ་ཇ་, 3.

Comp. *dus-skabs* v. *skabs.* — *dus-čén, -bzáṅ, -stón,* **festival,** *byéd-pa* to keep one. — *dus-mčód* v. *mčod-pa.* — *dus-sbyor Cs.:* **'judicial astrology',** *dus-sbyor-pa* an astrologer. — *dus-me* **comet** *Cs.* — *dus-rtsi-ba Cs.* **'the counting of time'.** — *dus-ṭsig Sch.:* '*dus-ṭsig ɣsár-ba* new, fresh provisions, **'produce of the year'** (?). — *dus-ṭsigs, dus-mṭsams* 1. **period, epoch;** 2. **season** *Cs.* — *dus-ṭsód* 1. **space** or **measure of time,** 2. often for *dus, deï dus-ṭsód-kyi mi-rnams* the men of that time or period, *deï dus-ṭsod-la* at that time; also for hour. — *dus-zín Sch.:* 'time of depravity'. — *dus-bzáṅ* v. above *dus-čén.* — *dus-rlábs* **'wave of time'** i.e. **ebb** and **flood, the tides,** *Stg.* — *dus-lóg* a year yielding no crops, **a sterile, bad year** *Pth.*

ད་ *de* 1. num. figure: 101. — 2. affix of the gerund, for *te*, after a final *d*.

ད་ *de* demonstrative pron. (in *B.* gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one,** opp. to *ɔdi* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *ɔdi-skad* or some similar expression, and places a *ces* or *dé-skad* after it. *ɔdi*, in such a case, corresponds about to **'the following',** *de* to **'such',** or **'thus',** (cf. τοῦτο and τόδε). But elsewhere *ɔdi* may also refer to what has been said before, e.g. in a reply: *ṭsig ɔdi ni bdén-pa yin-nam* is this word (that has just been said) true? *Dzl.* In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the:** *ɲa de lóg-ste sóṅ-ño* the father went back *Mil.*; esp. after adjectives and participles, where it adds to perspicuity: *ɣžón-nu de na-ré* the younger one said *Mil.*; *sṅón-la sóṅ-ba de* he that has gone on before *Mil.*: *deï dón-du, deï ɲyir(-du), čéd-du, slád-du,* **therefore, on this account, for this reason;** *deï ɔóg-tu* **under that, after that, afterwards;** *deï dús-su, ṭse(-na)* **there, then, at that time.** — 3. **he, she, it,** for *ko*, which in classical style is not in use. — 4. for *deï*, in *de-ɲyir, de-dus,* (abbreviations of *deï ɲyir-du, deï dús-su*, v. above). Plural: *dé-dag, dé-rnams, dé-ṭso.*

Comp. and deriv. *dé-ka, dé-ka,* **the very same,** *ɣsa dé-ka ña yin* the very same snow-leopard (you saw) was I myself *Mil.*; *dé-ka ltar* **just so** *Thgy.*; *dé-ka yod* (in answer to a question) **indeed! yes, yes! to be sure!** *Mil., C.,* frq.; *dé-ka lags Mil.,* id.; *de kyed lags Pth.,* oh, this ... is you?! — *de-kó-na, de-nyid,* col. *de-ráṅ,* **the very same,** cf. *kó-na; de-nyid,* and *de-ko-na-nyid* are also sbst.: **essence, nature** *Thgy.*; *sems-kyi de-nyid* the essence of the soul

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Mil. — *de-snyéd* **so many.** — *dé-lta, dé-ltar* (*-du*, or *-na*) **so,** *pa ni dé-lta ma yin-te* as it is not so with the father *Sty.*; *dé-lta-bu* of that kind, quality, or manner, **such,** esp. in *B.* — *de-dé* = *de*, but more emphatic, **exactly that;** *de-de-bžin-no* **yes, so it is!** **dhén-da, ḍe** *C.* = *dé-lta* etc. — *dé-na* **therein, in that place, there, here.** — *dé-nas* **from, thence, from that place; afterwards, then, at that time,** very frq. – *dé-pa, dé-ma Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, **than that;** 2. also *dé-bas-na, dés-na, des,* **therefore, consequently, now then** (*ðṛ*) *B.* frq. — *dé-bo* = *de Cs.* — *dé-tsam* **so much;** *dé-tsam-na, dé-tsa-na,* **then, at that time.** — *dé-tsug. W.* gen. **dé-zug**, **so, thus.** — *dé-bžin*(*-du*) **according to that, thus, so;** frq. for **it,** *dé-bžin-du ynáṅ-ṅo* he allowed it *Dzl.*; *dé-bžin ṅó-sès-nas* perceiving it *Glr.* — *de-bžin-nyid* (तत्त्व) **essence,** *Was.* (272), **identity** (297), like *čos-nyid* and some other similar expressions, = *stoṅ-pa-nyid, Trigl.* fol. 20. — *dé-zug* = *dé-tsug.* — *dé-yaṅ, dé-ˌaṅ,* 1. **this,** or **that, too; he also.** 2. **namely, to wit, viz.,** preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* **directly, immediately** *Sch.* — *de-ráṅ* = *de-kó-na, de-ráṅ yin* that is just the thing! exactly! to be sure! col. — *de-riṅ B.* and *C.* **to-day,** *de-riṅ-gi* **of this day.** — *dé-ru, der,* 1. **into that, thereinto, into that place, thither, that way.** 2. **in that, therein, in that place, there,** frq. — *dé-la* **to this, to that; in, on,** or **at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore.** — *dé-las* **from, out of, from that;** after a comparative and *yžan,* **than that.** — *de-srid* to such a length of time.

དེ་བ *dé-ba* a medicinal herb, *Med.*

དེང་ *deṅ,* also *diṅ,* **to-day,** *déṅ-nas* from this day forward *Mil.*; *deṅ pyin-čád* or *čad Dzl.* id.; *déṅ-gi dus* the present time or age; *deṅ-sáṅ* to-day and to-morrow; **now-a-days;** *deṅ-sáṅ lhá-rje* the physicians of the present day *Wdṅ.*; *déṅ-dus smán-pa Lt.* id.

དེད་བ *déṅ-ba,* pf. and imp. of ˌ*déṅ-ba,* **to go, to go away;** *déṅs-pa* seems to be the same form: *so-sói ynás-su deṅs Mil., ráṅ-sar déṅs-so Pth.* they went each to his own place; *nám-mkar deṅ Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams deṅs mdzád-pa* to turn the fingers upwards (?). *Schr. déṅs-pa* to ascend.

དེད་བ *déd-pa,* pf. of ˌ*déd-pa.*

དེབ(་ཐ) *déb*(*-ma*) **poultice, cataplasm,** applied to sores and inflamed parts of the body *Sch.*

དེབ་ཐེར་, ·གཏེར་, ·སྟེར་ *deb-tér, -ytér, -stér,* tibetanized form of the Persian دفتر **documents, records, catalogues, registers, lists, books;** *deb-tér-pa, deb-ter-mkan Cs.* keeper of the archives or records, **recorder, archivist, librarian;** *déb-kaṅ* **chancery, government office** *Schr.*; *déb-yig* **cover, envelope, stitched book** *Sch.*

དེམ་ཙི *dém-tsi* (perh. *Bu-nan*), **a small, narrow bridge, foot-bridge** *Lh.*

དེའང་ *déaṅ,* v. sub *de.*

དེའུ་(ར) *déu*(*-re*) **one day, some future time,** *Dzl.* frq.; *deu . . . deu . . .* now . . . now, at one time . . . at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དེར་ *der,* for *dé-ru,* esp. as adv., **then, at that time;** *der zad, der bas Cs.* that is all, there is nothing more, finis.

དེས་ *des* 1. instrum. of *de; des čog* with that it is enough, **that will do** *Sch.* — 2. for *dé-bas,* v. *de* comp.

དེས་པ *dés-pa Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

ད *do* 1. num. figure: 131. — 2. **two, a pair, a couple,** used only in counting, measuring etc.: *žo do re* two drams of each *Med.*; **tá-bag do** *W.* two platefuls. — 3. **this,** *Schr.*: *dó-yi dón-du*; gen. only in *do-núb* this evening, to-night *Mil.*; *bdag do-núb sáṅ-gi mi* I, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žág, do-*

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mód to-day. — 4. **an equal, a match; a companion, associate,** *W.* ***yá - do* fellow, yoke-fellow, mate, comrade, consort;** *do-zla* 1. id. *Mil.*; 2. **party** in a lawsuit(?); ***dó-da ǰan-tsùn žib čę'-pa*** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; ***dho-med zaṅ-po***, *C.*, *W.*

དོ་ཀེ(ར)་ *do-ké(r)* = *tor-tsúgs Lex.*

དོ་གར་ཁ *do-gar-ká W.* **light-blue.**

དོ་གལ *do-gál* **importance, weight; important, weighty** *C.*, *W.*; ***dho-ghál mi ǰhé'-pa*** *C.*, ***do-gál mi čó-čè*** *W.*, to treat lightly, to make light of, to slight; ***ི di tsíg-po dho-ghál mi ུdug*** *C.*, this word is unimportant, of no consequence; *do-gál-čan* important, of consequence *Cs.*

དོ་དམ *do-dám* **commission, charge, superintendence;** ***dho - dhám ǰhé' - pa*** *C.*, ***do-dám kůr-čè*** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, **overseer** etc.; 2. **bishop** *Chr. Prot.*

དོ་པོ *dó-po* **a load,** for a beast of burden, cf. *dos*; ***do-góm*** *W.* saddle - cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-čèig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; ***šrog dhaṅ dhón-da re*** *C.* his life is at stake (*da?*).

དོ་བོ *dó-bo Med.*, prob. = *dó-ba* I.

དོ་མོད *do-mód* **to-day,** this day, v. *do.*

དོ་རྟ *do-rtá Mil.?*

དོ་རེ *do-ré* v. *do* 2.

དོ་ཤཱ་ལཱ *do-šā-lā Hind.* a thick **shawl** or **wrapper** *W.*

དོ་ཤལ *do-šál Cs.* n. of an ornament hanging down from the shoulders; *Schr. mu-tig-gi do-šál* pearl-necklace; *Mil.* id.

དོ་སེ *do-sé* (from *tse?*) **now, at present** *Bal.*

དོག *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* ***dog***, *C.* ***dhog***). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: ***yóg - mo me bar dóg - ga(m)*** has your maid - servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: ***me bar-ra(m)**, or *bar tsar-ra(m)**.

དོག *dog* sbst., in *B.* mostly *dóg-pa*, 1. **bundle, clew, skein,** e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dóg*). — 2. **capsule,** *ár-dza-kai* of the cotton plant. — 3. **ear of corn** *Lex.*; *Col.* more in use: *dog-dóg* a larger piece, *ká-ra dog - dóg*, lump-sugar (opp. to ground sugar); **clod, clump, lump, loaf,** ***dog - dóg čó-čè*** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; **a piece of wood, a log** *W.* (differing from *rdog*); ***dág-ga-dog-gé*** *Ld.* broken in pieces, e.g. *ka-ra.* ཀ་ར་དག་ག་དོག་གེ་ཅ་ཤ་ཆག་ཤ།

དོག་པ *dóg-pa* 1. v. *dog* sbst. — 2. adj. and sbst., **narrow, narrowness;** *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las tar-ba Wdn.*; fig. *šin-tu dóg-par gyůr-to* they were kept within narrow bounds *Glr.*; ***ț́im dhóg-po*** *C.* strict administration of justice.

དོག་ལེ *dóg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ *dógs-pa* 1. vb., **to fear, to be afraid of, to apprehend,** gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyés-pa byuṅ-gis mi dogs Dzl.*; whereas *Glr.*: *ser byuṅ dógs-pai dús-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rgyal-srid ma zin-gyi(s) dógs-te* being afraid (the prince) might not be able to govern; *ma zin dógs-pas Glr.* fearing lest he should not finish

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the matter; *ysó-mkan ma byuṅ dógs-nas Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mtóṅ-gis dógs nas* that his son might not be seen by the people *Pth.*; *że-sdáṅ laṅs dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; ₒ*gos dógs-pai lèibs* dusters to prevent (things) from getting dirty *Lex.*; *yżán-gyis ysál-bar śés-kyis dogs*(*-na*) using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé-dag bág-tu*, or ₒ*brós-su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple,** *dógs-pa skyes-te Dzl.*; also *dogs skyés-te Glr.*; *dogs bsál-ba, dogs-yċód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs yċód-do* examining a scruple is as much as removing it *Sch.*; *re-dógs* hope and fear (things which a saint ought to be no longer subject to) frq.

དོན་ *doṅ* 1. **a deep hole, pit, ditch,** an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dóṅ* id.; *ċu-dóṅ* **a well, a deep cistern;** *me-dóṅ* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater.** — 2. **depth, deepness, profundity;** *dóṅ-ċan Cs.*, **dóṅ-po* *W.*, **deep;** *doṅ-méd* not deep, shallow *Cs.* — 3. v. ₒ*dóṅ-ba.*

དོན་པ་ *dóṅ-ga* n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.* Kamikâ = Prema spinosa

དོན་ཏ་ *dóṅ-pa* **padlock,** *dóṅ-pa* ₒ*jug-pa* to put a padlock on.

དོན་བོ་, ལྡོན་བོ་ *dóṅ-po, ldóṅ-po* 1. **tube,** any hollow cylindrical vessel, = *pu-ri*; *dóṅ-bu* a small ditto; *spa-dóṅ* a tube etc. of bamboo, *śiṅ-doṅ* a tube etc. of wood; *lċags-doṅ* of iron; *mda-doṅ* **a quiver,** *dóṅ-ba Glr.* id; *dóṅ-mo, ldóṅ-mo* **a small churn,** = *gur-gùr.* — 2 **a shuttle,** made of a piece of bamboo.

དོན་རྩེ་ *dóṅ-tse, Sch.* also *dóṅ-tse, dóṅ-rtse,* piece of money, **coin,** *ysér-gyi* gold coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* ཀཁ, 9; ཅཅ, 6.

དོན་ཟིལ་ *doṅ-zil*(?) *W.* Corydalis meifolia.

དོན་རྩེ་ *dóṅ-ze* **wasp** *Cs.*

དོད་ *dod* **an equivalent,** **ṅul méd-na dod ċig ṫob gos** *W.* if you have no money, I must receive an equivalent; *dei dod ċi-*ₒ*dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *ṅéd-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad-dód* verbal equivalent, **synonym, translation** *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at,** e.g. at a moderate price; *kyód-kyis ṅai stóbs-kyi dod mi ṗer Glr.*, gen. **mi ŋon** *C.*, you cannot cope with me in strength, you are no match for me.

དོད་པ་ *dód-pa* **to project, to be prominent,** gen. with ₒ*bur-du*; also **elongated** (Botany) *Wdh.*

དོན་ *don* (Ssk. ཨརྠ), resp. (at least in some of its applications) *żabs-don Pth.* 1. **sense, meaning, signification,** *gó-ba* to understand, ₒ*grél-ba* to explain; *don rnyéd-par dkà-bai yig-*ₒ*brù* letters the meaning of which is not easily understood *Glr*; *don mi* ₒ*dug* that makes no sense; ₒ*dii don ċi yin* what does that mean? *żal ni ka'i don yin: 'zal'* signifies the same as *ka*; *dpe bżi don daṅ lṅai ŋgur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *ráṅ-gi-sems-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . . *kyi dón-du bżad,* it is explained in the sense of . . ., as having the same meaning as . . . *Gram.*; *don mtún-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *żu-dón* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *tsig* (word, form); *ċos-byuṅ-na spri-ti-ma zer-ba* ₒ*dug-ste don mtun* in the *ċos-byun*, it is true, he is called Spritima, but the contents (i.e.

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the things related about him) agree, are the same *Glr.*; *ñés-don*, and *drán-don* v. *ñés-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dág-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth,** (cf. *d n-dám*), esp. *dón-la*, sometimes also *dón-gyis Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la bltá-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage,** ˚*dii don ci yin* what is your meaning and intent (of doing that)? *soñ-sóñ-bai don med Dzl.* going on is to no purpose; *don med bžin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good,** of a person, *mii don byéd-pa* to promote a person's welfare; esp. with reference to holy men, ˚*gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit,** v. *ynyér-ba*; in a concrete sense: **some particular advantage, prerogative, good** or **blessing** obtained, frq.; *ján-pai don* a useful thing, *bdé-bai don* a gift of fortune, *rnyéd-pa* to obtain it; *dños-grúb mčóg-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for,** for the good or the benefit of; 2. **for the sake of, on account of;** c. genit. of inf. **in order to, that;** 3. rarely: **in the place of, instead of, against, for,** *zas nór-gyi dón-du* ˚*tsóñ-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business,** *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *ɣžan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don máñ-bas* on account of much business (syn. *brel-bas*) *Dzl.*; **chief or main point** (ni f.), *ysób-rig-pai dón-rnams mdor sdú-ba* to sum up the principal points of medical science; *čos don ysúm-la* ˚*dús-te* religion being reduced to three main points (*lus, ñag, yid*) *Glr.*; *don sgrúb-pa*, or ˚*grúb-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lña* are: **the heart, lungs, liver, spleen,** and **kidneys** *Med.*; cf. *snod.* — 6. **document,** *čád-don* a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *dón-čan, don dañ ldán-pa* 1. **useful, profitable, expedient,** e.g. *tsig Thgy.* 2. **enjoying an advantage.** 3. having a certain sense. — *don-mtun* **a merchant** *Cs.*; *dpal dañ ldán-pai don-mtún-dag* most honourable merchants! — *don-dág* 1. *Sch.* business, affairs (?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense,** subjectively: **good earnest,** col. *W. yáñs-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dám rnám-par ñés-pai čos Glr.* prob. = *don-dám-pai bdén-pa* absolute truth *Was.* (293); in later times = *stoñ-pa-nyid Trigl.* 20; *Mil.* — **don-ḍás** *W* (lit.-˚bras) = *če-dón?*

དོན་ *don* num. for *bdún-cu, don-ɣčig* etc. 71, 72 etc. to 79.

དོན་པ་ *dón-pa* for ˚*tón-pa Glr.* in one passage, prov. in *C.*

དོབ་དོབ་ *dob-dób, dob-dób smrá-ba* **to talk stuff, nonsense** *Sch.*

དོམ་ *dom* **the brown bear**; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོམ་དོམ་ *dom-dóm Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdn*: *mé-tog rtá-yi dom-dóm* ˚*dra.*

དོམ་རa་ *dóm-ra* **screen, shade** for the eyes and the like *Sch.*

དོར་ *dor* **a pair** of draught cattle; *glañ-dór* a yoke of oxen

དོར་བ་ *dór-ba* v. ˚*dór-ba.*

དོར་མ་ *dór-ma* **breeches, trowsers,** *dor-túñ* short breeches, *dor-riñ* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *ɣúgs-sa-moi dór-rta des ɣza sruñ, rmá-la ɣan Wdn.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma?*

དོལ་ *dol* 1. **net,** esp. fishing-net, **ṭám-pa** to spread, to fix it *C., W.*; *(nya-)dól-pa* **a fisherman,** cf. *ɣdól-pa.* — 2. *W.* **stew-pan.** — 3. *dol ɣčód-pa* **to split, to cleave** *Sch.*

དོས་ *dos* **a load** (of a beast of burden) that has to be carried by compulsory service, without being paid for; *Kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dos ˌgél-ba* to load (on), to pack, *dos ˌbógs-pa* (not ˌ*jóg-pa Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drág-pa* 1. *Mil.* prob.: **hard compulsory service;** 2. perh. also: **severe in exacting it,** e.g. a feudal lord.

དྲ་ཅི་, དྲན་ཅི་ *drá-ci, drán-ci Pur.* a flat basket.

དྲ་དྲ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, **a thick paisa,** of the value of half a penny.

དྲ་བ་ *drá-ba* I. sbst. **जाल,** 1. **grate, lattice; net, net-work,** *lús-la drá-bar ˌbrel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *ˌod-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lčágs-(kyi) dra(-mig)* **iron railings; grate; gridiron;** *rgyá-dra* **wooden rails, fence** *C., W.*; *dra-(ba) ɟyed(-pa) Lex., Glr.* 'half-lattice', technical term for a kind of silk ornament: *drá-ba-čan* latticed, grated; *dra-lag-drá-lag-čan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs*, *dra-ɟád, dra-čún* id. — 3. the web of water-fowls.

II. vb., pf. *dras, W. *dé-če**, **to cut, clip, lop, dress, prune, pare** (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *ɟai mín-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **léb-dhe-pa* C.* one that cuts the strings (of a purse) on his thumb, i.e. **a cut-purse, pick-pocket;** *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-grí Cs.*: 'a tailor's knife used for shears'; *drai* (sic) *ro Sch.*, **dé-rág, ta-dé* W.* **clippings, cuttings, remnants.**

དྲ་མ་ *drá-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དྲ་ཟུ་ *dra-zu*, or **dra-su* W.* a small pan with a handle; **a ladle.**

དྲག་ *drag* 1. *W.* **the post; any parcels** or **goods conveyed by post,** the *Hind.* **डाक.** — 2. **expedient, profitable, of use,** *ɟúl-ba drág-gam* will it be of any use, well-applied, if I give? *Mil.*; *ɟi byas kyaṅ ma drag* whatever I did, it was of no use *Pth.*; *na čí-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **čí dhag, ghaṅ dhag* C.* what is right? what is expedient? *nád-pa drág-pas čog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drág-pa* 1. **noble, of noble birth** *C.*, **drág-po* W.*; *mi drág-pa*, or merely *drág-pa*, **a nobleman;** *drag-rigs* **nobility, gentry;** *drág-par byéd-pa* to raise to nobility, *drág-par ˌgyúr-ba* to become a nobleman *Cs.*; *drag-čos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po, W.* also *drag-čan*, (*Ssk.* **तीव्र, उग्र**) **strong, vehement, violent** *ču drag-pa* a rapid river, violent current; *brtson-ˌgrus drag-pa ˌbád-pa* or *ˌdún-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *ḥrims drag-pa* a severe punishment; *snyiṅ-rje drag* yearning compassion; **strong, forcible,** of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* **रुद्र**), *drag-mo* fem.; *ži rgyas dbaṅ drag* v. sub *ži-ba.* — Adv. *drag-tu* **vehemently, violently,** e.g. to pull, to lament, to implore; **hastily, speedily,** e.g. to come *Wdn.*; *drág-por*, e.g. *drág-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-čaṅ mi-drág-par* very gently, softly; *drág-gis, dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-

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sessing a quality in a high degree, *dug-drag-pa Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, **gout.** — *drág-rtsal-čan = drág-po*, of deities. — *drag-žán* **strong and weak,** e.g. the relative force of sound *Gram.*; also **high and low,** with respect to rank. — *drag-šúl* **frightfulness,** *drag-šul-čan* **frightful, terrible, powerful; cruel,** frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-ʼjéd* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

དྲགས་ *drags* adv. **very, much, greatly,** *mań-drags Mil.* **very much**; adj. **much, strong, intense,** *bza-btuń-drags* eating and drinking a great deal *S.g.*; *dran-drágs* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drágs-nas* being very happy, highly rejoiced *Pth.*, *C.*; *ˌgyod-drágs-nas* feeling deep repentance *Mil.*; *bsten drágs-na* if one continues it too long *S.g.*

དྲན་ *draṅ* a kind of bear *Sch.*

དྲན་པོ་ *drán-po* (ऋजु) **straight** 1. not deviating from the direct course, not crooked or oblique, *ţig, lam* etc. frq.; *lus drán-po ˌjóg-pa* to sit straight; **Ka búbne ḍáṅ-po čó-če* W.* to place a thing straight or upright again; **ţéd-la ḍáṅ-po* W.*, horizontal. — 2. **right,** e.g. *lam*, opp. to *lóg-pa.* — 3. **sincere, honest, upright, truthful,** *drán-poi raṅ-bžin-čan-gyi pyir* because they have an upright character *Dzl.*; *las drán-po* good actions, righteous deeds, opp. to *rtsúb-po* violent, unjust *Stg.*; *Krims drán-po* 1. **a just sentence, righteous judgment,** opp. to *log-pa.* — 2. applied to men, with regard to their acting according to justice and the law (v. *Krims*); *čós-draṅ-po* **honest, upright,** with respect to religion and the divine law; also *drán-po* alone, whenever it is not to be misunderstood, may be used for our **just.** — *draṅ-por, tsig drán-por smrá-ba* **to be candid, to speak the truth,** frq. *draṅ-don* v. *ńés-pa* extr.

དྲན་པ་ *drán-ba* 1. abstract noun to *drán-po.* 2. pf. to *ˌdrén-pa.*

དྲང་སྲོང་ *draṅ-sróṅ*, ऋषि, 1. **a holy hermit,** an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

དྲན་དྲི་ *drán-dri Lh.* **the beam of a pair of scales,** *Hind.* डण्डी.

དྲན་པ་ *drán-pa* I. vb. स्मृ, 1. **to think of,** c. accus., with or without *yid-la*, gen. to think of past events, **to remember, recollect, call to mind,** *drín* benefits, v. *drin*; *byuṅ-ba-rnams* that which has happened *Glr.*; more emphatically: *rjés-su drán-pa* frq.; but also *dkon-mčóg drán-pa* to think of, to remember, God; *sdúg-po yóṅ-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas . . . drán-par gyis šig* every body should think of . . . *Dzl.* (the simple imp. seems not to be used); *(rjés-su) drán-par byéd-pa* also: **to remind of, to put in mind of, to revive the memory of,** = *drán-du ˌjúg-pa, dran-skúl byéd-pa Lex.* — 2. **to become conscious of, to recollect,** *rmi-lam* a dream *Pth.*; *drán-par ˌgyúr-ba* to recover one's senses, to be one's self again *Dzl.*; *čiaṅ mi drán-pa* insensible *Dzl.*; *mi drán-pai ˌóg-tu* after they had become insensible *Dzl.* — 3. **to think of with love** or **affection, to be attached to, to long for,** *ă-ma* for the mother col.; **dran-sém* W.* **love, affection, attachment;** *dran-mčog-rje* dearest Sir! *Mil.*

II. sbst. स्मृति, सार, 1. **remembrance, recollection, reminiscence; memory** frq.; *drán-pa ysál-po* a retentive memory. — 2. **consciousness,** *stor* is lost; *ťugs dran-méd-du ťim-pa* to lose one's senses, resp. *Mil.*; *dran-méd-du brgyál-pa* id.; *drán-pa rnyéd-*

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pa to recover one's senses *Pth.*; *ysó-ba* id.; *dran-ˌdzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration,** *dran-méd* without consideration, inconsiderate; *séms-čan smyón-pa-dag drán-pa so-sór rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa ỳžúṅs-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yód, dran-ldán,* remembering, being in one's senses *Cs.*; *dran-šés* for *drán-pa daṅ šes-ráb Mil.*; **ḍhem-pa maṅ-po ko-la šar* C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. v. *lčam-mo.* 2. v. ˌ*dral-ba.* 3. for *gral.*

དྲལ་རྩེ་ *dral-tse* a kind of courier or messenger *Cs.*

དྲས་ *dras* v. *dra-ba* II.

དྲི་ *dri,* col. also *dri-ma,* **odour, smell, scent,** *dri-žim(-po), dri-bsúṅ Dzl.* an agreeable smell, sweet scent; *dri-bzáṅ(-po)* 1. id., 2. *Cs.* also **saffron;** *dri-ṅán,* prob. also *dri-lóṅ, W. *dri sóg-po*, Cs. dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **ḍi núm-pa* or *nóm-pa** to inhale an odour; *W.: *kyúr-ḍi, nyiṅ-ḍi, dúg-ḍi, mé-ḍi, rúl-ḍi, hám-ḍi rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-ḍi, žob-ḍi** a smell of burnt food, burnt wool; *dri lṅa* five odours or perfumes used in offering; *dri-ka Sch.:* urinous smell (?); *dri-ṅád* vapour, exhalation, fragrance; *dri-čan ltéba* bag of the musk-deer; musk *Wdn.*; *dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čén* a medicinal herb *Lt.* — *dri-ỳtsaṅ-káṅ,* गन्धकूट, **a sacred place, a chapel,** conjectures about the etymology of the word v. *Burn.* I, 262. — *dri-ˌdzin* po., the nose. — *dri-za,* also *dri-za-mo* fem., गन्धर्व **an eater of fragrance,** in Brahmanism **the heavenly musicians,** and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits,** that feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *ỳtór-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za.* — *dri-zai groṅ(-kyer)* **mirage, fata morgana.**

དྲི་བ་ *dri-ba* **question,** *dri-ba* ˌ*dri-ba* to ask a question, *mi-la* a person; *dri-bai lan, dris-lán,* answer; *dri-rtóg ma maṅ Mil., C., *ḍhi gya ma ỳhé* or *če* Cs.*, don't ask long! do not ask many questions!

དྲི་པོ་ *dri-bo* **an enchanter, sorcerer, magician,** *dri-mo* **enchantress, witch** *Mil.*

དྲི་མ་ *dri-ma,* मल, 1. **dirt, filth, impurity; excrement, ordure;** *lag-(pai) dri(-ma)* marks left by dirty fingers on books etc.; *snáṅ-dri* mucus, snot, snivel *S.g.*; *dri-ma ỳzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai, nyon-móṅs-pai, ka-na-ma-tó-bai dri-ma*; *dri-ma kun zád-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine,** ˌ*dór-ba* to urinate *Glr.*; *rés-ˌga raṅ-byuṅ-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri.* — *dri-čén* feces of the intestinal canal. — *dri-ma-čan* **dirty, sluttish,** as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma,* v. *dkri-ba.*

དྲིན་ *driṅ Cs.* = *'drin* **kindness, favour;** yet, *ỳžan driṅ mi* ˌ*jog Lex.*, *ỳžán-gyis driṅ-la mi* ˌ*jog-čiṅ raṅ-gi čos žugs-so Dom.?* One dictionary renders it by प्रत्यय, knowledge; certainty, faith, confidence

དྲིན་ *drin,* resp. *bka-drin,* rarely *sku-drin Glr.*, **kindness, favour, grace,** *blá-mai drin-gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*)*-kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-čan, drin-čé* **kind, gracious, benevolent; benefactor,** *drin-čan ỳpa-má,* the parents, these benefactors; *drin-čan már-pa,* Marpa

full of grace (Milaraspa's Lama); *tse ˚di-la drin če-šós rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drín čé-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ǎ-ma drin-čén* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drán-pa* as a vb., **to acknowledge a kindness, to feel obliged;** as a sbst. **thankfulness, gratitude** *Thgy.*; *kyód-kyi drin rtág-tu drán-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drín drán-čiṅ* full of thankfulness towards him *Dzl.*; *drin rjéd-pa* unmindful of obligations; *drin ɣzó-ba, drin-du ɣzo-ba, drin-lán glán-pa, drin-lán bsáb-pa, W. *ḍin-zó taṅ-če** to return benefits, to show one's self grateful; *drin ɣzó-žiṅ lan byao* you shall not have done it for nothing *Dzl.*; *drin-lán-du* as a gift made in return, a return-present.

དྲིབ་ཤིལ *(drib-šil) *ḍib-šil**, a corrupt form for *dril-bu ɣsil, Ld.*, = *ɣyér-ka*.

དྲིམ *drim* (spelling?) **stump, trunk,** of a tree or plant, deprived of top and branches *Ld.* —

དྲིལ་ *driṅ* v. *dre*.

དྲིལ *dril*, gen. *dril-bu*, **bell**; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dril-lče* the tongue of a bell, the clapper; *dril-ɣzúgs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kaṅ* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

དྲིལ་བ *dríl-ba* v. *˚dril-ba*.

དྲིས་པ *dris-pa* v. *˚dri-ba*.

དྲུ་བུ *drú-bu* = *grú-bu, grú-gu*, **a clue** or **ball,** of wool etc.

དྲུག *drug* num. **six,** *drúg-pa, drúg-po* cf. *dgu*; *yi-ge drúg-pa* or *-ma* the prayer of the six letters, the Ommanipadmehūm, *Glr.*; *drúg-čcu* sixty; *drúg-čcu-rtsa-ɣčig* (*W. *ḍug-čcu-re-čig**), or *re-ɣčig*, sixty one; *drug-brgyá* six hundred; *drug-stóṅ* six thousand; *drug-čcu-skór* a cycle of sixty years. — *drúg-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo.*

དྲུག་དཀར་, དྲུག་དམར་ *drug-dkár, drug-dmár*, **two sorts of turkoise** *Cs.*

དྲུང་ *druṅ* the space **near,** and esp. **before** a person or thing, *ɲo-bráṅ-gi druṅ gáṅ-na-ba der ˚dúg-nas* alighting on the place before the palace *Dzl.* ɲᵛ, 3; gen. with *na, du, nas.* 1. adv. **near to, near by, to** or **at the side of, before, to, off from;** *drúṅ-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *drúṅ-du ˚gró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šiṅ-gi drúṅ-na* near, or under the tree, *drúṅ-du* id.; to or towards the tree; *drúṅ-nas* away from (the tree); *rgyál-poi drúṅ-du* to the king, before, in presence of (coram) the king; *drúṅ-pa*, resp. *sku-drúṅ-pa*, one standing near, **a waiting man, a page in ordinary** *Cs.* — *drúṅ-˚kor* **train, retinue.** — *drúṅ-ynas-pa* **companion, associate.** — *drúṅ-yig(-pa)* **secretary.** — *drúṅ-˚tso-ba* **private physician,** physician in ordinary *Cs.* When preceded by *žabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our **'to'** (lit. 'to the feet of *N. N.*').

དྲུང་ཆེ་ *drúṅ-po* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *ɣčáṅ-po*; so also *Pth. ɣčaṅ-drúṅ-ldaṅ-pa.* — 2. **sincere, candid** *C.* — 3. **diligent?**

དྲུངས་ *druṅs* **root,** of rare occurrence; *druṅs (-nas) ɲyuṅ* exterminated, destroyed root and branch, *Lex.*

དྲུངས་པ *druṅs-pa* **clarified, clear** *Cs.*; *bžes-druṅs* resp. for *čaṅ*, **beer,** *Ts.*

དྲུད་ *drud* 1. v. *˚drud-pa.* — 2. *drud-drúd* **pelican** *Sch.*

དྲུབ་པ *drúb-pa* v. *˚drúb-pa.*

དྲུམ་པ *drúm-pa* **to have a strong desire, to long, languish, pine,** for, *Sch.*

དྲུས་མ *drús-ma* **millet** *Sch.*

དྲེ་ *dre Ts.*, *dreu Lex.*, *ḍiu Lh.*, *drel Glr.*, **mule,** *dré-pho, pho-dre* he-mule, *dré-mo, mo-dre* she-mule.

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དྲེ་བོ *dré-bo Lt., dré-mo Mṅg., *ḍe-móṅ* W.*, **elbow.**

དྲེག་པ *drég-pa, drégs-pa* 1. any **dirt** that is removed by scraping, whereas *dri-ma* is washed off; more particularly: — 2. **soot,** which is also used as a medicine *Wḍn.*; *kuṅ-drég* id.; *sgrón-dreg* lamp-black; *slàṅ-dreg* soot on a kettle; *lèags-dreg* v. *lèags*; *tál-dreg, rdó-dreg Med.?* — *só-dreg* **tartar** incrusting the teeth *Med.* — *dreg-bál* flakes of soot. — *dreg-nád* **gout**; *dreg-grúm* id.

དྲེགས་པ *drégs-pa* 1. **pride, haughtiness, arrogance,** *keṅ-ḍégs* id.; *drégs-pa nyams* pride is put down, humbled; *drégs-pa skyáṅ-ba* to lay aside, to put off pride; *nór-gyis dregs* purse-proud *Lex.* — 2. **proud, haughty, arrogant,** = *drégs-pa-càn*; *drégs-pa (-càn tams-càd* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgegs*: the powerful demons. — 3. as a vb.: *ró-tsas dregs tse* when the sexual impulse **is strong** *Med.*

དྲེད་ *dred* (*Zam.* **तरचु**) **hyena,** which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) **the yellow bear**; *mi-dred* a bear that devours men *Mil.*; *ɲyúgs-dred* a bear destructive to cattle; *dréd-ɲo* he-bear, *dréd-mo* she-bear. — *dred-tsáṅ* a bear's den. — *dred-siu-sìṅ* hazel-nut tree *Sch.*

དྲེད་པོ *dréd-po* 1. *Sch.*: **'evasive, lazy',** yet *čos-méd dréd-po zol-zóg ɣyo-rgyú-càn?* — 2. **load, burden,** esp. a heavy load *C.*, *dréd-po dréd-pa = krés-po grág-pa*, to cord a load.

དྲེད་མ *dréd-ma, rtsa-dréd-ma Glr. = drés-ma; dám-dréd-ma Mil.?*

དྲེའུ་, དྲེལ་ *dreu, drel*, v. *dre; dreu-riṅóg* 1. **the mane of a mule.** — 2. **a couch**, or **stuffed-seat** *Cs.* — 3. a kind of **long-haired cloth.**

དྲེས་མ *drés-ma* 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr. dréd-ma; drés-mai ge-sár S.g.* the filaments of *drés-ma*; *dres-ˌbru Cs., dres-ˌbrum S.g.* the seeds of *drés-ma*. — 2. *W.* Iris kamaonensis.

དྲོ་ *dro* (cf. *dró-ba*), 1. **the hot time of the day,** from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la báb-nas* when this time arrived *Dzl.*; *sṅá-dro* the morning, *ɲyi-dro* 1. the later part of the afternoon, 2. *W. *ɲi-ro** evening, night. — 2. a meal taken about noon, **lunch**; *dro btáb-pa* to lunch; *dro-lúg* a sheep intended to be eaten for a luncheon; *dro-sà* meat intended for such a purpose.

དྲོ་བ *dró-ba* 1. **to be warm,** v. *drós-pa*; gen. adj. **warm,** *dró-bai ynas* a warm place; *dró-bar ˌgyúr-ba* to grow warm. — 2. **warmth** (*bág-dro* v. sub *ur*).

དྲོགས་ *drogs Sch.*: 'packed up, made up into pack or parcel'.

དྲོན་(ས)་ *droṅ(s)* v. *ˌdren-pa.*

དྲོན་མ་ *dróṅ-ma* **a large basket** or **dosser,** provided with a lid, and carried on the back, *Hind.* **पतारा.**

དྲོད་ *drod* 1. **warmth, heat,** e.g. of the sun; *drod-ɣsér* warmth and moisture; *dród-kyi sìṅ* a tropical tree *Wḍn.*; *me-drod* 1. **the heat of the fire** *Lt.* 2. prob. **animal heat,** perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ka-dród zuṅ yèig* a small piece of food, = *ka-zás*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lám-la drod tób-pa Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags, Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = **माचच्** experienced or well-versed in measure.

དྲོན་མོ *drón-mo* col. **warm,** *zan-drón* warm food. འཇེད་པོ warm? Pungabala

དྲོལ་ *drol* v. *ˌdrol-ba.* asdama fol 3a

དྲོས་ *dros, Sch. = dro*; *dros-čén* **noon, midday,** *dros-čuṅ* forenoon(?).

དྲོས་པ *drós-pa*, pf. of *dró-ba*, **heated, grown warm,** esp. of the ground by the

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heat of the sun, of men, by warm clothing; *dros soń* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *di gón-na dros lags* if you put that on, you will be warm *Mil.*; *tse ɣčig drós-pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དྷ་མན་ *dha-mán Ld.-Glr. Schl.* fol. 17, b., v. *lda-mán.*

ཌྷུ་ཏི་ *dhú-ti*, (**धूति** a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbú-ma* (cf. *ɣtùm-po* and *tig-le*) *Thgr., Mil., Wdń.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rluń* in the body (which would agree with **धू** to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *ȧ-ba-dhuti* are quite the same. — *ȧ-ba-dhuti-pa Tar.* 187, 8 is a proper name, *Schf.*

དྷེ་ལ་ *dhe-la*, *Hind.* **धेला**, **half a paisa**, the smallest coin, equal to the tenth part of a penny, *W.*

གདགས་ *ɣdag(s)* 1. fut of *ˌdogs-pa.* — 2. *ɣdags* **the light, day** *Cs.*, opp. to *sribs.* — 3. in *Stg. ɣdágs-pa* occurs frq. as a translation of **प्रज्ञा** **wisdom.**

གདང་, དང་ *ɣdań, rdań* (*ldań*?) 1. **clothes-stand, rack** or **rail** for hanging up clothes, *ɣdáń-la gos ˌdzár-ba, ˌgél-ba*; *ɣdáń-bu* 1. **peg** or **nail**, for the same purpose. 2. *skás-kyi ɣdań(-bu) Lex.*, ***ŝral-dáń*** *W.*, **step of a ladder.** — 2. col. for *ɣdeń.*

གདངས་ *ɣdáń-ba, ɣdáńs-pa*, to open wide, mouth and nostrils, **to gape** *B.* and col.; *ɣdáń-pai ĥro-ŝál* an angry face with the mouth wide opened *Glr.*

གདངས་ *ɣdańs* 1. **music, harmony, melody,** = *dbyańs, snyags*, also *ɣdańs-snyan*; *ɣdańs byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* **forehead** *Cs.*

གདངས་པ་ *ɣdáńs-pa* 1. v. *ɣdáń-ba.* 2. resp. one recovering from illness, **convalescent,** with *snyun, bsnyuń-ba Lex.*; ***ra dań*** *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *ɣdan*, **आसन**, resp. *bžugs-ɣdan W.*, **a bolster,** or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *ˌbol; ɣdan-ĥri* **a throne** *Glr.*; *ɣdan-rábs* **a succession of teachers** *Tar.* 199, 4. The word is much used in polite expressions: *ɣdan ˌdégs-pa* **to take leave, to withdraw, to depart; *ɣdán-sa*** 1. **place of residence,** *bla-mai Mil.*; *dga-ston-gyi* place of a festival *Glr.* 2. **situation, position, rank,** ni f., *Mil.*; *ɣdán-ˌdren-pa* **to invite,** = *spyán-ˌdren-pa,* **to appoint, to nominate,** *dpon-du* a chief, a leader *Glr.*; **to go to meet** *Glr.*; ***dan-su-čè*** *W.* id ; ***dan-kyal-čè*** *W.* **to accompany,** as a mark of attention; *dan-ɟeb-pa* **to arrive** *Sch.*

གདབ་པ་ *ɣdáb-pa*, fut. of *ˌdebs-pa.*

གདམ་ཀ་ *ɣdám-ka W., ɣdam-ŋa Lex.*, **choice, election**, ***dám-ka čó-čè*** *W.* **to choose, to elect; *ɣdám-ŋa byéd-pa Lex.*** id.

གདམས་པ་ *ɣdám-pa*, fut. of *ˌdóms-pa, ɣdáms-pa*, pf. of *ˌdóms-pa*, **to advise,** *rgyál-po-la ɣdám-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ɣdáms-pa* sbst. **advice, counsel, doctrine, precept,** *ɣdáms-ńág, W.* ***ɣdáms-ka, ɣdáms-Ka*** (cf. *Ká-ta, Ká-lta*), resp. *žal-ɣdáms, bka-ɣdáms* id.; *ɣdáms-pa čig žu* we ask for some advice *Glr.*; *ɟán-pa ɣdáms-pa* a good advice; *ɣdams-ńág stón-pa Lex.*, ***dám-ka**, or *Ká-ta táń-čè*** *W.* to give an advice, to advise; *ɣdams-ńág ˌdóms-pai tsig* **the imperative mood,** expressing command or exhortation *Gram.*

གདའ་བ་ *ɣdá-ba*, eleg. for *ˌdúg-pa B.* and *Khams*, 1. **to be, to be there,** *du*

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yda how many are there here? *Zam.*; *sgyúr-gin yda Glr.*; *rtóg-tu ydao* he or it may be discerned, distinguished *Dzl.*; *pyín-nas yda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žábs-mtil-la ču rég-pa tsám-las mi yda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *ŷšégs-par yda* he may possibly go, *Pth.*; *ₒdi yin-pa* (col. for *par*) *yda* he seems to be this (man) *Pth.*; cf. *ₒdug-pa.* — 3. to say, cf. *mči-ba.*

ག་དལ་བ་ *ydál-ba* another form for *rdal-ba.*

ག་དིང་བ་ *ydiṅ-ba* another form for *ₒdiṅ-ba*; also sbst.: *ydiṅ-ba daṅ bgo-ba* **carpets** and **clothes,** i.e. all sorts of textures, *Stg.*

ག་དུ་ *ydú-ba* 1. another form for *sdú-ba* **to gather, to collect.** 2. another form for *ydúṅ-ba* (?) *Sch.:* **to love**; cf. *rnyed-la ydu Zam.*

ག་དུ་བུ *ydú-bu Glr.*, *ydú-gu Glr.*, *ydúb-bu* the usual form, **ring for the wrist, bracelet,** or for the ankle, an ornament of Hindoo women; *lag* (resp. *ŷyag*)*-ydub* bracelet; *rkaṅ* (resp. *žabs*)*-ydub* foot-ring; *sór* (col. *ser*)*-ydub* finger-ring *Glr.*; *yser-ydub* gold-ring, *dṅul-ydub* silver-ring; *ysér-ser-ydub* a golden finger-ring; **tág-čé** *W.* to put on (a ring).

ག་དུག་པ་ *ydúg-pa* 1. **poison** = *dug, ydúg-pa ysum Dzl.* = *dug ysum; zás-su ydúg-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. **noxious, mischievous, dangerous,** *ydúg-pa-čan,* of animals, demons, wicked men; *dug-sbrúl ydúg-pa-čan* dangerous venemous serpents *Glr.*; *dre-srin ydúg-pa maṅ* many mischievous demons *Glr.*; *ydúg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *ydúg-pai ṅá-ro* wild screams *Mil.*; *ydug-rtsúb* **ferocity, malice, spite** *Mil.*; *stár-bu ydúg-pa tsér-ma-čan* **buckthorn** with horrible spines *Wdṅ.*; also for **mischief done by evil spirits** *Mil.*

ག་དུག་སྟོ་ *ydugs* I. resp. *dbu-ydúgs* 1. **parasol, umbrella,** *B., C.* — 2. **canopy, baldachin**; *spyi-ydugs* a covering, shelter, awning, for several persons *Glr.*; *ydugs ₒbúbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. **mid-day, noon,** *sáṅ-gi ydúgs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *ydugs-méd ydóṅ-pa ydúgs-kyis ydúṅs* an unprotected face is molested by the heat *Lex.*; *ydugs-tsód* 1. **noon-tide, dinner-time,** 2. **dinner.**

ག་དུང་ *ydúṅ,* resp. for *rus* (*-pa*), 1. **bone, bones, remains,** esp. as *riṅ-srél,* also *ydúṅ-rús, sku-ydúṅ*; *yser-ydúṅ, dṅul-ydúṅ* the gold and silver palls covering the remains of the highest Lamas. — 2. **family, lineage, progeny, descendants,** *rigs ni rgyal-rigs-so, ydúṅ-ni gau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *saṅs-rgyás-kyi ydúṅ Dzl.* the spiritual children of Buddha, the saints; *ydúṅ-brgyúd yod* the house, the family, is still existing *Glr.*; *ydúṅ(brgyud) ₒdzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *ydúṅ-sgróm Sch.* **coffin,** *Schr.* **funeral urn.** — *ydúṅ-rtén* funeral pyramid containing relics, cf. *mčod-rten.* — *ydúṅ-rabs* **generation,** *ṅá-nas ydúṅ-rábs lṅá-pa-la* in the fifth degree after me *Glr.*

ག་དུང་བ་ *ydúṅ-ba, ydúṅs-pa* I. vb. 1. **to desire, to long for,** *zás-la, ltó-la, Glr.* and elsewh.; **ydúṅ dúṅ čó-čé** *W.* id. — 2. **to love,** *žin-tu ydúṅ-bai ma ŷčig* my own dearly beloved mother! cf. *brtse-ydúṅ.* — 3. **to feel pain, to be pained, tormented, afflicted,** by heat or cold, thirst, lust, distress; **nyiṅ dúṅ-te** *W.* sad, sorrowful; *ydúṅ-bar byéd-pa* to make sad, to distress, *ŷžán-gyi sémsla,* the mind of others. — 4. **to be dried,** *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. **desire, longing, lust,** *ydúṅ-ba žì* (sensual) desire ceases *Stg.* — 2. **love,** *mos-gus-ydúṅ-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. **affliction, misery, distress, torment, pang,** *ydúṅ-bai skad* a plaintive voice, doleful cry *Glr.*

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III. adj. 1. **longed for, earnestly desired.** — 2. **beloved,** v. above. — 3. **grieved, tormented** frq.; *ydun-dbyáṅs* a song expressive of longing or of grief, an elegy *Mil.*; *ydun-séms* love-longing *B.*, and col.; **ă-ma-la dúṅ-sem-čan ˌdug* W.* he tenderly loves his mother.

ག་དུང་མ་ *ydúṅ-ma* **beam, piece of timber,** *má-ydun* principal beam, *bú-ydun* cross-beam; *ydun-kébs* beams projecting over the capital of a column *Glr.* — *ydun-sgrig* a raft *Ld.* — *ydun-ˌdébs S.g.* pedestal, base(?) — *ydun-zám* a bridge of timber or of poles. — *ydúṅ-šiṅ Sik.* fir-tree (Pinus abies).

ག་དུད་པ་ *ydúd-pa* **love, longing** *Sch.*, cf. *ydú-ba.*

ག་དུབ་བུ་ *ydúb-bu* v. *ydú-bu.*

ག་དུབ་པ་ *ydúb-pa Stg.*: *záṅs-la*, adj., **frugal, temperate?**

ག་དུམ་(པོ་) *ydúm(-po)* **a piece** *Sch.*, = *dum.*

ག་དུལ་ *ydul* v. ˌ*dul-ba.*

ག་དུས་ *ydus* v. *ydú-ba.*

ག་དེག་ *ydeg* v. ˌ*dégs-pa.*

ག་དེད་ *ydeṅ* **confidence, assurance, cheerfulness** *Mil.* very frq.; *ydeṅ tób-pa* to become confident, to take courage, to be reassured; ˌ*či-tse ydeṅ čiaṅ med* when dying, he has no confident hope *Mil.*; *mi-ˌjigs-pai ydeṅ* a strong confidence *Mil.*, *Thgr.*; *ydeṅ-tsád* id., *de-riṅ tsam yaṅ sdód-pai ydeṅ-tsád ma mčis-pas* not being sure whether his life will be spared for one day more; ˌ*či-bród ydeṅ-tsád med* without confidence, without any readiness to die *Mil.*; *blo-ydeṅ Mil.* and col. = *ydeṅ.*

ག་དེད་བ་ *ydeṅ-ba*, pf. *ydeṅs*, *Cs.* **to threaten, to menace;** *Sch.* **to brandish** in a menacing way, *mtson-ydeṅ* brandishing a weapon *Lex.*; I also met with: *lag ydeṅ-ba Glr.* to raise and move one's hand (in a suppliant manner), cf. *dáṅ-ba* II., and: *bya ysog ydéṅ-pa* a bird with its wings raised and spread *Ma.*

ག་དེངས་ཀ་ *ydéṅs-ka* **head and neck of a serpent,** *sbrúl-gyi Glr.*

ག་དེངས་པ་ *ydéṅs-pa* 1. v. *ydéṅ-ba*, 2. = *ydeṅ*(?) **dáṅ-pa-čan* W.*, **lo-deṅ-pa* C.*, **deserving** or **enjoying confidence; faithful, trusty,** of servants, husbands, wives etc.

ག་དོང་(པ་) *ydoṅ(-pa)*, resp. *žal-ydoṅ*, 1. **face, countenance,** *ydoṅ skya* a pale face *Lt.*; *ydoṅ-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydoṅ-nág(-po)* 1. a black face; 2. **a frowning countenance**; *ydoṅ-čúṅ* dejected, disheartened, *krel-méd ydoṅ-čúṅ mi byed-par* impudent and saucy *Glr.*; **doṅ-šrán táṅ-če* W.*, **doṅ-šran-te čá-wa* *Kun.*, to be forward, bold, brazen-faced; *ṕág-gi ydóṅ-pa* pig's face, pig's head *Sambh.*; *ydoṅ-bži-pa* Brahma ('the four-faced'). — 2. **surface, superficies,** *sa-yžii*; **fore-part, front-part,** *dóṅ-la* adv. **in front, in advance** e.g. to go *C.*; *ydoṅ-ytád*, *Ld.*: *doṅ-stád* **just opposite**; *ydoṅ(-la)-ˌdéd-pa* **to push** or **press forward, to urge on** (a donkey, a coward to the fight), **to haul** (a culprit before the judge); *snáṅ-ba ydóṅ-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *ydoṅ-ṕyis* handkerchief *Sch.*; **doṅ-si* W.* complexion, *gyur soṅ* he has changed colour; to *túg-pa* and *bsú-ba* it is joined pleon.; *ydoṅ-lhógs* is stated to imply the same as *grúm-bu Lt.* ཀཱཡ་ཤྲཱི་. Pratim. f. 26a "Known for the first time" p. 2a 73 Upāsakāyā.

ག་དོད་མ་ *ydód-ma* = *yzód-ma*, **the beginning,** *ydód-mai dus; ydód-mar* **in the beginning, at first** *Mil.*; *ydód-kyi(s)* **first, at first, previously, before** *Mil.*; *ydód(-ma)-nas* from the beginning; *ydód-nas dág-pa* of primitive purity *Mil.* and elsewh.; *da-ydód Lex.* prob. = *da-yzód.*

ག་དོན་ *ydon* (**यह**) **evil spirit, demon,** causing diseases etc., *steṅ ˌog-gi* superior and inferior (spirits), Rahu e.g. is *stéṅ-gi ydon*, an evil spirit of the aërial or heavenly regions; *stéṅ-ydon-gyis ˌči-ba Glr.* = *yzas ṕóg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *ydon-čén bčo-lná*, or *bčo-brgyád*, frq.; *ydón-gyis brlams-pa Lt.*, *brlábs-pa Sch.*, infatuated or possessed by

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some evil spirit; *ydon ˌjug-pa* the entering of a demon into a person; *ydón-mi-za-ba* **certainty, surety**; *de byuṅ-ba-la* or *de byuṅ-bar ydon mi za* there is no doubt of such a thing having happened; gen. adv.: *ydón-mi-za-bar* undoubtedly, indubitably, *ydon-mi-ˌtsal-bar Dzl.* id.

གདོན་པ *ydon-pa Cs.* fut. of *ˌdon-pa.*

གདོལ་པ *ydól-pa, Lexx.* = *rigs-ṅán*, **चण्डाल, an outcast**, a man of the lowest and most despised caste, still below the *dmáṅ-rigs*. The Tibetan word for this caste was perh. originally *dól-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གདོས *ydos* 1. **fetter, chain**; *ydos-tág* fetter in a fig. sense, bondage, *Thgy.* — 2. **material existence** (?), **matter** (?), *ydos-bcás, (b)rdos-bcás*, **material, corporeal**, *ydos-bcás-kyi lus Thgr.*, frq.; *ydos-bcas-su grub-pa med* (these things) are nothing material, they have no substance *Thgr.*; *ydos-méd* **immaterial, unsubstantial**; *ydós-su čé-ba* seems to be the same as *ydos-bcas*, and perh. also *ydós-pa ˌdzin Lex.* — 3. *ydos brgyáb-pa C.* for *W. *Ka kun gyáb-cè**, v. *rkún-ma.*

གདོས་པ *ydós-pa* 1. = *ydos* (?) — 2. *Cs.* **mast, sail-yard**; acc. to Lexx. something pertaining to a ship; *ydós-bu* oar *Sch.*

བདག *bdag* 1. **self**, *ṅa bdag* for *ṅa nyid Dzl.* ४२, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston ỳan smad* to praise one's self, to blame others; *bdag sruṅ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdág-gi* one's own, my, mine; *bdág-gi sems-la smad* he reproved himself *Dzl.*; *bdág-tu ˌdzin-pa; bdag-ˌdzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag daṅ bdág-gir ˌdzin-pa* attachment to the I and mine *S.O.*; *bdág-tu ltá-ba* prob. id., *Tar.* 35, 18, *Schf.*: Atmaka-theory, *bdag-méd-pai čos Tar.* 36, 1 the Anātmaka, the contrary; *bdag-méd rnám-pa ỳnyis* are mentioned in *Thgy.*, prob. = *gáṅ-zág-gi bdag-méd*, and *čós-kyi bdag-méd Mil.* c. XII.; *bdág-gir med S.O.*; *bdag-méd* ultimately coincides with *stoṅ-pa-nyid, Burn.* I., 462 med. In common life, *bdag-med* is also used for **another**, **dag-méd-kyi mi** id.; **dag-méd-la ma taṅ** do not give it to another; *bdag-ỳan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* **I myself, thou thyself, he himself**, *bdag-nyid-la ỳsón-čig* listen to me! *Pth.*; *rgyál-po bdag-nyid* the king himself *Dzl.*; *Ka-čig ni bdag-nyid ráb-tu ˌbyuṅ-bar ỳsol* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyid ˌba-žig* only for their own persons *Thgy.* 2. sbst. **the thing itself, the substance, the essence**, *byaṅ-čub-séms-kyi bdag-nyid yin* I am the essence of bōdhi, the personified bōdhi, says *Mil.*; *túgs-rjei bdag-nyid dkon-mčog-ỳsum* o grace personified, Triratna! *Glr.*; the Ommanipadmehūm is *saṅs-rgyás ṭams-čád-kyi dgóṅs-pa ṭams-čád ỳčig-tu bsdús-pai bdag-nyid Glr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po, čé-bai bdag-nyid = rdzógs-pai saṅs-rgyás* chief Buddha, Śākyathubpa, *S.O.* — 2. sbst. pronoun, first person, **I**, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *ỳrán-bu*; plur. *bdág-čag, bdág-rnams, bdág-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdág-čag ṭsóṅ-pa-rnams* we, these merchants here *Dzl.* — 3. **the I**, the ego = *gáṅ-zag Was.* (269). — 4. **master, lord**, for *bdág-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for **air** *Stg.* — *bdág-po* 1. **proprietor, master, lord**; *bdág-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtá-pa* (not to be taken as 'definite article' *Cs.*); thus in many compound words: *káṅ-bdag, kyim-bdag* etc.; *túgs-rjei bdág-po* lord of grace, Awalokiteswara, *Glr.* init.; supreme lord, liege-lord, *klui bdág-po = dbáṅ-po, rgyál-po*; patron. 2. **husband, lord, spouse**; hence **å-ma dág-po*, or *sriṅ-mo dág-po**, a vulgar and ob-

scene word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ča bód-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdág-tu byás-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mKan*) **unowned**, e.g. of a dog, *Pth*; **forlorn, friendless**, without a patron, **a vagabond**; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote **kindness, attention, help**, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid, bdag-méd* v. above. — *bdag-bzúṅ Glr.* prob. = *bdag-po*. — *bdag-bsrúṅ* **hermit.**

བདའ་བ *bdá-ba* I. adj. resp. **savoury, well-tasted**, for *žim-pa*; *C.* col. **dán-te**.

II. vb., pf. *bdas* = *ˌdéd-pa*, 1. **to drive, to drive out**, *ǰyugs* cattle; **to chase, to put to flight** *Dzl.*; *lás-kyis, lás-kyi rlúṅ-gis bdás-nas* in consequence of works, of certain actions, frq. — 2. **to carry away, along**, or **off, to hurry off**, *čú-bos bdás-pai gliṅ* land carried away by water *Cs.* — 3. **to call in, collect, recover**, *bú-lon* debts *Dzl.* — 4. **to reprove, rebuke, accuse** *Sch.*; *bda-ˌdéd byéd-pa Lex., Cs.*: 1. **to drive, to carry.** 2. **to examine, to investigate.**

བདར *bdar* for *bda-bar*.

བདར་བ, རྡར་བ *bdár-ba, rdár-ba*, **to rub**, i.e. 1. **to file, to polish** *Glr.*, **to grind, to whet**; *bdár-rdo* whet stone, hone. 2. **to rasp**, e.g. sandal-wood *Glr.*; **to grind, to pulverize**, *ǰyé-mar bdár-ba* to grind to powder, *Lexx.*; *lčágs-bdar* **a file**, *sá-bdar* **a rasp.** — 3. *so bdár-ba C.* **to gnash** or **grind the teeth**; *ǰyag bdár-ba* to sweep *B.*; *byi* and *ǰyi bdár-ba* **to clean, to polish** *Dzl.* — *Ma.* in two passages: **to pray earnestly**, which is the meaning required by the context, confirmed also by several Lamas. — *mdún-du bdár-ba Lex.*: पुरस्कृ, to place in front; to lead; to appoint; show; inspect; prefer; honour. — *skyel-bdár* fee or reward given to an escort *Sch.* — *brdár-ša Sch.*: *'séms-kyi brdár-ša* the nerves, sinews'(?); *bdár-ša ǰčód-pa*, and *rtsa-brdár ǰčód-pa* to examine closely *Mil.*; *raṅ-gi séms brdar-ša čod C.* take it seriously to heart.

བདའ་བ *bdál-ba* v. *rdál-ba*.

བདུག་པ *bdúg-pa* 1. vb. pf. *bdugs*, **to fumigate, to burn incense, to swing the censer** *Dzl.* — 2. sbst. **the burning of incense; perfume, frankincense**, more frq. *bdug-spós, bdug-spós-kyis bdúg-pa, Dzl.*; *bdug-spós ˌdul* odours of incense arise *Pth.*

བདུད་བ *bdúṅ-ba* v. *rdúṅ-ba*.

བདུད *bdud, Ssk.* मार, Mong. *šimnus*, the personified evil principle, **the Evil One, the Devil**, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), काम; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdúd-mo*, are mentioned. — *bdúd-rtsi* (अमृत. सुधा) 1. **the drink of gods, nectar**, frq.; fig.: *čos-kyi bdúd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdud-rtsi-lṅa-lúm* a bath prepared of a decoction of five holy plants, viz. *šúg-pa, bá-lu, tse-pád, Kám-pa*, and *ˌóm-bu*. — 3. **myrobalan**, Terminalia citrina, *Wdn.* — 4. a kind of brandy(?) — 5. *bdud-rtsi-dmár-po* a demon.

བདུན *bdun* 1. **seven**, *bdún-pa, bdún-po*, cf. *dgu*; *bdún-ču* seventy; *bdun-ču-rtsa-ǰčig*, (*W.* **bdun-ču-don-ǰčig**), *don-ǰčig*, seventy one etc.; *bdun-brgyá* seven hundred, *bdun-stóṅ* seven thousand etc. — *lús-kyi bdún-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

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(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-ǰrág* (ἑβδομάς) seven days, a week, *S.g.* — **dún-na-tsę** *W.* a child born before the natural time, a seven months' child.

བདུར་བ *bdur-ba Sch.* **to belong to a class** (?).

བདེ་བ *bde-ba* (**शुभ, सुख**) vb., adj., sbst., *bdé-po* adj. *Mil., C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. **to be happy** or **well**; **happy**; **happiness**; *mi bdé-ba* the contrary of *bdé-ba*; *ṅa bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé-bar ǰyin-pa* to come to a state of happiness, of rest, to a place of safety; *bdé-bar ynás-pa* to be happy, to live in prosperity; *bdé-bar ɣtóṅ-ba* to let alone, to let another be happy; *kyod bdé-bar btaṅ mi yoṅ* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žǫ̀' dé-mo-la mi žag*** id.; *bdé-bar gyúr-čig*, resp. *bžúgs-šig*, **be happy! farewell!** *W.* **dé-mo ča žig***; *bdé-bar btsá-ba B.*, **dé-mo-la kyé-čę*** *W.*, to be safely delivered of a child; *bde-bar ɣšégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Kõpp.* I, 91?) an epithet of former Buddhas, *Ssk.* **सुगत**; *lus daṅ sems mi-bdé-bar ˌgyúr-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdé-bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdé-bar ˌgyúr-ba* **to ache**, of parts of the body; *mṅal mi-bdé-bar ˌgyúr-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyiṅ-bdé* **cheerful, merry, glad**; *šin-tu ťugs-ma-bdé-bar dámbčas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé* v. *dgá-ba* comp.; *dus-bdé* (**-mo** *W.*) **peace, a state of peace,** in *C.* frq. in conjunction with *žod-ˌǰágs* or *sa-ˌǰám*; *žì(-bai)-bdé(-ba)* **the happiness of rest, a happy tranquillity** *Glr.*; **peace** *Thgy.*; esp. the happiness of Nirwana *Thgy., Mil.*; *ˌǰig-rtén-gyi bdé-ba-la čágs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba daṅ ldán-pa* happy, *bdé-ba-čan* v. below; *;nas-skábs-kyi bde-ba* a happy situation *Glr.*; *mya-ṅán-las ˌdás-pai bdé-ba ťób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtáṅ-gyi bdé-ba-la bkod dgos* I must help him to attain to eternal bliss *Mil.*; *ǰan-bde* v. *ǰan.* — 2. **good, favourable, suited to its purpose** ... *na bdeo* (*W.* **dé-mo-yin***) the best thing will be, if I ... *Dzl.*; **gho dé-wa yoṅ*** *C.* so it becomes intelligible; **good, well-qualified, well-adapted,** *ka lče bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žiṅ* knowing to speak well, well-spoken *Pth.*; *nyáms-rtogs-kyi smra lče bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsóg-po*: **lam de-mo*** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for **beautiful,** more accurately: **(l)tá-na de-mo**; *mā de-mo** splendid indeed! **dé-mo man-na-méd*** it is only for show.

Comp. *bde-skyid* **happiness, felicity,** frq.; *bdé-ˌgro* going to happiness, joining the happy (spirits in heaven), also *bdér-ˌgro*, opp. to *ṅán-ˌgro*; usually in a general sense, like our 'heaven'; *bdé-ˌgro mťo-ris-kyi lus ťób-pa* to receive a heavenly (glorified) body. — *bde-čén* felicity, consummate bliss, frq. — *bde-mčóg*, **शम्बर, सम्बर**, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde-ˌǰágs* **prosperity, welfare.** — *bde-stóṅ* (acc. to a Lama's statement for *ťabs bdé-ba, šes-ráb stoṅ-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód W.*, **de-čód*** *C.* **de-čǫ̀'***, col. euphemism for **privy.** — *bdé-ba-čan* **सुखवति**, *bdé-ba-čan-gyi žiṅ-kams* **the land of bliss,** a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Glr.* chapt. IV., *Kõpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, **शंकर.** — *bde-byúṅ* **शम्भु, शम्भव**, source of happiness, n. of *Siwa*; as symb. num.: 11. — *bde-blág* **ease, content** *Cs.*, acc. to our Lama: **quickness, speed,** *nád-pa bde-blág-tu ysós-par ˌgyúr-bai mtsan-nyid Wdn.* a sign that the patient will soon recover. — *bde-légs* **well-being;** ... *las bde-légs-su gyúr-čig* they shall recover from ..., they shall prosper again after ... *Dom.*

བདེན་པ *bdén-pa*, **सत्य**, I. vb. 1. **to be true.** and adj. **true,** *kyod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdág-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bžin-du bden srid* it might be true after all *Glr.*; *žiṅ-tu yaṅ bden* to be sure, that is true! *Glr.*; *de bdén-par ṅés-sam* is it quite certain that this is true? *Glr.*; *e'bden ltós-la bdén-par ₒdúg-na ...* see whether it is true, and if it is, then ... *Pth.*; *bdén-par ₒdzin-pa* to believe to be true, to take for granted *bdén-ₒdzin žig-na* the illusion being destroyed *Thgr.*; **dén-če-èe* W.* (for *yid-čes-pa*) to believe, to be persuaded of the truth, frq.; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden* ye Tibetan ambassadors are in your full right *Glr.*; **ṅa å-sál-la dén-pa soṅ* W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W. *dén-pa zér-kan**); *mi-bden-rdzún* this is not truth but falsehood *Glr.*; *bden-pa mṭóṅ-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bži* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Kõpp.* I., 220. Whether, when *bdén-pa ynyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *ₒgóg-pai bdén-pa* (*Thgy.* frq.). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *stoṅ-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below, *Mil.*

Comp. **dén-daṅ, dén-da* W.* **in truth, certainly.** — *bden-po* **a true, a just man** *Cs.* — *bden-brál Cs.*: 1. '**void of truth, unjust.** 2. **southwest part** or **direction**'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., frq. — *bden-ₒdzin* v. above.

བདེར་ *bder = bdé-bar*; *gaṅ-bdér* **whichever you like, at your pleasure**; *ċi-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *ₒgód-pa bdér-ₒgro* v. *bdé-ba.*

བདོ་བ་ *bdó-ba* 1. *Cs.* '**abundance, exuberance**'; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and तीव्र (unbounded), **to extend** (intr.) **without bounds.** — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewh.; *dgra bdó-ba* v. *sdáṅ-ba.*

བདོག་པ་ *bdóg-pa* I. vb. 1. *W.* **to get** or **take possession of, to stow away, to house,** **ston-tóg** the harvest; **to put into,** **góm-mi náṅ-du** something into a box; **to lay up or by, to keep,** esp. **dóg-te bór-èe** in store, on hand; **ug náṅ-du dóg-èe** to hold one's breath — 2. *B.* **to be in possession, to be possessed of,** gen. with *la*, like *yód-pa*, *dé-la rás-yúg ɣèig bdog* he is in possession of only one piece of cloth *Dzl.*; *kyód-la ₒdi-ₒdra-bai slób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa Dzl.* poor; *dgón-pa ni gáṅ-na bdog Mil.* where have you (where is) your monastery? *bdág-la ɟúg-pa bdog* I have a cavern *Mil.*: in an absolute sense: *ṭabs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W. *yin-dog-èan** is stated to mean **proud, arrogant**; **yóg-dog-èan** one that saves money, a scraper.

II. sbst. **wealth, riches,** *B.*; cog to *bdág-po.*

བདྲལ་བ་ *bdrál-ba*, pf. of *ₒdrál ba*, *Dzl.* frq. (s. l. c.)

མདག་པ་ *mdág-pa* a sort of large **unburnt bricks** of mud or clay *Cs.*

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མདག་མ, མེ་མདག *mdág-ma, me-mdág,* **glowing embers, live** or **burning coals,** *mdág-mai doṅ* a pit for keeping them, e.g. for the purpose of melting metals *Stg.*

མདང་ *mdaṅ,* also *mdaṅs,* 1. *C., B.* **yesterday evening, last night,** frq.; *mdáṅ-gi rmi-lam,* also *mdaṅ-sùm-gyi rmi-lam Glr., Pth.,* last night's dream. — 2. *W.* **yesterday** (cf *ka-rtsáṅ*); *mdaṅ-sáṅ Lex., Cs.:* 'yesterday and to-morrow, now-a-days'; perh. erron. for *deṅ-sáṅ.*

མདང་བ *mdáṅ-ba Sch.: mdáṅ-bai ynas* **place of cremation,** the spot where the burning of the dead takes place.

མདངས *mdaṅs* I. *Ssk.* ཪོཛस་, ཏེཛས་, 1. resp. *sku mdaṅs* **brightness of face, fresh and healthy complexion,** also with *bžin-gyi Cs.; mig-gi mdaṅs* bright eyes *Lt.; yzi-mdáṅs = mdaṅs; dmár-bai mdaṅs* fresh, ruddy complexion *Glr.; dmár-bai mdáṅs-kyis* with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, ₒ*jróg,* frq., or is fading away, ₒ*čor Lt.;* in a relative sense: **appearance, exterior, look,** *mdaṅs-ṅán* bad, ugly appearance *S.g.* — 2. *Med.:* a hypothetical fluid, the most subtile part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise,* Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — *mdaṅs-bsgyúr* n. of a species of bile. — 3. **brightness, lustre, splendour,** in general, *nyi-mai,* ₒ*jai B.* and col.; fig.: *dbáṅ-poi mdáṅs-ma mṅg ni ṅá-la med Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dprál-ba* **forehead.**

མདའ *mda* 1. **arrow,** *rgyáb-pa,* ₒ*jén-pa* to shoot (an arrow); *smyúg-mda* an arrow of reed, *lčágs-mda* an iron arrow; *dúg-mda* a poisoned arrow *Mil.; dprál-bai mda* an arrow lodged in the forehead *Glr.; mé-mda* 1. **a fiery dart.** 2. **gun, firelock** *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube of a tobacco-pipe; *šiṅ-rtai mda* pole or beam of a carriage; *lčágs-mda* an iron bar or rod, a ramrod etc.; *čú-mda* a jet or shoot of water, frq.; **(s)kár-da** *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. *mda-ḱúṅ* **loop-hole, embrasure.** — *mdá-mkan* 1. **an archer.** 2. **an arrow-maker** *Glr.* — *mda-rgyáṅ* the range of an arrow-shot *Glr.* — *mda-sgró* the feathers of an arrow *Cs.* — *mdá-ču* the waters discharged from the lower parts of a valley, opp. to *jṅú-ču,* those of the upper part *Glr.* — *mda-ltóṅ* the notch at that end of an arrow which is placed on the bow-string *Pth.* — *mda-dár* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* *mda-dóṅ* **quiver.** — *mdá-pa* **an archer;** *mda-dpón* **the commander of the archers,** a high military rank *C.* — *mda-sprád* v. *spród-pa.* — *mda-bér* perh. the more correct form of *ta-bér.* — *mdá-bo* a large arrow. — *mda-mó* **arrow-lot,** a kind of fortune-telling by means of arrows. — *mda-rtséd byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — *mda-tso* a troop of archers *Cs.* — *mda-yyu* bow and arrows *Dzl.* — *mdá-bzo-pa* arrow-maker. — *mda-yáb Glr.* 1. *Lex.* = *pú-šu,* **fence;** hence **parapet, railing;** yet a Lama from Tashi-lhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. **a covered gallery** on the top of a house *C.*

མདུན *mduṅ* 1. **lance, spear, pike,** *mduṅ-skór-ba* to brandish, to whirl a spear *Cs.; mduṅ-ḱyim Dzl.* 96, 9 a frame for leaning spears against; *mdúṅ-mkan* a maker of spears; *mduṅ-túṅ,* or ₒ*táb-mduṅ* a short lance or pike, a javelin. — *mdúṅ-togs Mil., mdúṅ-pa* a spearsman, a lancer. — *mduṅ-dár* a lance with a little flag at the top. — *mdúṅ-rtse* top of a spear, spear-head; *mdúṅ-šiṅ* shaft of a lance. — *mdúṅ-bzo-pa* =

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mdúṅ-mkan. — *mduṅ rtse-gsúm-pa* trident. — 2. **sting**, of insects *C., W., mduṅ brgyáb-pa* to sting. — 3. *yser-mdúṅ, dṅul-mdúṅ* prob. the **two frontal muscles** *Med.*

མདུད་ *mdud Lt.* a medicine (?).

མདུད་པ་ *mdúd-pa* **a knot**, *mdúd-pa bór-ba* frq., *dúd-pa Lt., byéd-pa Cs., *gyáb-ce* W.*, to tie or make a knot, *sgrol-ba, ˚grol-ba*, to untie (a knot); **ḍól-dud* W.* sliding-knot, slip-knot, **sin-dud* W.* a regular knot; *skra-mdúd* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdúd-pa* bonds of avarice *Mil.*; **nyíṅ-dud ḍól-ce* W.* (to untie) to open one's heart to a person; *mdúd-pa-can.* 1. **full of knots, knotty.** 2. **cloddy** (?) *S.g.* — *mdúd-˚dra* a disease of the membrum virile, prob. paraphimosis *Mig.*

མདུན་ *mdun* **the fore-part, the front-side of a thing; the vis-à-vis,** *mdún-gyi nám-mka-la* in the heavens before him, over against him, *Glr.* and elsewh.; *mdún-gyis* adv. coram, **face to face,** *mdún-gyis ltá-ba* to behold face to face; gen. c. *la, na, du, nas:* 1. adv. **before it, at it, to it, from it;** 2. postp. **before, at, to** etc.; *mdún-la ˚ṓṅ-ba*, or *sleb-pa* to come up or near, *ráṅ-gi mdún-la sleb ma bcug* he did not allow (the pursuer) to come near; *mdún-du skúr-ba* to send in advance; *mdun-du ǰyin-pa* to come near, to approach; to hasten to *Pth.*; *mi máṅ-po tsógs-pai mdún-du* in the presence of a great number of people *Dzl.* — *sku-mdún-pa* **a waiting-man, valet de chambre,** v. *sku.* — *mdun-lcóg* v. *lcóg-tse.* — *mdun-na-˚don* (*C. *dun-nán-don**) 1. *Lex.* **पुरोहित, court-chaplain, domestic chaplain** or **priest**; so prob. also *Tar.* 58, 17. — 2. at present: **a high civil officer** or **functionary,** = *bka-blón*, vizier, *Stg.* and elsewh.

མདུན་མ་ *mdún-ma*, frq. in later lit.; one Lama explained it by *mós-pa*, another by: 1. **wife,** 2. **things, concerns**; *˚jig-rtén-gyi mdún-ma = ˚jig-rtén-gyi bya-ba.*

མདེའུ་ *mdeu, Sch.* also *mde-ka*, **arrow-head** *B.*; *mde-súl Cs.*: 'the furrows or grooves of an arrow-head'.

མདོ་ *mdo* 1. **the lower part of a valley,** where it merges into the plain (opp. to *ṗu*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*čú-mdo*) meet; *lám-sraṅ-mdor* at the street-corners *Dzl.*; *gsúm-mdo, bži-mdo, cóg-mdo* the point where three, four, several (roads etc.) meet, esp. *bži-mdo* **a crossing, cross-road,** as a place of incantations; *mdo* prop. n. (in full: *dar-rtse-mdo*) province of the eastern part of Tibet, v. *Kams*; **˚dó-ru** in *C.* used as postp. = near, with, by, **ṅe ˚do-ru** with me, **yul-gyi ˚do-ru** near the village. — 2. *Ssk.* **सूत्र, aphorism, short sentence** or **rule, axiom**; hence *mdó-ru, mdor, mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* **in short, in general, altogether, on an average,** denique, frq. — 3. **Sūtra,** in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of Sūtras, a part of the Kangyur; *mdo-sdé-pa, mdo-sde-˚dzin* Sautrantika, a school of philosophers, v. *Tar.*; *mdo-máṅ* title of several collections of Sūtras; in quoting passages: *mdó-la, mdó-las,* in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Stg.*; *mdo-snób* giving a benediction to the host for his entertainment *Mil.*, cf. *Kõpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbú-mai lam*, and *snágs-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Kõpp.* II, 29. — 4. *Cs. mdó-can* **prudent,** *mdo-med* **imprudent,** cf. *˚do.* —

མདོ་ལེ་ *mdo-lé*, the tibetanized **डोली** *Hind.* **sedan-chair** *Pth.*

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མདོག་ *mdog*, resp. *sku-mdóg*, **colour** (cf. *ka-dóg*) *B., C.*; *mdog-légs* of a beautiful colour; *mdog-mdzés* 1. id., 2. **a rose.** *Cs.*; *mdog-dkar-ká* perh. the more corr. spelling for **do-gar-ká** *W.*, light-blue; *mdog-ysál* a species of gall, lit. '**purifier (of the skin**',) *Med.*

མདོངས་ *mdoṅs* 1. the white spot, **blaze, star** on the forehead of a horse *Glr.* and elsewh.; 2. **the eye in a peacock's feather**; *rmá-byai mdoṅs, sgro-mdóṅs, mdóṅs-sgro* **peacock's feather**; *mdóṅs-mťa-čan* **turkey-hen** *Cs.*

མདོངས་པ་ *mdóṅs-pa* = *ldóṅ-ba*, **blind**, physically and morally, *B.*, *mig-mdoṅs-pa, mdóṅs-par ˌgyúr-ba*, to get blind, to be made blind *Dzl.*

མདོངས་གསོལ་བ་ *mdóṅs-ysol-ba Mil., mdoṅs-sól žú-ba* or *byéd-pa Cs.*, **to congratulate, to wish joy** to another *Cs.*; *Zam.* explains it by *ˌdún-pa* to wish, another *Lex.* by *ṅó-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མདོམས་ *mdoms*, sometimes written for *ˌdoms*.

མདོས་ *mdos* a cross formed of two small sticks, the ends of which are connected by coloured strings ✣, and used in various magic ceremonies.

འདག་པ་ *ˌdág-pa* 1. *Sch.*: '**clay**; **cleaving, adhesive, sticky.**' In *C.* = *ˌjim-pa* (*W.* **ká-lag**) a mixture of clay and water; *ˌdag-žál S.g.* prob. id.; *ˌdág-pa sbyáṅ-ba* to make such a mixture, *Cs.*; *ˌdag-sbyár* covering, or stopping up with clay, e.g. the chinks of a wall or door, **ˌdag-}ár ˌbúl-ba** to render such service to a meditating Lama as an act of piety. In *Pth. ˌdág-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldág-pa Cs.*; *ˌdág-gu Lex.* = *skyóma*, pap, pulp, prob. = *ldé-gu*. — 3. pf. *dag*, 1. **to clear, to wash away, to wipe off,** *drima*, frq.; *rtá-la sol-byúg* (to clean) a horse marked or blackened with charcoal *Glr.*; *sdig-sgrib* (to wash off) the filth of sin *Glr.* 2. **to disappear,** of sinful thoughts *Glr.*, sometimes *ynás-su* to their own place, is added pleon. *Mil.* — Participle *dág-pa* clean, v. *dág-pa*.

འདང་ *ˌdaṅ* v. *ˌdad*.

འདང་བ་ *ˌdáṅ-ba Sch.* **to come to, to arrive at**; cf. also *brgya-ˌdaṅs*, sub *brgya*.

འདད་, འདང་ *ˌdad, ˌdaṅ*, resp. *sku-ˌdad* or *daṅ Lex.* **funeral-repast.**

འདབ་ *ˌdab* **a train** of persons, *ˌkor-ˌdab* **retinue** *Cs.*

འདབ་མ་ *ˌdáb-ma* 1. **wing,** *sprúg-pa* to shake (the wings) *Cs.*, *ɣyób-pa* to clap them *Cs.* — 2. **ladle, float-board** of a water-wheel. — 3. **petal,** flower-leaf, frq.; *ˌdab-brgyad* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. **any leaf, a broad leaf,** also *lo-ˌdab*. — 5. **fan** *Cs.* — 6. **flag** *Cs.* — *ˌdab-čags* a winged animal, **bird,** frq. — *ˌdab-ráṅs-pa* **full of leaves**; with leaves fully developed *Sch.* — *ˌdab-ɣsóg* **flag-feather, quill-feather.**

འདབས་ *ˌdabs*, rarely *ˌdab*, **the side, lateral surface,** of a hill, of the body etc.; **surface,** *mčin-ˌdabs* of the liver *Med.*; in a more general sense: *sgál-ˌdabs* **the lumbar region** *Med.*; pleon.: *nágs-ˌdabs-na* = *nágs-na* in the woods *Mil.*

འདམ་ *ˌdam* **mud, mire, swamp,** earth and water, = *ˌdág-pa*, but as a product of nature; *ˌdam-rdzáb B.*, **dam-tsóg** *W.* id.; *ˌdám-du, ˌdam-rdzáb-la ˌbyiṅ-ba* to sink into a swamp; **dam-pág(s)** *W.* muddy plash, slough. — *ˌdám-bu* **reed** for thatching, writing etc.; *Cs.* also **sugar-cane**; *ˌdam-bu ka-ra?* prob. a species of reed in wells or ponds *Wdṅ.*; **dam-búr** *W.* sugar-cane.

འདམ་ཀ་ *ˌdám-ka Zam., ˌdám-ga, ˌdám-ṅa, ˌdám-pa Cs.* **choice, option,** *deṅ saṅ ˌdám-ka byéd-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydám-ka*.

འདམས་པ་ *ˌdám-pa* (or *ˌdóm(s)-pa Glr.* prov.) pf. *ˌdams*, imp. *ˌdom(s)*, **to choose, to select,** a bride *Glr.*; *mi-ytsáṅ-ba ˌdám-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *ˌdam-riṅ* choosing, turning over in one's mind a long while; *dgrá-bo yán-pa mi ytaṅ ˌdam-riṅ tábs-kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

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down, as soon as an opportunity offers, *S.g.*, and hence *że-sdáṅ ˚dam-riṅ* a long lingering, lurking grudge *S.g.*

ད་བ་ ˚dá-ba, pf. ˚das (prob. vb. n. to *bdá-ba*, ˚*déd-pa*) **to pass over,** 1. **to travel over, to clear a certain space,** *taṅ de* this plain *Sambh.*; *żag dú-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las:* **to go beyond, to surpass** *Dzl.*; *lhá-las dás-pai spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; **to exceed,** *tsád-las* the measure *Lt.*; *gráṅs-las dás-pa Tar.* surpassing number, innumerable; *bsám-byai yúl-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; **to transgress, to trespass against,** *bká-las, Krims-las*, a commandment, a law = ˚*gál-ba*; **to get over a thing, to get the better of, to overcome,** = *rgyál-ba;* **to go away from,** *mya-ṅán-las* q.v.; **to let go, leave off, abandon,** *čós-las* one's religion *Thgy.*; *bló-las dás-pa?* — 3. with or without *dús-las, tse*, resp. *sku*, **to depart this life, to die;** *das-po* **the deceased, defunct, late,** *Lex.*; **de-lóg** *W.* the soul of a deceased person, **ghost, apparition;** the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do.* — 4. **to pass by,** = to disappear, *nyi-zlá ˚dás-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: **to pass away, to elapse,** ˚*dás-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu ˚dás-nas* after nine months *Lt.*; ˚*das-ló* the year past, ˚*das-zlá* the month past, ˚*das-żág* the day past; **de-zág-la** *W.* **the other day, lately;** *nyin-mtsán čós-kyis ˚dá-bar bya* day and night are spent in religious exercises; *dgé-bai byá-ba kó-nas dus ˚da Tar.* (time) spent in none but works of virtue. — ˚*dá-ga* (*-ma*) *Cs.* **hour of death,** ˚*da-ga-ye-šés* **मृति ज्ञान,** knowledge of the hour of death (title of a book).

ད་ར་བ་ ˚*dár-ba* **to tremble, shudder, shiver, quake,** *gráṅ-bas ˚dar-ba* to shiver with cold; ˚*jigs-pas* (to tremble) with fear; ˚*dár-żiṅ ˚gúl-ba* id.; ˚*dár-bar ˚gyúr-ba* to begin to tremble; ˚*dar-yám Sch.* doubting, wavering, undetermined, ˚*dar-yám byéd-pa* to doubt, to waver.

ད་ལ་ ˚*dal*(?) *ru-˚dál, ru-˚drél* **a single horn** *Sch.* — *bad-˚dál* prov., being left exhausted on the road, sinking under fatigue.

ད་ལ་ད་ལ་ ˚*dal-˚dál* v. *tá-bag.*

ད་ལ་བ་ ˚*dál-ba* = *dál-ba, čʻu-˚dál* **still water** *Lex.*

དི་ ˚*di* demonstr. pron. **this,** *ṅai bu ˚di* this my son; *ṅai ˚di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; **the present, the respective,** ˚*grúb-pa-po ˚di* the respective performer (of an incantation) *Dom.*; such a one, *bdag miṅ ˚di że-byá-ba* I, such and such a one *Thgr.*, also ˚*di daṅ ˚di* (*-lta-bu*) and similar expressions, *ṅas kyód-la ˚di daṅ ˚di-lta-bu żig sbyin-no* I give you such and such a thing. On the difference between ˚*di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: ˚*di-ka-ráṅ* is used also for **just here, just now** *Mil.*; ˚*di-lta-ste* **for instance, to wit, such as, viz.;** also pleon. with *żé-na: ɲyis gaṅ żé-na ˚di-lta-ste Wdn.*; *či ɲyir żé-na ˚di-lta-ste Pth.*; ˚*di-ltar* **so, in this manner,** *čii ɲyir kyod ˚di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; ˚*di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *ṅa ˚di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: ˚*dus-byas čos-rnams ˚di-ltar blta* 'compounded things must be regarded thus' — the word ˚*di-ltar* is meant to be accompanied by a snap of the fingers (*se-gól*, or *skád-čig-ma*); ˚*di-nas* **from this place, from this time present, as yet, still.** ˚*di* (*daṅ*) *ɲi* (*-ma*) the present and the future life, frq.; ˚*di ɲid sdéb-pa, rjé-ba* to exchange this life for the future one, i.e. *tse ɲi-ma blós-btaṅ-ste ˚dii don sgrúb-pa* to be earthly minded *C.*; **di-zug, ʼi-zug** *W.*, so, thus; **di-riṅ** *W.* to-day; ˚*di-ru* (come) **in here, into this place; here, at this place,** frq.; **now,** seldom.

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དིག ˚dig **stopper, stopple,** also *ka-˚dig; *dig-čé* *Ld.* to put in a stopper; **to stop up,** to close with a stopper; *dig-ril* *C.* **musket-ball.** Cf. *dig.*

དིངས་བ་ ˚diṅ-ba, pf. *btiṅ, fut. ydiṅ, imp. tiṅ(s),* **to spread on the ground,** a mat, carpet etc.; **to scatter, sprinkle, strew,** grass or hay to lie upon, ashes on the snow etc.; *btiṅ-ba* sbst. *W.* **a small carpet,** on which the Lamas use to sit; *mal-btiṅ* *C.* **bedding, pillow,** or **blanket.** — *˚diṅ rgyáb-pa Sch.* **to weigh in one's mind,** to consider; to suspect, to entertain a suspicion.

དུ་(ན)ཁང་ ˚dú(n)-kaṅ **meeting-house, house of assembly;** *čos˚čád-pai* (quasi) **church, chapel** *Dzl.*

དུ་འབྲུག་ ˚du-˚krúg **tumult, riot, uproar** *Cs.*

དུ་བ་ ˚dú-ba, pf. ˚dus, (vb. n. to *sdúd-pa*) 1. **to come together, to assemble,** of men and animals; *˚dun-káṅ-du Dzl.*; *˚dús-sam ma ˚dus* are they already assembled? *daṅ* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyés-pa čams-čád dei lús-la ˚duo,* v. *nyes-pa*; *˚du-ba* and *˚dus-pa* sbst. **a coming together, an assembling, a gathering,** esp. in *Med.* a (somewhat indefinite) **disease, or cause of disease;** *˚dus-sa* **meeting-place** *Glr.*; *las-mi maṅ-po ˚dus-sa* an establishment comprizing many workmen, **manufactory, workshop, workhouse,** *dzóm-˚dụ yón-gin ˚dug* *C.* they flock or crowd together; *tsoṅ-˚dus* the assembled traders or dealers, **the market** frq.; *skyabs-kun-˚dus* 'a collection of all the refuges' is a name given to Milaraspa. — 2. **to unite, to join one another,** *kyo-šúg-tu* as husband and wife, **to get married;** in a special sense in philosophical language: 1. **to unite** (opp. to *˚brál-ba*), e.g. the soul uniting with an organ of sense, like *sdéb-pa, Mil.* 2. *˚dus-byás* composed of two or more ingredients, *˚dus-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. **to be pressed** or **crowded together,** *šril dús-te dug* *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos ˚dus-pa* a compressed system of religion. — 4. *˚dús-pa* **to consist of** or **in,** *ynyis-su ˚dus-so* (religion) consists of two things *Thgy.*; *snaṅ-srid sems-su ˚dús-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: **to be drawn together, to contract, to shrink,** *dus ča dug* *Ld.* it shrinks, e.g. wood or paper from heat; *tsa-˚dụ* *C.* prob. **cramp, spasm, convulsion;** *dús-kaṅ* *Ld.* **elastic, springy.**

དུ་བྱེད་ ˚du-byéd, *Ssk.* संस्कार. (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskára;* cf. also *˚du-šès* and *ýúṅ-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

དུ་འཛི་ ˚du-˚dzi **noise, bustle, din, clamour,** *˚du-˚dzi méd-pai dbén-pa ˚di* this solitude without any noise *Mil.*; *˚du-˚dzi-la ynás-pa* to live in the midst of the bustle of worldly affairs; *˚du-žiṅ, ˚du-lóṅ Cs.* id.

དུ་ཤེས་ ˚du-šes, *Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our **idea, notion, conception, image,** although sometimes **perception, feeling, sense, thought, consciousness** may be employed for it: *nór-la rtág-tu yód-pai ˚du-šès skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lús-la grui ˚du-šés ˚júg-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai ˚du-šes byuṅ* the perception, the feeling of discomfort arises *S.g.*; *kró-bai ˚du-šés-spáṅ-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai ýyógs-la ˚du-šés čúṅ-zad kyaṅ ma yyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čágs-pai*

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˚*du-sès-càn* entertaining thoughts of sensual pleasure *Glr.*; ˚*du-sès slar rnyéd-pa* to recover from a state of insensibility; as vb.: ˚*du-sès-pa, mya-ńan-˚dás ťob du-sès-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ǰúń-po* it is translated by **idea** (*Burn.* I, 511), by **perception** (*Kōpp.* I, 603). The three terms ˚*du-sès-càn*, ˚*du-sès-méd-pa*, ˚*du-sès-med-mín* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* ཀ་ས, 7), ˚*du-sès-càn* refers to human beings, the two other terms relate to celestial beings (v. *Kōpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies **rational** beings (man), the second **irrational** beings (higher animals), and the third **quite irrational** creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

ད་དུག་པ་ ˚*dúg-pa* (eleg. *ydá-ba*, resp. *bžúgs-pa*) 1. **to sit**, syn. with *sdód-pa*; with *na, la* etc.; **to sit down** with termin. or *la*; **to sit up** (in bed); ˚*dúg-par ˚gyúr* **to get seated** *Dzl.* ཝ་ས, 6; **to remain sitting**, to keep one's seat, *Dzl.* ཝ་ས, 7; **to remain, to stay**, ˚*dir ma ˚dúg-par soń žig Dzl.*; **to remain behind, to stay at home**, with or without *ǰyir, kyím-na* etc. *Dzl.* — 2. **to be, to exist, to live** *Glr.*: . . . *skabs-med ˚'dug-go!* there is no chance of . . . Yes, there is! . . . ˚*dug sès-nas* knowing that . . . is still alive *Dzl.*; *drań-sroń byéd-čiń ˚dug* he lives as a hermit *Dzl.*; **to be, to live at a certain place**, *ynás-na ˚dúg-pa* the being somewhere *Gram.*; *ǰa-má gáń-na ˚dug* where are my parents now? **to be at home** *Dzl.* and elsewh.; **to be extant, to be found**, *càń mi ˚dug* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *Ko-ráń dań (Ko) bu brgyad ˚dúg-pa* he and his eight children being with him *Mil.* (*yód-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, . . . *yod zér-ba . . . na ˚dug* the account of being . . . is to be found in . . ., *Glr.* — 3. **to be**, as copula, in *B.* often with termin.: *kyím-par ˚dúg-pa* to be a layman *Stg.*; *rkáń-pa krá-bor ˚dug* the foot was variously coloured *Dzl.*; ˚*di-rnams mi-ma-yín-du ˚dúg-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: **to have become**, or to be translated by: **in**, as in the following: *rgya-gár-gyi yi-ger ˚dúg-pas* to be (written) in the Indian language *Glr.* — 4. **to be**, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yód-par ˚dúg-pa = yód-pa Glr.*; frq., however, indicating doubtfulness and uncertainty: *ńa ni sańń či-bar ˚dug* may be I shall die to-morrow *Glr.*; *kyed . . . yín-par-˚dug* you seem to be, you are, I dare say *Mil.*; ˚*gro dgós-par ˚dug* I suppose you must go *Glr.*; *stér-bar ˚dug* it will probably be given *Glr.*; *ma mťóń-na mi rtógs-par ˚dug* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yód-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like ˚*dúg-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol ˚dug* it makes its appearance, comes to light, *Glr.*, *bžig ˚dug* they were destroyed *Glr.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer ˚dug* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

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rected accordingly. — 4. with *gin* (*B.* and col.) and *čiṅ* (*B.*), denoting **a continued action, state,** or **condition,** as in English: I am looking. — *dúg-ynas, dúg-sa,* **place of residence, abode.**

དྲུད་པ *dúd-pa,* pf. *btud,* fut. *ydud* (*Cs.*), imp. *dud, tud* (*Cs.*), **to bend** or **bow down, to incline,** *rná-ba,* to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow,** *la,* to a person; *žábs-la* at a person's feet, to kneel down before a person.

དྲུན *dun, go-dún, = sna-tsogs* **of several kinds, divers, sundry, various,** *Lex.*

དྲུན་པ *dún-pa* 1. vb. **to desire, to wish earnestly,** with *la, nyán-pa-la mi dún-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also *dún-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo čŭ-la dúm-pa** *C.* religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl., Glr.* Cf. *dún-pa.*

དྲུན་མ *dún-ma* 1. **advice, counsel,** *ñán-pa* a bad advice *Ma.*; *débs-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2 **consultation** (v. examples sub *čúṅ-ba*), *dun-grós* id.; *da-lán-gyi dun-grós di-la* at this present consultation *Glr.*; **dúm-ma žhé'-pa** *C.* to consult, to confer with (a person about a matter). — 3. **council,** *dún-mar bsdus* they called a council together *Mil.*; esp. in compounds: *dún-kaṅ* = *dú-kaṅ* q.v.; *dún-sa* **meeting-place, assembly,** frq.; **union, association, society,** *dge-dun* an association of clerical persons. — 4. v. *dum? ynyen-dun* harmony amongst relations, *Stg.* — 5. **the state of being a bride; bride,** *C.*, and perh. *Glr.*; cf. also *dga-dún* sub *dgá-ba.* — 6. = *mdún-ma?*

དྲུབ་སྙོམས *dub-snyóms Sch.* **a state of comfort, ease;** *dub-krúgs,* an interruption of that state, discomfort.

དྲུམ་པ *dúm-pa* 1. vb. **to reconcile one's self to, to be reconciled with,** *táb-pa dúm-na* if contending parties are reconciled with one another; *rtág-tu mi dúm-mo* they are constantly at variance *Dzl.*; **dúm-ṭa** (lit. *kra*) *C.* contract, agreement, = *čad-don.* — 2. sbst. **concord, unison, peace** *Cs.*

དྲུར *dur* **thick and clammy** *Sch.*

དྲུར་བ *dúr-ba* **to trot;** *dur-grós* **the trot.**

དྲུལ་བ *dúl-ba* I. vb., pf. *btul, tul,* fut. *ydul,* imp. *tul, W.* **túl-če** 1. **to tame, to break in,** *rta*; **to subdue, conquer, vanquish,** *dgra*; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate,** waste land; **to civilize,** a nation, which with the Buddhist is the same as **to convert,** frq.; **to educate, to discipline, to punish;** *ydúl-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydúl-bya* id. frq.; also used substantively: *gró-ba ňá-yi ydúl-bya yin* the beings are to be converted by me *Glr.*; *bdag kyéd-kyi ydúl-byar žog čig* may we become your converts!

II. sbst. **विनय** 1. **the taming** etc. — 2. also *dúl-bai sde,* the disciplinary part of the Kangyur, *dul-ba-las* from, or according to the Dulwa; *dúl-bai brda* an expression (taken) from the Dulwa.

དྲུས་པ *dús-pa,* v. *dú-ba.*

དྲེ་གུ *dé-gu,* v. *ldé-gu.*

དྲེ་བ *dé-ba,* v. *ldé-ba.*

དེག(ས)་པ *dég(s)-pa,* pf. *bteg(s),* fut. *ydeg,* imp. *teg, W.* **tág-če**. imp. **tog**, **to lift, to raise, to elevate,** the head, the tail, also fig.; *sgrón-me Glr.,* **'od-ṭo** *W.,* to hold up a lamp, a light; also fig.: to let one's light shine to others: *grágs-pai gó-sar dégs-pa* to raise to a high rank; **to support, sustain, maintain, keep up,** *Pth.*; *rám-bu dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda dégs-pa* to help; for **ži tág-če** and similar phrases cf. the secondary forms *tég-pa, tégs-pa, tégs-pa;* with or without *srán-la, rgyá-ma-la* etc.: to put on the balance, **to weigh,** *B.*; *žib-btégs* weighed accurately

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Lt.; ˌ*dégs-ʼkal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steel-yard. — **ʼjug-tág** *W.* **water-wagtail.** — **dég-ka** *C., W.*, **weight.** — ˌ*dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon.* — ˌ*dégs-śiṅ Sch.* **yoke,** fitted to a person's shoulders, for carrying water-buckets etc.

དེན་བ་ ˌ*déṅ-ba*, pf. *deṅ*, imp. *deṅ(s)*, **to go,** esp. *ʼgyir déṅ-ba* **to go back, to return,** *Dzl., Lex.* Cf. ˌ*doṅ-ba.*

དེད་པ་ ˌ*déd-pa*, pf. and imp. *ded*, sometimes preceded by *rjés-su*, **to go** or **walk behind,** hence 1. **to drive,** cattle, the herdsman walking behind the animals, whereas of the shepherd ˌ*krid-pa* is used; *rlúṅ-gis gru ˌded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, **to rouse, start.** — 2. **to pursue, chase, run after,** *rgód-ma ˌdéd-pa* to be in the rut (of a stallion); **ded táṅ-cè** *W.* to chase, to hunt; **déd-de bó-cè** *W.* to call after a person. — 3. vb. n. **to follow in succession, to succeed,** *rim-pa bžin* successively, of generations, *Glr.* — 4. **to call in, to recover,** money, debts; *bú-lon-ˌded drág-po* a severe dun *Mil.*; ˌ*déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; **the pursuer** of a fugitive *Glr.* — Cf. *bdá-ba.*

དེབས་ ˌ*debs* 1. **puncheon** (tool). — 2. **time, times,** = **lan** *W.*(?).

དེབས་པ་ ˌ*débs-pa*, pf. *btab*, fut. *ytab*, imp. *tob*, *supine* ˌ*débs-su*, and *ʼdáb-tu*, *W.* **táb-cè**, imp. **tob**; **to cast, throw, strike, hit,** variously applied, cf. *rgyáb-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; **còg-tse-la táb-cè** *W.* to strike upon the table; *rlúṅ-gis, ydón-gyis, nád-kyis ˌdébs-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *sṅágs-kyis ˌdébs-pa B., mtu bṭáb-pa* col., **to pronounce a charm** against a person or thing, with *la*; *lan, ño-spród, gros ˌdébs-pa*, **to answer, to explain, to advise;** *ysól-ba ˌdébs-pa* **to make a request,** *smón-lam ˌdébs-pa* to offer up a prayer; *ysal-ˌdébs byéd-pa* **to remember well** *Mil.*; *ysal-ˌdébs-su ṡès-pa* prob **to have a distinct recollection of a thing** *Glr.*; *rtsis ˌdébs-pa* prob. **to cast up an account, to reckon, to compute,** *dei rtsis-ydáb bdág-la med* I do not take that into account *Mil.*; *lús-la yzér(-gyis) ˌdébs-pa Dzl.*, **zér tab-cè,** or *gyab-cè* **W.**, knocking nails into the body; *rgyas ˌdébs-pa* **to seal;** **lúd tab-cè,** or *gyáb-cè* **W.** to spread dung (on the ground), to manure; *čus ˌdebs-pa* to sprinkle with water *Dzl.*; *tsa, ṡa ṭúg-pa-la ˌdébs-pa* to put salt, meat, into the soup; *sá-bon ˌdébs-pa* to sow; *gur ˌdébs-pa, sga-ˌdébs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: *sṅar btab-pai čʉ-ysòṅ-du* (pitching) in the same dell where they had encamped before *Dzl.* ཨ་, 1. (*Sch.* incorr.): hence in general: **to found, to establish,** e.g. a monastery, frq.; *dus ˌdébs-pa* to fix a time.

དེམས་པ་ ˌ*dém-pa* **to prove, to examine** *Sch.*

དེར་ ˌ*der Glr.* prob. for *lder.*

དོ་ ˌ*do*, for *mdo* 3., *Cs.* ˌ*do-yód* **prudent, clever,** ˌ*do-méd Lex., Cs.* **imprudent, silly.**

དོད་པ་ ˌ*dó-ba* 1. sbst. *Sch.*: **'a breed of fine horses'**; one *Lex.* has ˌ*do-rta* w. e. — 2. vb. *Cs.*: = *zló-ba*, **to say, to repeat;** *ma-ˌdos-par* **unspeakable** (?) *Dzl.* ཟ།, 4 (the reading of *Sch.* dubious, v. *Schf.'s* remarks on this passage).

དོག་པ་ ˌ*dóg-pa*, prob. an incorr. reading for *dógs-pa.*

དོགས་པ་ ˌ*dógs-pa*, pf. *btags* (also *ydags!*), fut. *ʼdag(s)*, imp. *togs*, *W.* **tag-cè**, imp **tog** or *tag toṅ*, 1. **to bind, fasten, tie to,** (opp. to ˌ*gról-ba*), *W.* **ʼkyi túg-te bor**, tie up, fasten, the dog well; (v. ˌ*bór-ba*); *la* to a thing, frq.; also in a more general sense: **to fix, to attach,** e.g. a balcony to a house *S.g.*; **to tie round, to buckle on,** *go-mtsón lús-la* the armour *Pth.*; **to**

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put on, *rgyan* gay clothes, finery, *rgyan bzáṅ-po btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tág-dad-čan** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-˚dógs-pa* v. *bkar*; *mi-la skyon ˚dógs-pa* **to charge a person with a fault, to upbraid**; *sgro ˚dógs-pa* v. *sgro*; *ťúgs-la ˚dógs-pa* **to interest one's self in** or **for, to take care of**; *ǩyod ťúgs-la mi ˚dógs-pa ˚di čí yin mi žes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: **to have near at heart**; *ťúgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ˚dógs-pa* v. *dam*; *ǰan ˚dógs-pa* v. *ǰán-pa*; *miṅ ˚dógs-pa* **to give a name**; *druṅ-bai sgó-nas* according to likeness or analogy *Mṅg.*; *ǩyeui miṅ čí-skad ɣdags* how is the boy to be called? *Dzl. miṅ mi-ɣdúṅ-ba žes* (or *mi-ɣdúṅ-bar*) *btágs-so* they named him ... *Mil.*, *Dzl.*; *miṅ* may also be wanting. — 3. *Gram.* **to join, subjoin, affix**, *rar btags ga* a *g* joined with *r*, i.e. *rg*; *ra-la ja* a *j* joined with *r*, i.e. *rj*; *sa-la btags-pai ta-yig, st*; *ya-btags*, or shorter, *yá-ta*, the *ya* which is written underneath, the subscribed *ya*, = ྱ; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs) Glr.*; *smád-˚dogs ɣsum* the three subscribed letters, *ya*, *ra*, and *la Zam.*; *˚dogs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད or *mda* མདའ) *Zam.*; *a-˚dogs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* **conditional**, not absolute, *Was.* (228. 270), *btags-méd* **nominal** *Was.* (281).

འདོན་པ ˚dóṅ-ba, pf. and imp. *doṅ* or ˚*doṅ*, **to go, to proceed**, *so-sór Dzl.* **to separate, to disperse**; *rgyál-poi táď-du* (to go) to the king; *ǰyi-rol-tu ˚čág-čiṅ* to take a walk *Dzl.*; *dóṅ-ṅo* let us go *Dzl.*; *lóg-la ˚doṅ-ṅo* let us turn back *Glr.*

འདོད་པ ˚dód-pa I. vb. (*W.* more frq. *táď-pa*), **to have a mind, to like, to be willing**, *zas bzáṅ-po mi ˚dod Dzl.*; *mi za ˚dod ťsul byed* he pretends not to like this food *Lt.*; *sbyin* (*-par*) *˚dód-pa ˚gyur* he gets inclined to give; *mi ˚dód-par ˚gyúr-ba* to feel no longer inclined; **to wish**, *nyán* (*-par*) to listen; *čí daṅ čí ˚dód-pa* whatever you may wish *Dzl.*; *rgyál-po ˚dód-pa* to wish to be a king *Dzl.*; as adj.: **wished for, desirable**, esp. with negatives, v. below; *˚dód-par byá-ba* adj. **agreeable, pleasing, obliging, flattering**, *Stg.*, *Cs.*; **to desire, to long for**, *ǩyim ˚dod* I wish I were at home *Dzl.*; *me daṅ nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo ṅa mi ˚dod* I do not wish for a girl; *raṅ-˚dód-žen-pa* **self-love** *Glr.*; (*raṅ-*) *bzáṅ-˚dod* **self-complacency, vanity**, *Glr.*; **to ask for, to demand**, *koṅ-jo ˚dód-pa-la slebs* they came in order to ask for *Koṅjo* (in marriage) *Glr.*; **to strive for, to aspire after**, *saṅs-rgyá-bar* for holiness, for being like Buddha, for Buddhaship, *Dzl.*; **to be willing, to intend**; also ironically: *ná-˚dod-pa* one that wants to grow ill, that does not take any care of himself; **to be ready, willing**, *bsnyen-bkúr byéd-par* to take charge of the waiting on (Buddha); *˚dód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; **to maintain, to assert; to suppose; to pronounce to be** (cf. *˚táď-pa?*) *Mṅg.*, *Tar.* and elsewh. frq. — *mi ˚dód-pa* to be not willing, not liking; **to detest**, *btsógs-pas kún-gyis mi ˚dód-na* as she was detested by all on account of her sluttishness *Dzl.*; **to be angry, indignant**, *žes mi ˚dód nas* thus exclaiming indignantly *Dzl.*; *mi-˚dód-pa*, and *ma-˚dód-pa* adj. **not wished for, disagreeable, adverse**, *mi-˚dód-pai las* hard drudgery; *mi-˚dod(-lóg)-pai rluṅ* adverse wind, frq.; **tsig mi-dód-pa zer-kan* W.* one that slanders.

II. sbst. *Ssk.* काम 1. **lust, desire** in general; *˚dód-pa kun zád-de* after all desires have ceased *Dzl.*; *˚dód-pa-rnams-la čágs-pa* to indulge one's desires or passions; in a special sense, **carnal desire, lust, vo-**

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luptuousness, = ˌdod-čágs, frq.; meton., coitus, ˌdód-pa spyód-pa to practise it; ˌdód-pai dus ˌdébs-pa to agree upon the time for cohabiting *Tar.* — 2. *Ssk.* इच्छ, a wish, ˌdód-pa ysum ynáṅ-na if three wishes are granted *Dzl.*; meton. the object of desire, ˌdód-pa tób-pa; ˌdód-pa daṅ ˌbrál-ba to be separated from the object of one's desire. — 3. supposition *Tar.* 45, 21. — 4. *W.* semen virile. — 5. Kama, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. ˌdod-kámṣ the world of sensual pleasure, the world of Brahma; ˌDod-kamṣ-bdág-ma, prop. n. = *Skye-dgui-bdág-mo*, = *Dpal-lhá-mo.* — ˌdód-mkan he that wishes, seeks, sues, a lover, suitor, cca., *nai búmo ˌdód-mkan máṅ-po ˌdug* there are here many suitors of my daughter *Glr.* — ˌdod-dgu all wishes, *lus ˌdod-dgúr sgyúr-ba* to transform one's self at pleasure *Mil., Stg.* — ˌdód-čan, ˌdod-ldán, ˌdód-pa-čan eager, desirous *Cs.* — ˌdod-čágs (राग) passion, carnal desire, lust, frq., ˌdod-čágs skyés-te, ˌdod-čágs-kyis ydúṅs-te; as the highest of the three guna (cf. *yti-mug*) it corresponds to सत्त्व, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — ˌdod-ˌjó v. ˌjó-ba. — ˌdod-dún strong desire *Cs.* — ˌdod-dpál prop. n. Dodpál, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — ˌdod-brál, ˌdod-méd, free from passions. — ˌdod-(pai) yón-(tan) 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as ˌdód-pa lṅa, a delight to the ears, the eyes, the palate etc. — ˌdod-lóg unchastity, lewdness, prostitution, *spyód-pa* to have illicit, esp. incestuous intercourse, *daṅ* with. — ˌdód-sred-čan avaricious, greedy *Pth.*, yet cf. čags-sred-čan; both words prob. signify the same. — ˌdod-lha = ˌdod-pa 5.

འདོན ˌdon *Lt.*, n. of a medicine (?) *dkar, dmar, skyur-ˌdon.*

འདོན་པ ˌdón-pa, pf. *bton*, fut. (*Cs.*) *ydon*, imp. *ton*, *W.* **tón-če**, the vulg. word for ˌbyin-pa, vb. a. to tón-pa, ˌbyúṅ-ba, to cause to go out or to come forth, i.e. 1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; **záṅ-ton-sa** *W.* a copper-mine; **tón-te bór-če** *W.* to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **ṅa ǩoi ǩa-ṇe čaṅ ma ton** *W.* I could not get or force any thing out of him; *mčí-ma ˌdón-pa* to shed tears *Glr.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yige ynyis-ynyis-su ˌdón-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klóg-pa daṅ ˌdón-pa-la góms-šiṅ* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal-ˌdón-du mdzád-pa*, *Tar.* 95, 11, prob. resp. = *ka-tón byéd-pa* to repeat by heart; *túgs-la ˌdón-pa* prob. to read silently. — 3. fig. to elevate, to raise, *khri tóg-tu Pth.*, or *rgyál-sar Glr.*, to raise to the throne; *mgo* v. *mgo-ˌdon*, sub *mgo* compounds; *ydán-gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **srók-ton-kan(-po)** *W.* the giver of life, ζωοποιός. — 4. **ka tón-če** *W.* to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar.* 47, 17. — 6. *čos mthá-ru ˌdón-pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. to take, to taste, to eat or to drink, *don yin-na* would you like a taste of that? *dón-kaṅ* dining-room; *dón-gir* resp. for *ta-gir*; *dón-rag* for *ǎ-rag.*

འདོམ་པ ˌdóm-pa 1. to come together *Lex., Lt.* — 2. for ˌdám-pa to choose, to make a choice *Glr.* — 3. also ˌdóms-pa, pf. *ydams*, ft. *ydam*, imp. ˌdoms, 1. to advise, cf. *ydám-pa.* 2. to exhort, *bág-med-pa-rnams-la* wicked persons, *brtsón-par* to give diligence *Tar.* 3. to recommend *Glr.*, to bid, to command, v. *ydóm-pa.* — 4. *Cs.*: importance; business, occupation (?).

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འདོམ(ས)་(པ) ˚dóm(s)(-pa Cs.) 1. a long-measure, **a fathom,** = 6 feet, ˚dom-gáṅ one fathom, *S.g.*, as the usual length of a man, = *kru bźi*; *śiṅ ˚dom dó* a piece of wood two fathoms long *Dzl.*; ˚dom bčui doṅ a well ten fathoms deep; ˚dóm-gyis, or ˚dóms-su ˛jál-ba to measure by fathoms *Cs.*; ˚dom-gaṅ-gru-bźi 1. adj. measuring a square fathom, also a cubic fathom; 2. sbst. **a strong jail** or **dungeon.** — 2. imp. of ˚dam-pa **to choose.**

འདོམས ˚doms the pudenda, **privities,** regio pubis, ˚doms(-kyi)-spu the hair of that region, ˚doms-spu ˚tóg-pa to pluck out such hair *Cs.*; *rṅa-ma ˚doms óg-tu ˛júg-pa* col. to take to one's heels; ˚doms-stóṅ vulg. without breeches; *sdoms-lpágs* foreskin, prepuce (?); ˚doms-ɣtsáṅ(-ma) *C.* a pure virgin; a nun; ˚doms-ɣtsáṅ-pa a chaste monk (if not rather *sdom* is meant); ˚doms-rás (also *čar-rás Cs.*) a small apron to cover the privy parts *Cs.*

འདོར་བ ˚dór-ba, pf. and imp. *dor* (cog. to *ɣtór-ba, stór-ba, byi-dór, ɣyag-dár*). 1. **to throw** or **cast away,** like *ɣtór-ba* and ˚bór-ba *Stg.*; esp. **to throw out, to eject,** spittle, frq.; *drí-čʻu ˚dór-ba* to make water *Glr.*; fig. *srog ˚dór-ba* to fling away one's life *Dzl.*; **to sweep out** or **away** *Dzl., Stg.* — 2. (opp. to *lén-pa, bźéd-pa*) **to decline, refuse, reject, despise,** things offered *Dzl.*; to reject, a reading, a passage *Gram.*; **to disapprove,** of an action as immoral; *blaṅ-dór, ˚dor-lén,* accepting and rejecting, deciding for or against, e.g. *dge-sdig-gi Glr.* — 3. **to subtract,** *dór-bai lhág-ma Wdk.* the remainder left after subtracting; perh. also **to divide.** — 4. *srog ˚dór-ba* also signifies: **to endanger life,** or **to deprive of life,** used e.g. of diseases *S.g.*; *góm-pa ˚dór-ba* (= ˚bór-ba), to pace, to step, to stride, frq.; *dmód-pa ˚dor-ba* v. *dmód-pa.*

འདོལ་ས ˚dól-sa *Lex.*, **fertile ground** or **soil** *Sch.*

བྲ་བ ˚drá-ba 1. adj., *C.*: **ɖá-te**, **similar, equal** (which two notions gen. are not strictly distinguished from each other); ˚drá-ba ˚di-day these equal things, for: these comparisons, *Pth.*; *kyed ɲyis ˚drá-bar ˚dug, ˚dra-ba yin, ˚drao*, you two resemble each other very much; with a pleon. *mnyam*: *riṅ-túṅ mnyám-la ˚drá-ba* equally long *Dzl.*; gen. with *daṅ* or accus., seldom with termin., in various applications: *kyed(daṅ) ˚drá-ba ni* your equals *Dzl.*; *bud-méd-du ˚drá-bai náṅ-na* amongst woman-like, effeminate (men), *Dzl.*; ˚dii byin ťsáṅs-pa daṅ ˚drao his brightness is equal to (that of) Brahma *Dzl.*; *ɣžán-gyi dón-laaṅ ráṅ-gi ˚drar séms-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *ťams-čád-la bu ɣčig-pa daṅ drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *ɣžan yaṅ de daṅ ˚drá-ste ɲáṅ-ba med* others shall allow it just as little as he himself *Dzl.*; *Saṅs-rgyás daṅ ˚drá-bar byá-bai ɣyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsigs-pa mi ˚dra skyés-pa ˚dra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag ˚dra bud-méd blo-dmán kyaṅ* even a stupid woman like myself; *skra ˚drá-ba yód-dam* whether any thing like hair is still left? *Mil.*; *ťén-ro ˚dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro daṅ ˚drá-ba* as much as dead *Wdṅ.*; *mnyán-pa daṅ ˚drá-bai bźes-ɲnyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag-ртág ˚dra yaṅ* seemingly eternal *Mil*; *skyid-skyid ˚dra yaṅ* even if it appears a blessing *Mil.*; *rúṅ-ba daṅ ˚drá-na* if it appears feasible *Dzl.*; *ster dgós-pa ˚dra* it seems I shall be obliged to give it *Glr.*; *da-lán kyod nús-pa če-čé ˚dra bźin byúṅ-ste* as your strength this time at least seems to be rather great *Mil.*; *kyed slu-slú ˚dra* you might easily be ensnared *Mil.*; *mi-˚drá-ba* **unequal, unlike, different,** *sion-čád daṅ mi ˚drá-bar* quite otherwise than formerly *Dzl.*; *čós-pa mi ˚drá-bar* not like, not befitting, a priest *Mil.*; **various, several,** **ka-zé mi-ɖá-wa** *C.* several dishes; ˚di-˚dra-ba, dé-˚dra-ba **such**; *dé-dras*, (**dhén-dę** *C.* vulg.) **so, thus**; *či-˚dra-ba, ǰi-˚dra-ba* **of what kind** (qualis), *či-˚dra čig légs-*

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བསྒྲུབ་པ་བཞིན་ནོ་ "to break the commandement"
Jäsa V. 1877.

དྲངས་ *ˌdraṅs*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *ɟug ci ˌdra cig ˌoṅ* what will be the upshot? where is this to end? *Glr.*; *ṅa ɟi-ˌdra-bar de bžin ˌgyur* he becomes just what I am *Stg.*; **ghán-de** *C.* col. **how?** *ˌdra-ˌdra* (*W.* **ḍán-ḍa**) very frq. for *ˌdrá-ba*, e.g. *ṅa-dkár-gyi rgyu ˌdrá-ˌdra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *ˌdra mi ˌdra* like and unlike; **equality, likeness, similarity,** *ˌdra mi ˌdra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. **resemblance, likeness,** v. *ˌdógs-pa* 2. — 2. **form, shape, appearance, phase.** *Thg.*

དྲངས་ *ˌdraṅs* v. *ˌgraṅs.*

དྲད་ *ˌdrad* v. *ˌbrad.*

དྲན་ *ˌdran* v. *ˌgran.*

དྲལ་བ་ *ˌdrál-ba*, pf. *dral* (cf. *rál-ba* and *hrál-ba*), **to tear to pieces, to rend asunder;** also **to pull down**, a house; **to rip up, to cut open,** an animal. Samdhinirm. = ཏྲལ་བ་ Vid. XXVI. 32.

དྲི་བ་ *ˌdri-ba*, pf. and imp. *ˌdris*, 1. **to ask,** ... *la*, *W. nas*, a person; with accus. **to enquire after** or **about** a thing; *grós-ˌdri-sa* a place for asking advice, **oracle** *Glr.*; *blá-ma ˌdri-ba* to inquire after one's Lama *Mil.*; *ɟa-mái ɣtam* after one's parents *Dzl.*; *ˌdri-bai tsig* **interrogative pronoun,** e.g. *ci Gram.*; v. also *dri-ba.* — 2. inst. of *ˌbri-ba.*

དྲིན་བ་ *ˌdriṅ-ba Glr.* fol. 57, 12? another reading: *ldiṅ-ba.*

དྲིད་པ་ *ˌdríd-pa* for *ˌbríd-pa.*

དྲིམ་པ་ *ˌdrím-pa* for *ˌbrím-pa.*

དྲིལ་བ་ *ˌdríl-ba*, pf. *dril*, I. vb. n., cf. *ˌgríl-ba* and *hríl-ba*, 1. **to be turned, rolled round** or **twisted into** a thing, *od-zér-gyi gáṅ-bur* to be wrapped into a covering of light *Glr.*; **to gather, to flow together,** as *pó-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms ɣcig-tu ˌdríl-te* whilst our minds were flowing together *Glr.*; *ɣúl-pa-rnams ká-ˌdril-te ṅó-log-pa* **a conspiracy** *Schr.* — 2. **to roll down,** *rí-bo ṅos-la* the slope of a hill *Thgy.* — 3. **to fall, to fall down** *W.*

II. vb. a., cf. *sgríl-ba*, **to wrap up,** *rás-kyis* in a kandkerchief *Glr.*, *dar sna lṅas* in five sorts of silk *Glr.*; *zaṅs-kyis* (covered or sheathed) with copper *Mil.*; **to heap together, to pile up,** *mé-tog ɟúṅ-por dril* the blossoms are aggregated, heaped together in a panicle *Wdṅ.*; *dríl-bas* **in short, to sum up all, in summa** *Glr.* — *ljags ˌdril-ba Sch.:* to play with the tongue, moving it to and fro.

དྲིས་པ་ *ˌdrís-pa* **to be accustomed to, to be acquainted with,** gen. with *daṅ*, *Glr.* and col.; rarely with accus.: *ɣnyen ɟi tsam ˌdris bžin* the more friends you get familiar with; *mig ˌdris čés-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) **accustomed, used,** *mi* or *káṅ-pa daṅ*, to men, to one's house; also *drís-pa* used absol. = **tame** *W.*; *drís-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *sṅar-drís-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *drís-pa* from *ˌdríd-pa*, *ˌbríd-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

དྲུ་བ་ *ˌdrú-ba* v. *ˌbrú-ba.*

དྲུགས་པ་ *ˌdrúgs-pa* **to fall into small pieces, to crumble** (away) *Sch.*

དྲུད་པ་ *ˌdrúd-pa*, pf. and imp. *drud* (*ˌdrus*?), rarely *ˌbrúd-pa*, 1. **to rub,** *lus* the body; **to file, to rasp,** *šiṅ* wood, *Lex.*; **to rub off, to scour,** **bé-ma daṅ W.*; **to polish, to smooth, to plane,** *ɟag-ste* with a plane *W.*; **to grind, to powder, to pulverize** (?). — 2. **to drag, to draw** or **pull along** on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-ˌdrús-par* without slipping (?) *Med.*) — 3. **ḍúd-de gyur toṅ** *W.* move, or push it a little aside; *ḍud čád-če W.* to cut off obliquely (?).

དྲུབ་པ་ *ˌdrúb-pa*, pf. and imp. *drub* (*s*) 1. **to sew** *Sch.*, so perh. *Dzl.* 22°, 11.

— 2. **to embroider** *C.* — 3. **to heal,** *rma* wounds *S.g.* — *tsem-drúb* needle-work *Sch.*

དྲུལ་བ་ ˌdrúl-ba, pf. *drul,* gen. *rul* (q.v), **to become putrid, to rot, to putrefy,** *drúl-bar gyúr-ba* id.; ˌ*drúl-bar byéd-pa* to cause to be decomposed *Med.*; *rten-ˌdrúl* prob.: putrefied substances, *bsaṅ-ɣcis ˌbyín-par-byed* are removed with the faeces *Med.*

དྲེ་ ˌdre, also *lhá-ˌdre, W.* **lán-ḍe**, **goblin, gnome, imp, demon, evil spirit, devil,** col. the most frq. word for such beings; quite in a general sense: *klu-ɣnyán-la sógs-pai lha-ˌdre-rnams; byá-ˌdre, ˌdre-rgód Lt.* prob. two particular species of demons; *zá-ˌdre* is said to be a word for 'owl'; ˌ*dres ˌkyér-ba* to be carried off by goblins *Ma.*; ˌ*dres-ɣnód, ˌdrei ɣnód-pa* mischief done by evil spirits; ˌ*dre ˌjúg-pa* the entering of evil spirits, the state of possession; ˌ*dré-žugs-pa* (*W.* **-kan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, ˌ*dúl-ba* to subdue (devils).

Comp. ˌ*dre-ˌjigs-sìṅ* = *gu-gul-sìṅ,* 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — ˌ*dre-paṅ-ka* n. of the fruit of *sgóṅ-tog Wdn.* — **de-ɣú* (or *bu?*)*-tsúb** *W.* **whirlwind, water-spout.** — ˌ*dré-ɣo* a male devil, ˌ*dré-mo* a female d., ˌ*dré-bu* a young d., an imp *Cs.* — ˌ*dre-me-bud* ignis fatuus, will-o'the wisp, Jack with the lantern *Schr.* — ˌ*dre-dmág* a goblin host. — ˌ*dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — ˌ*dré-sìg* **'devil's louse', bed-bug** *C.* — ˌ*dre-srín* goblins and Rakshasas, demons in general, frq.

དྲེ་བ་ ˌ*dré-ba* 1. pf. and imp. ˌ*dres,* prop. vb. n. to *bsré-ba,* 1. **to be mixed with,** *de ɣnyis ˌdrés-(-na) Lt.* if the two are mixed with each other; *ɣyogs-ɣcig-tu ˌdres* mixed together, miscellaneous *Lex.*; ˌ*dres-mtsáms* (ˌ*tsams Tar.*) the 'limit of mixing', *rgyá-mtso daṅ gáṅ-gā ˌdrés-mtsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig ɣžaṅ ma ˌdrés-par* without mingling other talk with (the conversation); *ka daṅ snyiṅ ma ˌdres* a man with whom word and sentiment differ, **a hypocrite;** *čos daṅ čos ma yín-pa ˌdres* right and wrong were mixed together; in an absol. sense: *spyód-pa ˌdrés-te mú-stegs-par gyúr-to* his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-ˌgro ˌdrés-pa* an animal of a mixed race, **half-breed, mongrel;** *ma ˌdrés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-ˌdrés-pa* prob. **pure, unadulterated.** — 2. **to interfere, to meddle with,** **de lé-ka daṅ ma ḍe** *W.* do not meddle with that; **to have intercourse with, to engage in,** *B.* and col.; *ráṅ-sems blá-ma ˌdrés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil*; *ɣtam ˌdré-ba* id.

II. erron. for ˌ*gré-ba Pth.*

དྲེག་པ་ ˌ*drég-pa* v. ˌ*brég-pa.*

དྲེགས་ ˌ*dregs* v. *drég-pa.*

དྲེད་པ་ ˌ*dréd-pa* **to slide, glide, slip,** **ḍéd-de gyel** *W.*, *ˌ*ḍéd-tag* (*?*) *sòr-ne ˌgyel** *C.* he slipped and fell.

དྲེན་པ་ ˌ*drén-pa,* pf. *draṅ(s),* fut. *draṅ,* imp. *droṅ(s),* 1. **to draw, drag, pull,** a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; **to draw tight,** a rope *Dzl.*; **to draw from, to pull out,** an arrow out of a wound *Glr.*; **to press** or **squeeze out,** matter, pus, *Med.*; **to tear out,** *ysóṅ-poi rgyú-ma* the intestines of a living person; fig. *ka-čig tser-snón-gyi rigs-suaṅ ˌdren* some reckon it (lit. **draw** it) to the species of Meconopsis *Wdn.*; **to cause, to effect,** *bde-čén* felicity *Thgy.*, *skyúg-pa* vomiting *Tar.* — 2. **to conduct,** water (*W.* **ráṅ-čè**); **to lead, to guide;** with or without *sna, lam ˌdrén-pa* to direct a person in his way; also sbst. **guide,** ˌ*dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-ˌdren-pa* q.v.; *yúl-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. **to cite, to quote,** *luṅ* a religious authority *Cs.* — 4. **to invite,** a guest; **to call, to go to meet; to cause to appear, to conjure up,** a ghost, a deity; resp. *spyán-ˌdren-pa, ɣdán-ˌdren-*

(ཡི་ཤེ་ 228. 23ཨ) འབྲེལ་ཐུབ་འབྲེལ་བའི་འབྲེལ་བྱེད་ཀྱི་ཏྲི་ཀ།
ཐུབ་པའི་རྒྱུ་འབྲེལ་བའི་རང་བཞིན་ཐོབ་པ།
ཐོབ་པའི་རྒྱུ་འབྲེལ་བའི་རང་བཞིན་ཐོབ་པ།།

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འགྲོ་བ་ Dulva V f. 32. 33 et. pass. Schmidt "a traveller" –

pa; also for **to fetch, to go for,** if the object is of a sacred character, e.g. relics; *spyan ma dráṅs-par ˚gró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up,** dishes, meals; **to pour out,** beer, wine etc., ccdpar., frq.; resp. with *žál-du Pth.*; **to taste,** to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. **to count, to number,** esp. with *re*, or *re-ré-nas*, separately, one by one, *Glr*, *Mil.*; **to enumerate,** *ma draṅs* ... are here not enumerated *Wdṅ.*; c. termin. **to count for, to consider, to look upon as,** *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove,** **zá-cè ťúr-maṅ daṅ ḍen** food is conveyed by a spoon, **Ka ḱyem daṅ ḍen** snow is removed by a shovel. — 8. further: *rkaṅ* (resp. *žabs*) *˚drén-pa* **to insult, to scoff, to deride** *Thgy.*, *C.* — *me ˚drén-pa* the blazing, flaring of a flame *Sch.* — *mgo-˚dren* v. *mgo*, comp.

འདྲེན་མ, འདྲེས་མ *˚drén-ma, ˚drés-ma,* **mixture, medley,** e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲོངས་པ *˚dróṅs-pa = ˚drén-pa*, esp. in conjunction with *spyan: spyán-˚droṅs-sam ltos žig*; *mi ˚droṅs-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ *˚dróg-pa* 1. **to wince, shrink, quiver, start,** from fear; **to shy,** of horses; *˚dróg-čan* **shy, skittish, easily frightened** *W.* 2. — *˚drog-slóṅ-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit;** *blo-˚dróg Lex.* w.e.

འདྲོབ་སྐྱོང་ *˚drob-skyóṅ Sch.*: 'the keeper of light' (?).

དད་ *rdaṅ* v. *ydaṅ.*

དབབ་པ *rdáb-pa* v. *rdéb-pa.*

དཔར་བ *rdár-ba* v. *bdár-ba.*

དཔལ་བ *rdál-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. **to spread,** sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend,** a canopy *Pth.*; **to cover,** *rdzíṅ-gi žabs byé-mas,* the bottom of a pond with sand *Dzl.*; fig. *dam-čos ťaṅ-mar bdál-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdál* spreading far and wide, all-embracing, *sems nám-mḱa ltá-bu, čós-kyi kloṅ, čos-dbyíṅs*, and the like; *groṅ-rdál* v. sub *groṅ.* — 2. *sos-ydál Lex.* w.e.; *Sch.*: **slowly, not in a hurry.**

དཔྱིག *rdig = yo-byád? náṅ-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

དཔྱིགས་པ *rdígs-pa* **to beat** *Sch.*, prob. = *rdég-pa.*

དཔྱིབ་པ *rdíb-pa*, pf. *rdibs*, vb. n. to *rtíb-pa*, **to fall to pieces, to give way, to break down,** of a roof, rock, tree, the heavens. — 2. **to get dinted,** battered, like tin-vessels by a blow or knock, *C.*, *W.*

དཔུ་བ *rdú-ba Cs.* **thistle,** not generally known, but perh. the same as *ma-rdu.*

དཔུང་པ *rdúg-pa*, pf. *brdugs*, fut. *brdug*, 1. **to conquer, to vanquish** (?), *klú-rnams-kyis lha-ma-yin ťúb-čiṅ rdúg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo,** *der ťabs brdugs-pas* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at,** *C.* (cf. *ťúg-pa* II, 3); *ťogs-rdug* (or *brtug*)*-méd-pa*, v. *ťógs-pa*, without impediment.

དཔུད་ *rduṅ*, **a small mound, hillock,** *Ld.*

དཔུད་བ *rdúṅ-ba*, pf. *brduṅs*, fut. *brduṅ*, imp. (*b*)*rduṅ*(*s*), also *bdúṅ-ba*, **to beat, to strike,** a person, a drum etc.; **to cudgel, to drub,** also *rdúṅ-˚ťsog-pa* (*Sch.* -*˚ťsob-pa*?); **to beat with a hammer, to hammer,** *lčags*; *rdúṅ-du ruṅ-ba* malleable, ductile; **to knock,** *sgo* at a door; **to break to pieces, to smash,** *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; **to beat out,** *brá-bo* buckwheat, with a stick; hence to beat out with a flail, **to thrash; to pound, to bray;** *stéṅ-rduṅ* a pestle *Ld.* — *bro rdúṅ-ba* **to dance.** — *ýžu rdúṅ-ba* **to bend the bow,** v. *Schf.* on *Dzl.* ཀ།།, 11. — *rdúṅ-mḱan* **a fighter, bully;** of horses:

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a kicker; of oxen, **butting.** — *rduṅ-ytág Lex.* w.e., prob. a drubbing, a sound thrashing; *rduṅ-ytag byuṅ* I have got a drubbing.

རྡུམ་པོ་ *rdùm-po Cs.* **maimed, mutilated,** *rdùm-po byéd-pa* **to mutilate**, *lag-rdum* a maimed hand, *rkaṅ-rdúm* a maimed foot, *rwa-rdúm* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྡུལ་ *rdul* **dust,** not so much as a deposited mass, but rather as particles floating in the air, **motes, atoms**; thus esp. *rdul-ɟrán, rdul-ɟrá-mo, rdul-ɟra-ráb, nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *ku-krág-gi rdul tams-čád* all the atoms of the procreative fluid *Wdn.*; **monad,** *rdul-ɟra-rab-ča-med*, acc. to *Was.* (279); *rdul ˚tul, ldaṅ*, dust arises *Dzl.*; *rdul mi ťúl-bar* (or *ma ldáṅ-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprúg-pa, W. *ɜrúg-ɕe**, to shake off, to beat out; *rdúl-du rlóg-pa* (in this case also *ťál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glaṅ-rdúl Cs.*: 'a mote in the dung of an ox'(?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rǰei rdul* diamond-powder(?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdúl-čan* **dusty.** — *rdul-ɟyágs* **dusting-whisk, dusting-brush** *Sch.* — *rdul-ťsub* a whirling cloud of dust. — *rdul-ťsón* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-ɟzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol.* 144 a Lha wears such a garment.

རྡུལ་པོ་ *rdúl-po*, prob. erron. for *rtúl-po Dzl.* ୨୪୪, 2.

རྡེ་ *rde* in compounds for *rdeu.*

རྡེ་བ་དཱ་རུ་ *rde-ba-da-ru Wdn.*, tibetanized from **देवदारु**, **cedar.**

རྡེག(ས)་པ་ *rdég(s)-pa*, pf. (*b*)*rdegs*, fut. *brdeg*, imp. (*b*)*rdeg(s)*, **to beat, strike, smite,** c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čiṅ spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loṅ-la brdég-čiṅ* beating the looking-glass in anger *Glr.*; *rdeg-˚ťsóg-gi sdug-bsṅál* the ill-fortune of getting a beating *Thgy.*; **to push, thrust, knock, kick,** *ɟul-rdég* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-čós Lex.* w.e., *Sch.* a dance; *rdeg-čós-pa* to dance, so perh. *Thgy.*, if *brdog-čós-pa* is not a better reading, *glo-rdég(-tu)* = *glo-búr-du*, **suddenly.**

རྡེབ་པ་ *rdéb-pa*, sometimes for *sdéb-pa.*

རྡེབ(ས)་པ་ *rdéb(s)-pa*, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. **to throw down with a clap,** to clap the coat-tail on the ground *Glr.*; with a clashing sound, a potsherd *Tar.*; **to fling or knock down,** a person *Mil.*; *lus sá-la* **to prostrate one's self,** very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ka dáb-pa** 1. *C.* **to fall upon one's face.** 2. *W.* **to smack with the tongue,** also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lpags déb-pa* W.* to smack with the lips (in eating). — 2. **to throw to and fro, to toss about,** *mgó-bo rdébs-šiṅ ˚dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. **to stumble** *Sch.*, so perh. *Lt.* fol. 196, 6; *čal rdáb-pa Lex.*, *rdáb-čal-ba Sch.* to slip and stumble. — 4. **to kill, to slaughter** *Bal.* — 5. **deb-šóg šé'-pa, táṅ-wa* C.*, **ur deb táṅ-ɕe* W.*, **to talk big, to exaggerate.**

རྡེའུ་, རྡེ་, རྡེལ་པོ་ *rdeu, rde, rdél-po*, dimin. of *rdo*, 1. **a little stone, pebble,** *rdeu bskúr-ba bžin* like a little stone thrown on the ground *Glr.* — 2. **the stone,** calculus, in the bladder or the kidneys, *po-rdé* calculus in males, *mo-rdé* in females; *rdeu čágs-pa* the concrescence of a calculus, *rdeu ˚dón-pa* the removing it *Cs.* — *rdel-dkár* a white pebble, *rdel-krá* a coloured pebble *Cs.* — *rde-˚grám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-ɣžál* a pavement of pebbles. — 3. **a musket-ball** *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རྡོ་ *rdo B., C., rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. **stone.** — 2. **weight,** for weighing things by a balance,

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རྡོ་ནག coal.
རྡོ་རབ a mani wall. From this in the Mongol obo.
རྡོ་རྗེ་ rdo

col.; *rdoi* of stone, *rdoi ťúb-pa* a stone Buddha *Glr.*; *rdo skyéd-pa, skyá-ba*, to carry or drag stones to a place; **do-čág čóg-pa* C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg-gu ˌťúd-pa*; *rdo-bčál btiṅ-ba Sch.*: 'stones arranged according to their species'; **do-rúb-la táṅ-če, do-rúb táṅ-te sád-če* W.* to pelt, beat, or kill with stones, **to stone**; *rdo rus ťug* to the last extremity *Sch.*; *dṅúl-rdo* a stone containing silver, silver-ore *Lex.*; *sprín-rdo* a sort of marble *Cs.*; *sbrá-rdo Sch.*, (perh. *spra-rdo?*) asbestus; *mé-rdo* fire-stone, flint; *rmaṅ-rdo* foundation-stone; *zúr-rdo* corner-stone; *ysér-rdo* a stone containing gold, gold-ore *Cs.*

Comp. *rdo-klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdo dkár Cs.* a white stone; *Sch.* **alabaster.** — *rdo-skrán* a kind of steatite or soap-stone. — *rdo-ǩá* a vein in a stone. — *rdo-ǩóg* a stone pot. — *rdo-mkrís* gall-stone(?) *S.g.* — *rdo-rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo-rgyús S.g.? *do-čág* C.* oath taken in the above mentioned ceremony. — *rdo-čál Sik.* = *rdo-yžál.* — *rdo-čár* a shower of stones; **hail** *Schr.* — *rdo-ˌčáṅ, W. *dom-čáṅ**, a stone of such a size as may be grasped by the hand. — *rdo-mnyen Cs.* = *ka-ma-ru* a soft kind of stone, alabaster. — *rdo-snyiṅ* jasper *Sch.* — *rdo-ťál Cs.* stone-ashes, **calcined stone**; *Sch.* **quicklime**, *Schf. Tar.* 103, 14: **chalk**; *rdo-ťál byúgs-pa* to rough-cast, to plaster. — *rdo-drég S.g.? Sch.* dirt on stones. — *rdo-snúm* **rock-oil, petroleum** *Schr.* — **do-pé* W.* stone-dust, small particles or grains of stone. — *rdo búṅ-ba* a shining black stone *Cs.* — *rdó-bos* (perh. *do-bos*) **a large hammer, mallet** *Ld.* — *do-dbyúg* **a sling-stone** *S.g.* — *rdo-ˌbum* a sacred heap of stones, **a mani.** — *rdo-sbóm* large, heavy stones *Sch.* — *rdo-rtsíg* stone-wall — *rdo-tsád* (= *yám-bu, rta-rmig-ma Cs.*) **a bar of silver-bullion**, of about 156¼ tolas (4 pounds) in weight, the common medium of barter in Central Asia. — *rdo-žun Lt.* = *brag-žun* **bitumen, mineral pitch** (?) — *rdo-žó* **lime**, both quick lime and slaked lime *C.* — *rdo-yžál* **a stone-pavement.** — *rdo-yžógs* a cut or wrought stone *Cs.* — *rdo-záṁ* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdo-riṅ(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdo-ríl* a globular stone *Pth.* — *rdo-léb* a stone slab to sit upon; or to write on etc. — *rdo-sraṅ* a stone weight *Cs.* — *rdo-srín Glr.* 50, 10, evidently a corruption of *dar-srín.*

རྡོ་རྗེ་ *rdó-rje*, gen. **dór-je* W. *dór-že**, **वज्र**, (*Zam.* also **उपल**) 1. **precious stone, jewel**, esp. **diamond**, more precisely: *rdó-rje ṕa-lám*; *rdo-rjei ytun* a knocker made of precious stones *Dzl.*; *rdó-rjei sku* an adamantine body *Pth.*; *rdó-rjei tse* an adamantine life *Glr.*; *zag-med-rdó-rje-lta-bui tsé-la mṅa brnyéd-pas Pth.* as much as immortality; *rdó-rjei ˌjim-pa*, or *rin-po-čei ˌjim-pa Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. **thunderbolt**, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *po-rtágs C.*

Comp. *rdo-rje-gliṅ* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar-rgyas-gliṅ*. — *rdo-rje-rgya-grám* v. *rgya* comp. — *rdo-rje-yčód-pa*, **वज्रच्छेदिका**, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdo-rje-ˌčáṅ*, **वज्रपाणि**, less frq. *ˌdzin*,

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°धर, also *lág-na*, or *ɟyág-na-rdo-rje*, and abbreviated *lag-*, or *ɟyag-rdór*, **holder of the sceptre**, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was.* frq.), hence confounded with the *čos-skyoṅ-bži*, as well as with *ku-be-ra*, prince of the *ynod-sbyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-ydán*, **वज्रासन**, prop the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, frq. — *rdo-rje-ɟa-lám* diamond v. above. — *rdo-rje-ɟág-mo*, **वज्रवाराहि** or **भद्रोहि** (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, frq. worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wts.* 135. — *rdo-rje-ɟúr-pa Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-légs-pa*, abbrev. **dor-lág**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, **वज्रसत्त्व**. gen. = *rdo-rje-ˌčáṅ* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa*, Aksobhya; also *mi-skyoṅ-rdó-rje Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

རྡོ་ར་ *rdo-ra*, or *rto-ra* **circle of dancers** *W.*

རྡོག་ *rdog C.* **root**, **dog dhaṅ ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po.*

རྡོག་པ་ *rdóg-pa* **step, footstep; kick**, *rdóg-pa ˌbór-ba* **to step, to pace, to walk** *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai ˌóg-tu ˌjúg-pa Dzl.* ཉ།, 13 (*Ms.*; *Sch.*: *rdóg-pai žábs-su?*) to prostrate, to throw under one's feet; *rdóg-pas rdúṅ-ba Sch.*, *ˌpúl-ba Sch.*, *snón-pa*, *mnán-pa Sch.*, *rdog-púl rgyáb-pa Pth.*, **dog-tó púl-wa** *C.*, **dog-čóṅ gyab-če** *W.* to strike with the foot, to apply a good kick, to stamp the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on (?).

རྡོག་པོ་ *rdóg-po* (*Cs.* also *rdóg-ma*), **a grain of corn, sand, sugar; a drop of rain** *Glr.*; *sran rdog bdun* seven peas; *ˌpreṅ-rdog* the bead of a rosary, which often consists of grains of seed; **a piece**, *rdog-ycig* (how many turnips do you want?) one *C.*

རྡོངས་པ་ *rdóṅs-pa* v. *sdóṅs-pa.*

རྡོམ་ཆང་ *rdom-čáṅ* v. *rdo-mčáṅ.*

རྡོར་ *rdor* 1. in compound words for *rdó-rje.* — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor Cs.*

རྡོལ་པ་ *rdól-pa* **a cobbler** *Cs.*, prob. = *ydól-pa.*

རྡོལ་བ་ *rdól-ba*, pf. and fut. *brdol*, vb. n. to *rtól-ba*, 1. **to come out, to break forth from, to gush forth, to issue from**, of a well of water (issuing from) *Pth*; **to come up, to sprout, to shoot**, of seed; **so ma dol** *W.* the teeth are not yet cutting; *Ḱóṅ-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žiṅ* diseases breaking out among men *Mil.*; **to flow** or **run off**, of the water of a lake; *kloṅ rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-yzér* an instrument for boring metals *Sch.* — 2. of vessels: **to leak, to be not tight, to have holes**, *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; **to break, to burst**, of ulcers, wounds; *glo-rdol Med.* v. *gló-ba*; *rdol-ynyán Sch.*: 'fistula; gonorrhea'. — 3. **to rave, to delirate; to be sleep-walking, lunatic**, also *bla rdól(smrá)-ba Lex.*, where it is explained by *bab-čól*; *nyid-rdól, mig-rdól C.* id.

རྡོས་པ་ *rdós-pa* 1. sbst., *Cs.* = *ydos*; *lus rdos-čé Lex.* w.e. — 2. vb. n. *Sch.*: **'to break, burst, flow out**, *dbú-ba*, or *lbú-ba* the bursting of a bubble'.

ད་... *lda ... Ld.* frq. for *kla ...*, *gla ...*, *zla ...*

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ལྡ་གུ *ldá-gu* **discourse, speech, conversation;** *W.*: **ldá-gu tán-čе** **to speak;** **ldá-gu žé-če med** one cannot understand what is spoken or said; *ldá-gu-čan* **talkative** *Cs.*

ལྡ་མན *lda-mán, Ld.-Glr. dha-mán,* **a couple of small kettle-drums,** one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྡ་ལྡི *lda-ldí* a kind of ornament of silk or cotton, **a fringe** or **tassel,** *dár-gyi, rin-po-čei,* esp. worn in sacrificing, *Lex.*

ལྡག་པ *ldág-pa,* pf. *bldags,* fut. *bldag,* imp. *ldog,* **to lick,** *krag* blood; *klad ldág-pa* the brain being licked up, a punishment of hell *Thgy.*; *ná-bza-la,* or *-nas* to lick a person's coat *Mil.*; **ldag-ldog** *W.* = *če-srul,* lit. **'a lick',** i.e. a pap prepared of *rtsám-pa* and *čaṅ,* licked from the fingers, or eaten with a spoon.

ལྡན *ldaṅ* 1. v. *ldáṅ-ba.* — 2. for *ydaṅ* **stand, frame, trestle.** — 3. *W.* **ldaṅ-ldáṅ-la kur** carry it lengthways! opp. to *pred*; **ldaṅ-ldáṅ-la dád-če** to rock with one's chair.

ལྡན་མགོ *ldáṅ-mgo* **the yarn-beam** of a loom *Sch.*

ལྡན་སྐོ་སྐ *ldáṅ-sgo-ska. Ssk.* शरभ, *Fouc. Gyatch.* ২৩৮; if the text is correct, it would seem preferable to connect *ri-dags* with *ldáṅ-sgo-ska,* and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྡན་ད *ldáṅ-ba,* pf. *ldaṅs* or *laṅs,* imp. *ldoṅ,* 1. vb. n. to *sláṅ-ba,* **to rise, to get up** (cf. the more frq. secondary form *láṅ-ba*), *gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.*; *stán-las* from a seat; *to-ráṅs* in the morning *Lt.*; *ñó-mi-žes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; **to extend, to spread,** *dri náṅ-pa pyogs bčur ldaṅ* an offensive smell is spreading in every quarter *Tar.*; *krúgs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Ma.*; **to break out,** *mé-ro ldaṅ* the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med.* frq., e.g. *ka-zás žú-nas ldaṅ* during digestion the symptoms break out anew; *dgrá-ru ldáṅ-ba* to show one's self an enemy, to break out into hostilities frq.; **to arise, originate, break out,** of disease, despair, *Mil.*; also for: **to have risen, to stand,** but only in certain combinations, *ldaṅ dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. *W.* **to suffice, to be sufficient, enough** (cf. *loṅ-ba*) = *kyéd-pa,* of food, clothes, money; hence *ldaṅ:* **complete, perfect, entire, whole,** **ras náṅ-ža rág-ma gos ldaṅ čig** cotton cloth with lining (sufficient) for a whole dress; **dú-gu gos ldaṅ nyis** woolen yarn for two complete dresses. — *ldaṅ* prob. signifies also quite through, cf. *ltaṅ* II.; *ldaṅ-tsád* occurs in medical works, and in many cases seems to imply **quantity**; *neu-ldáṅ Lex.* = *na-mnyám* of the same age (*Sch.* not corr.).

ལྡད་པ *ldád-pa* 1. vb. pf. and fut. *bldad,* imp. *ldod,* **to chew** *Zam., W.*; *skyug-ldád Cs.*, v. *skyug bldeg-čiṅ ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log Cs.* 1. id., 2. rumination, deliberate reflection; *Pur.*: **spá ldad-čas** to taste, to try; *Ld.*: **di ldad-če** to smell at. — 2. *Ld.* for *glád-pa*

ལྡན་པ *ldán-pa* I. sbst., also *mdán-pa Lex.*, **cheek,** *ldán(-pai) so* cheek-tooth, molar tooth; *ldan-lčág Cs.* a blow on the cheek, a box on the ear; **den-tsóg** *C.* id.; **mi dhé-la dén-tsog gyag** (or *gyab*) *soṅ, mi dhe dén-tsog-ghī mán-po duṅ soṅ* his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: **to be near to, hard by,** a thing, (juxta), hence *W.* **ldán-la, ldán-du,** adv. and postp., **near to, by,** **ňe ldán-la dug** sit down by my side; **šiṅ-gi ldán-du** close by the tree; **ňai ldán-du šog** come near to me! **gám-mi ldán-du** near the box; **tser-máṅ-ňi ldán-la dúl-če** to go along the side of a hedge. — 2. in *B.* and *C.* only

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used with reference to possession (penes), mostly as partic. or adj., and construed like *bcás-pa*, **having, being possessed of, provided with**, = *can* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldán-pa* differs in this respect from *bcás-pa* (*Tar.* 136, 14. 15); *nor daṅ ldán-pa* rich, wealthy; *sems-can daṅ ldán-pa* with child; *bu daṅ bu-mor-ldán-pa* having children; *rig-pa daṅ ldán-pa* wise; with a negative: *nor daṅ mi ldán-pa*; *daṅ ldan-par ˚gyur-ba* **to get, to obtain**, frq.; *ldán-du lén-pa Glr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *daṅ* and *pa*, like *can: nor-ldán, dga-ldán, ˚byor-ldán.* — 3. *ldán-pa* and *ldan daṅ ˚dus-pa* seem to imply: **mixed, compound** (opp. to *rkyáṅ-pa*) with regard to temper and disposition of mind *S. g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W.* **gin-ka tsug-pa ldan yin** it will be **enough**, it will hold out, till winter-time, prob. only a corruption of *ldáṅ-ba.* — 6. *Pur.* = *˚grig*, **regularly, properly, duly, rightly.**

ལྡན་(པ་)པོ *ldán(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྡན་མ *ldán-ma* n. of a country *Ma.*

ལྡན་ཚད་ *ldan-tsád* equivalent to *˚dus-tsád Mṅg.* 35 (?).

ལྡབ་ལྡིབ་ *ldab-ldíb (skad) Lex.* **silly talk, tittle-tattle.**

ལྡབ་ལྡོབ་ *ldab-ldób Lex.* w.e., *Cs.* **indolence, dullness, drowsiness**; acc. to others, **a hasty, volatile manner.**

ལྡབ་པ་ *ldáb-pa*, pf. *bldabs*, fut *bldab*, imp. *ldob*, 1. *Cs.* **to do again, to repeat**; *skyár-ldáb Lex., Sch.:* **repeatedly, anew, afresh, again**; *nyis-ldáb Lex., Sch.:* for the second time, doubly, twice; **ču-(l)dab de saṅ čén-mo yod** *W.* it is ten times as large as that, yet cf. *ltáb-pa*; **ldáb-ste zér-na** *W.* saying it once more, again, in short. — 2. ? *Ld.:* **ldab zum-te ḳyer** take a firm hold of him (or it) with your hand, and carry him (or it) away!

ལྡམ་ལྡམ་ *ldam-ldám Cs., ldam-pa*, **very idle, slothful.**

ལྡམ་ལྡུམ་ *ldam-ldúm Cs.:* **'mean, pitiful, sorry, idle'.**

ལྡམ་ལྡེམ་ *ldam-ldém Ld.* **dubious, uncertain,** used of things.

ལྡར་བ་ *ldár-ba Cs.* **to be weary, tired, faint, languid**, *ldar-ldár-du ˚gyúr-ba.*

ལྡི་རི་རི་ *ldi-ri-rí* (v. *ldír-ba*) **the rolling of thunder** *Thgr.*

ལྡིག་པ་ *ldig-pa* **to fall** or **sink through** *Sch.*

ལྡིན་པ་ *ldiṅ-ba* **to be swimming, floating**, cf. *rkyál-ba, W.:* **čáṅ-ni ḳa-tóg-la ṗabs ldiṅ dug**, opp. to **til-la ner** or *nub;* **to be suspended, floating, soaring** (in the air), *ynám-la, nám-mḳa-la*; *mḳá-ldiṅ* v. *mḳa.*

ལྡིན་ཁ *ldiṅ-ḳa* v. *ltiṅ-ḳa.*

ལྡིན་ཁང་ *ldiṅ-ḳaṅ* **a bower** formed by the branches of a tree, **the leafy canopy** of a dense wood *Mil.*; *šiṅ ynú-lo rgyás-pai ldiṅ-ḳaṅ* the wide shady porches of turkois-leaved trees.

ལྡིན་དཔོན་ *ldiṅ-dpon* an officer over fifty, acc. to others, over a hundred men, = *brgyá-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldiṅ-˚og Sch., ldiṅ-tso*, the troop under this officer's command.

ལྡིན་ཤི་ *ldiṅ-se*, or *ldiṅ-si Ld.*, adv. **quite, very, very much**, **ṅa ldiṅ-se ḳams záṅ-po yod** I am quite well; **ṅa ldiṅ-se ma ˚tád soṅ** I was very much displeased, very vexed; perh. also **ldiṅs tág-pa-nas** for *ytiṅ*, cf. *líṅs-pa*, or perh. in *Ld. ldiṅ* is the form for *ytiṅ.*

ལྡིབ་པ་ *ldíb-pa* 1. vb., pf. *bldibs*, *Sch.* = *ldig-pa.* — 2. adj. *Cs.:* **not clear, not intelligible**, **ḳa-díb** *W.* **stammering, stuttering**; *ldib-ldíb* = *ldab-ldíb.*

ལྡིམ་ *ldim W.* **the crash** of a falling tree, **the report** of a gun, **ldim zér-ra rag** I hear a crack.

ལྡིར་ལྡིར་ *ldir-ldír* is said to be = **di-ri-ri** *C.*

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ལྡིར་བ *ldir-ba* 1. also *ltir-ba*, **to be distended, inflated, to belly**; *lto-ldir* a big belly; *ltó-ldir-čan* big-bellied. — 2. **to rush, to roar**, of the wind *W.*; **to roll**, of the thunder, *ₒbrag ldir* it thunders; *ldir bžin* like thunder; *ldír-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྡུ་གུ *ldú-gu* = *ydú-ba*, *ydú-gu*.

ལྡུག(ས)་པ *ldúg(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, **to pour**, *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; **to sprinkle**, to strew, sand *Glr.*; **to cast, to found**, metals. Cf. *blugs* and *lugs*.

ལྡུད་པ *ldúd-pa*, pf., fut. and imp. *blud*, col. *blúd-pa*, **to give to drink, to water**, cattle etc., with accus of the drink given, *dug blúd-čiṅ mi ₒči* he does not die by a poisoned draught, *btúṅ-ba blud* he gives (him) to drink *Thgr.*; *túg-pa légs-par blúd-čiṅ* making (another) eat plenty of soup *Lt.*, as one also says: *túg-pa ₒtúṅ-ba* to eat soup.

ལྡུམ *ldum* 1. **vegetables, greens**, in general. — 2. *W.* **lettuce, salad**; *ldum-nág*, a kind of lettuce *Cs.*; *ldúm-bu* 1. *Cs.* **plant, stalked plant**. 2. prob. for *ldóm-bu Mil.*; 3. *C.* vulgar pronunciation for *sdóṅ-po*. — — *ldúm-ra* 1. *W.* **kitchen-garden**; 2. **fruit-garden, orchard**, and 3. esp. **flower-garden** (better *sdúm-ra*); *ldúm-ra-pa* **gardener** *Pth.*

ལྡུམ་པོ་, ལྡུམ་ལྡུམ *ldúm-po*, *ldum-ldúm*, 1. for *dúm-po Glr.*; 2. *Ld.* for *zlúm-po*, **round**; *Mil.* also *ldúm-la ₒgril-ba* made round, rounded off.

ལྡུར་ལྡུར *ldur-ldúr Lex.*; *Sch.*: **roaring, rushing.**

ལྡེ *lde? Lexx. miṅ(-gi)-lde* w. e.; *lde-ka Sch.*: **'belonging together, of the same species'.**

ལྡེ་གུ, ལྡེའུ *lde-gu*, *ldeu Med.* 1. *Cs.* **mixture, syrup** (?); 2. **ointment** *Wdṅ.*

ལྡེ་བ *ldé-ba* (*Sch.* also *ₒdé-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, **to warm one's self**, c. accus., *me*, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྡེ་མིག *lde-mig B.* and *C.* (*Ts.* col. **de-mág** *Bal.* **le-mig*, otherwise not in use in *W.*) 1. **key**, *lde-čáb Glr.* prob. id. — 2. **introduction, preface** *Cs.*

ལྡེའུ *ldeu* 1. *Cs.* also *sdeu*, a kind of **pease**, *Hind.* मुङ्ग — 2. v. *lde-gu*.

ལྡེག་པ *ldég-pa* (pf. *bldeg?*) **to quake, shake, tremble**, e. g. of the palace of the gods *Dzl.*

ལྡེན་ཀ *ldéṅ-ka*, *ldíṅ-ka*, v. *ltéṅ-ka*, **a pond.**

ལྡེབ *ldeb* 1. *Sch.* **leaf, sheet**, of paper; 2. = *ldebs* 1.

ལྡེབ་པ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* **to bend round** or **back, to turn round, to double down.**

ལྡེབས *ldebs* 1. **side**, *Lex.* = *ₒdabs*, e.g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rús-pai ₒbúr-poi ldebs* by the side of, near, the protuberance of a bone. — 2. **compass, enclosure, fence** *Sch.* — 3. *C.*, *W.* **a large cloth**, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called **Dandi** (डण्डी *Hindi*). — 4. in the *Wdṅ.* it seems to have still another signification.

ལྡེམ *ldem* 1. v. *ldém-pa* I. — 2. **statue, idolatrous image, idol**, standing upright, cf. *ldém-pa* II., *C.* — 3. **suspension-bridge** (?) *Ld.-Glr. Schl.* 17, a; v. *ldém-pa* III.

ལྡེམ་པ *ldém-pa* I. sbst. 1. *Cs.*: **'contrariety, opposition, irony'**, which seems not to be quite inconsistent with the explanation given by *Zam.*, *draṅ-mín*, as being an intentional concealing of the true sentiment. — *ldém(-po)* **riddle, enigma** (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi ṅag*, *ldém-ytam* **parable, allegory**; *ldem-dgóṅs Lex.* = *Ssk.* अभिसंधि, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa Cs.* to say a riddle or parable, **ldem ṭad-čé** *W.* to propose a riddle, *ldem tsód-pa Cs.*, *čód-pa Sch.*, to solve a riddle. — 2. *W.* **a trap** (*C.* **pur-nyi**), **bi-ldém**

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mouse-trap, **wa-ldém** fox-trap, **tsúg-ce** to put a trap.

II. adj. 1. (*Schr. ldém-po*) **straight, upright; tall, well-made**, *Mil.*, prob. also *Wdn.* — 2. partic. of III., **inconstant; unstable, variable, perishable** *Cs.*

III. vb., also *ldem-ldém-pa Sch.* **to move up and down**, striking, trembling, vibrating; *ɣsog-sgró ldém-pa* the clapping of wings *Mil.*; *ldem-ldém* **flexible, supple, elastic, pliant.**

ལྡེར་ *lder, Ts.* = *ldebs* I., *skyai ldér-la* **on the side** of a wall, **on** a wall, e.g. to paint, to scrawl; *rii lder.*

ལྡེར་བ་ *ldér-ba Cs.*: '1. **toughness, clamminess, 2. potter's clay**'. *lder-tso Cs.* 1. **clay,** 2. **an idol made of clay** *Mng.* — *ldér-sku Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *ldér-bzo* figures modelled of clay, **plastic work**, *ldér-bzoi lha Zam.* = *ldér-tso* 2.; *lder-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also **figure, image.**

ལྡེའུ་ *ldo* side, *Ld.* for *glo.*

ལྡོག་པ་ *ldóg-pa*, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. **to come back, to return, to go home, to depart.** — 2. **to come again**, often with *ɣyir*, of diseases, = to relapse; in a specific religious sense v. *ₒbrás-bu bží*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. **to change, to undergo a change**), as to colour, smell etc. *Med.*; *ₒgyúr-ldog*, and *ldog-ₒgyúr Mng.* **changeableness, inconstancy, fickleness.** — 4. **to turn away** (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *ṅo ldóg-pa* v. *lóg-pa.* The partic. as adj.: *dé-las ldóg-pai* (the thing) **opposed** to that, **contrary** to it, *Wdn*; *go-ldóg* id. *Lt.*; *mgo-ldóg Lex.?* — *Sch.* has also *ldog-ɣyé-ba* **distinguished, different**, from each other, and *ldóg-pa* **reciprocal, mutual, each separately.** Cf. *lóg-pa.*

ལྡོན་པ་ *ldón-ba* 1. vb., pf. *ldoṅs*, *loṅ*, **to become blind, to be blind; to be infatuated.** — 2. adj., also *ldóṅs-pa*, *mdóṅs-pa*, **blind; infatuated.** Cf. *lóṅ-ba.*

ལྡོན་མོ་ *ldóṅ-mo*, resp. *ɣsol-ldóṅ*, **a small churn,** used for preparing tea, = *gur-gúr*, v. sub *ja.* Cf **doṅ-dús** *Ld.* **a stave;** *ldoṅ-rus?*

ལྡོན་རོས་ *ldoṅ-ros Cs.*: n. of a yellow earth, **bole, ochre,** used for staining the walls of houses; *ldoṅ-ros-sa Lt.*

ལྡོབ་པ་ *ldób-pa* **to give** or **pay back, to return,** = *klón-pa, glón-pa*, esp. with *lan*, **to answer** *Dzl.*

ལྡོབ་པ་ *ldób-pa* **to apprehend quickly; to be witty, to be quick in repartee** *Cs.*; *ldobs-skyén Lex.*, explained by *šés-sla-ba* understanding readily?

ལྡོམ་པ་ *ldóm-pa? rag-ldóm-pa* is stated to be = *rag-lús-pa Ld.*

ལྡོམ་བུ་ *ldóm-bu*, less frq. *ldúm-bu*, often preceded by *ro-snyóms* **alms**, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

སྡང་བ་ *zdán-ba*, pf. *sdaṅs*, I. **to be angry, wrathful,** *mi dgá-žiṅ sdáṅ-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: **to hate, to be inimically disposed,** frq.; *sdán-bai dgra* opp. to *byáms-pai ɣnyen*; *sdáṅ-bar séms-pai dgrá-bo* id. *Wdn.*; *kyim-mtses-kyi dgrá-sdaṅ-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdáṅ(-bai) sems, sdáṅ-blo*, most frq. *že-sdáṅ*, **hatred, enmity, hostility, ill-will**; (cf. dug) *sdáṅ-ba ṭams-čád ₎jig-pa* to subdue all hostile powers; *snar sdáṅ-ba* the former, the old hatred *Mil.*; *sdaṅ-mig Lex.* an angry look, a scowl.

II. for *ɣdáṅ-ba.*

སྡང་བུ་ *sdáṅ-bu* v. *ɣdáṅ-bu.*

སྡད་པ་ *sdád-pa* v. *sdód-pa.*

སྡམ་པ་ *sdám-pa* v. *sdóm-pa.*

སྡར་མ་ *sdár-ma* **trembling, timorous, timid** *Dzl., Zam.*

སྡི་བ་ *sdí-ba*, pf. *bsdis*, v. *sdíg-pa.*

སྡིག *sdig* 1. **thick** (?) *ɣsús-pa sdig Mng.* — 2. **foundation** *C.*, *rgyág-pa* to lay a foundation.

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སྡིག་པ་ *sdig-pa* I. also *sdig-pa rwá-čan*, col. **rá-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkár-po*, *nág-po*; *sdig-rwá*, the sting of a scorpion; *sdig-dúg* the poison of a scorpion; *sdig-tsáṅ* a scorpion's nest; *sdig-srín* **crab, crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srín-ˌbu Lt.* id.?

II. (पाप) **sin**, moral evil as a power, *sdig-pa-la yid-čes-pa Dzl.* ২৩২, 11 to believe in sin as such; *ˌjóms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence, trespass**, in thought, word, or deed, *ka-na-ma-tó-bai sdig-pa*, or *nyés-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyál-poi sdig-pa sbyóṅ-ba* to wash away, to expiate, the king's sin; also ˌ*dág-pa*, *sél-ba*, *W.* **čád-čé**; ˌ*byáṅ-ba* id., but more in an intransitive or passive sense; so also ˌ*čégs-pa* (*gšág-pa*, *bšags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also ˌ*gyód-pa* and *bzód-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgá-ba* **to love sin, to be wicked**; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa, spyód-pa*, **to commit sin, to sin**; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd, sdig-spyód* **impious, wicked; a wicked person**, *sdig-pa-rnams byás-pa* id. (more accurately: *πολλὰ ἡμαρτηκώς*) *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čád sél-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehūm is sufficient to do); *sdig-po* **a sinner, a bad character**, *sdig-po če* a vile sinner *Glr.*, *Mil.*; *rdig-to-čan*, पापीय, = *sdig-čan*, but only as epithet of Dud; *sdig-blón* a wicked officer *Glr.*

སྡིག(ས)་པ་ *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdis*, ft. *bsdi*, 1. **to show, to point out**, *sdigs-mdzúb* a pointing finger, ... *la sdigs-mdzúb ɣtád-pa* to point at ... (with scorn or derision); *sdigs-mdzúb nám-mkʻa-la ɣtad* pointing with the fingers toward heaven, yet not in a 'menacing' (*Cs.*) way. — 2. **to aim** *C.*, *bsdi(g)s-sa* the place that is aimed at, **aim, butt; goal** *Thgy.*; *bsdis-pai ɣyógs-su* in the direction of the aim *Thgy.* — 3. **to menace, to threaten**, *čád-pas* with punishment *Mil.* (ni f.); **díg-čɛ ɣi-la** *Ld.* as an alarm-shot; ˌ*di-la bdág-gis ˌjigs-pa žig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

སྡིངས་ *sdiṅs* **a cavity** or **depression**, *spáṅ-sdiṅs* a depression on a grassy plain, *ri-sdiṅs* on a mountain-ridge; the significations given by *Cs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

སྡིབ་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

སྡུག་པ་ *sdúg-pa* I. adj. **pretty, nice**, *ltá-na* to look at *Dzl.*; **tsa-ḍhi-dúg-pa** *C.* **mint**, Mentha, *ἡδύοσμον*; gen. with reference to a person: what is **agreeable, pleasing, dear**, to a person *Ssk.*: प्रिय, *bdág-gi bu náṅ-gi sdúg-pa-la* the most beloved of my sons *Dzl.*; *ṅai bu sdug* my dear son *Pth.*; *sdúg-par ˌdzin-pa Dzl.*, *sém-pa Dzl.* frq., *rtsi-ba Mil.*, to love, c. dat., gen. with regard to parental love; *sdúg-par ˌgyúr-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-sdúg-pa* **not fair, ugly, disagreeable**, of the body, of a country etc.; *mi-sdúg-pai tiṅ-ṅe-ˌdzin Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdúg-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *sdúg-gu* beautiful, pretty, handsome, *bud-méd sdúg-gu tams-čad* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdúg-*

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gu-ma Dzl.; *sdú-ge-ba Cs.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-báṅs sdúg-ge snyiṅ-re-r)é* the good, poor Tibetans, just as in W. **sdug-pa-tsé** is used; often (but not necessarily) rather pityingly: *ḱo sdug-pa-tsé* the good man (will do his utmost); **ri-pa sdug-pa-tsé** the good fieldmouse (speedily made off); but also: **sab dug-pa-tsé ă-lu žig toṅ** *W.* good sir, give me a few potatoes!

II. vb. **to be oppressed, afflicted, grieved,** like *ydúṅ-ba*, *sems lás-kyis sdúg-nas* by sorrow *Mil.*; **sem máṅ-po máṅ-po dug soṅ** *C.* I was very, very sorry for it; . . . *pas sdúg-go* we are miserable, because . . . *Dzl.*; *sdúg-par ˚gyúr-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Ssk.* दुःख, **affliction, misery, distress,** *bod sdúg-pai mgo ˚dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ṅéd-la sdúg-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsṅál* (v. below) *sdúg-tu mi yoṅ ˚dug-gam* are you not in distress? *Mil.*; *sdug ḱur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *sdug mi ťeg* you cannot endure the hardships *Mil.*; **ka-dúg máṅ-po)hé'-pa** *C.* to work hard, to drudge; *skyid-sdúg* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdúg* id.; *sdug-sógs byéd-pa* (the contrary to *ťsogs-sógs byéd-pa*) to accumulate misery upon one's self *Mil.*; **dug máṅ-po táṅ-wa** *C.* to plague or vex a good deal, to inflict injury, c. *la*; *ydan-sdúg-gi sdig-pa* the sin of having done evil to others *Mil.*; **dug zŋ'-la táṅ-wa** *C.* **to torture, to put to the rack**; *sdug ˚báb-pa* **to be in mourning** *Cs.*; *sdug srúṅ-ba* **to mourn** *Cs.*; *sdúg-čan* col. **fatiguing, worrying.** — *sdug* as adj., **unhappy, miserable,** *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-ḱáṅ* **a chamber of mourning,** a darkened room *Cs.* — *sdug-gós* **a mourning dress** *Cs.* — *sdug-bsṅál* the most frq. word for **misfortune, misery, suffering;** also **pain,** *sdug-bsṅál-gyis ydúṅs-pa Dzl.*, *sdug-bsṅál myóṅ-ba* (*W.* **ťóṅ-čè**) to be in calamity, to suffer pain; **dug-ṅál ťóṅ-wa, ťér-wa** *C.* (**táṅ-čè** *W.*), to inflict pain, to grieve, to torment; *sdug-bsṅal daṅ ldán-pa*, *sdug-bsṅál-čan* **unhappy, miserable; misery, distress, affliction;** **dug-ṅál)hé'-pa** *C.* to lament, wail, moan; *sdug-bsṅál-du ˚gyúr-ba* to become sorrowful or melancholy; **ṅá-la ná-ga-ri ma žés-pę dug-ṅál yod** *Ld.* I regret my not knowing Sanskrit; *sdug-bsṅál-ba* (vb.) **to be unhappy,** (sbst.) **the state of unhappiness,** *Thgy.*; *sdug-bsṅál-bai skad* lamentable, doleful cries. — *sdug-mťúg C.* accumulating calamity. — *sdug-˚dré* a demon *Sch.* — **dúg-po** *C.* **wretched** (road), **savage** (dog), **ill-bred, naughty, unamiable; evil** (sbst.), *dúg-po byéd-pa* to do evil *Mil.*; **mi-la dúg-po táṅ-wa** *C.* to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-ṕóṅs-pa Stg.*, *C.*, **poor.** — *sdug-žwa* a mourning-hood *Cs.* — *sdug-srán* inured to hardships; the being hardened *Mil.*

སྡུད་ *sdud* 1. *Sch.*: the **folds** of a garment; *sdúd-ḱa* string for drawing together the opening of a bag, **drawing-hem.** — 2. *Cs.* **synthesis,** *˚byed-sdúd* analysis and synthesis.

སྡུད་པ་ *sdúd-pa*, pf. *bsdus*, fut. and likewise for the pres. tense) *bsdu*, imp. *sdus*, *bsdu*, vb.a. to *˚dú-ba*, 1. **to collect, gather, lay up, amass, assemble,** riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; **to put together, to compile,** *míṅ-rnams . . . nas bsdus* the names have been put together out of . . . *Glr.*; **to brush** or **sweep together,** *W.*: **ḱyim-sa ŏl-mo-ne* (or *daṅ*)* the dust with a broom; *dbáṅ-du* **to subject, subdue,** frq. — 2. **to unite, join, combine,** *žiṅ ysum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmág-rnams ḱór-du* (joining) the troops with his retinue *Dzl.*; *ḱyo-žúg-tu* to unite in matrimony, to give in marriage. — 3. **to condense, to comprise,** all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyúṅ-ṅur*,

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zúr-tsam, **to contract, compress, abridge**, frq., *de yaṅ bsdú-na* if one shortens it still more, if it is abridged a second time *Gram.*; **dús-ḱan* W.* **brief, concise, compendious**; **dú-yig* C.* **abbreviation, abridgment**; *bsdus-ˌgrel* an abridged commentary *Tar.* 177,7; **to close, conclude, finish, terminate**, *mjug sdúd-pa* to close a train, opp. to *sna ˌdrén-pa Mṅg.*; *slár-bsdu-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bsdús-pa* **to consist of** or **in**, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. **to boil down, to inspissate** *Lt.*, *bsdús-ḱu*, *ydús-ḱu*, a preparation thus obtained *Med.*; *bsdus-ṭáṅ* prob. id. *Med.* — 6. scil. *bsódnams: bsdú-ba rnam bžì* the four ways of collecting merit *Glr.* — 7. *dbugs sdúd-pa Med.? bsdú-ba* sbst. **collection, gathering** *Tar.* 33, 16. — *bsdus-ɣžom* or *ˌjom Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

སྡུམ་པ *sdúm-pa* 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *ˌdúm-pa*, **to make agree, to bring to an agreement**, *mi-mṫún-pa-rnams* things not agreeing *Sch.*, **to reconcile, to conciliate**, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdúm-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdúm(-pa)-po*, *sdúm-mḱan*, **conciliator, pacifier, peace-maker**; *res ˌḱrúgs-pa res bsdúm-pa máṅ-du byúṅ-ṅo* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. **house, mansion** *C.*; *yzím-sdum* (resp.) **bed-room**; *sdúm-ra* garden near the house, cf. *ldúm-ra*.

སྡུར་བ *sdúr-ba*, pf. and fut. *bsdur*, **to compare**, *go-sdúr byéd-pa* id., v. *go* 2; *nyams sdur byéd-pa C.* to compare different texts; **tam-dúr* W.* **judicial examination, trial.**

སྡུར་ལེན་, སྡུར་བླན་ *sdur-lén*, *sdur-blaṅ*, **amber** *Ts.*, for *sbur-lén*.

སྡེ *sde* (*Ssk.* in compound words सेना) **part, portion**, of a whole, e.g. of a country, also *yúl-sde*, **province, district, territory**, even **village** *C.*, *bón-sde* the places or villages of the Bonpas *Glr.*; *sde-čeṅ-la snyég-pa* to aim at an extension of territory *Dom.*; part of the human race: **nation, people, tribe, clan, community**, *ɟá-rol-gyi sde ˌɟóms-pa* to conquer hostile nations; **class**, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyúd-sde* the Tantras, v. sub *ryyud*; *sbyór-sde bžì* the four volumes treating of pharmacy *Glr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence **convent, monastery**, *sde btsugs* he founded convents *Glr.*; *čos-sde* id.; class of religious followers, philosophical school, *sde bžì* the four (principal) schools *Tar.*; *lha srín-gyi sde brgyad*, *lha klú-la sógs-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Glr.* **district.** — *sde-ḱrugs* **insurrection**, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snód ysum*, **चिपिटक, 'the three baskets'**, viz. the three classes of the sacred Buddhist writings, *ˌdúl-bai* (discipline), *mdo-sdéi* (Sūtras), *sṅágs-kyi sde-snód* (Mantras, i.e. metaphysics and mysticism), hence *sde-snód-la sbyáṅ-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. **the chief** or **governor** of a district *C.*, = *ˌgó-pa W.*, **majordomo** of the Dalai Lama, *Kõpp.* II., 134; in a general sense: **a man of quality, a nobleman** *Ma.* 2. **a letter** of a certain phonetic class, or the phonetic class itself, *sdé-pa bží-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or **school** of Buddhist philosophers, *Tar.*, frq. — *sde-dpón* = *sdé-pa* 1, signifies also a class of **demons** *Dom.* — *sde-tsán* **class**, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsán Glr.*; — *sde-yzár Sch.* **lawlessness, anarchy**, *sde-yzár čén-po* general anarchy (?) — *sde-yaṅs* (spelling?) **court, court-yard**, = *ḱyams*. — *sde-rigs* **dominion, territory,**

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Glr. — *sde-sríd* 1. **province, kingdom** *Cs.* 2. **regent, administrator,** in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

སྡེ་བ་ *sde-ba*(?) *W.* **i'-ru dé-cè med** there is here no room any more.

སྡེབ་ *sdeb* (?*debs*) **time, times,** = *lan W.*, e.g. four times.

སྡེབ་པ་ *sdéb-pa*, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. **to mingle, mix, blend** (*jyogs*) *ycig-tu* together, *Lex.*, cf. *sbyir-ba.* — 2. **to join, unite, combine,** *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su?* — Gen. vb.n.: **to join, to unite,** *daṅ* with, also *la*, *sems mig daṅ bsdébs-nas lta, rná-ba daṅ bsdébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; **to join company, to associate, to hold intercourse with,** *Mil.*; also to have sexual intercourse *Pth.*, cf. *ˌdré-ba, ˌgrógs-pa, dzóm-pa.* — 3. **to prepare, dress, get ready** (victuals) *Sch.*, cf. *sbyór-ba.* — 4. **to exchange, barter, truck for,** **bág-ṗe ḍás-la** *W.* flour for rice; in this sense prob. also used by *Mil.*; **to change,** money, **nul deb sal** please change me a rupee (not so in *C.*). — 5. **to make poetry, to compose verses,** at the end of poems: *žés-pa . . . kyis sdéb-pao* the above verses have been composed by . . .; = *sbyór-ba.*

སྡེབ་སྦྱོར་ *sdeb-sbyór* 1. **composition,** esp. poetical, **poetry,** — 2. *yi-gci sdeb-sbyór* **orthography** *Schr., Cs., Sch.*

སྡེར་མ་ *sdér-ma*, resp. *ysol-sdér*, **dish, platter, plate, saucer**; *sder-gáṅ* a plateful, a dish (of meat etc.), esp. *C.*

སྡེར་(རྩྭ་) *sdér(-mo)* **claw, talon,** *sdér-kyu Sch.* id.; *sdér-mo rno* a sharp claw; *sdér-can* furnished with claws, *sder-méd* without claws; *sder-ˌdzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sder-čágs* animals provided with claws *Mil.*

སྡོ་ཁམ་ *sdo-kám Sch.* **belonging together, a pair** (?).

སྡོ་བ་ *sdó-ba*, pf. (*b*)*sdos*, fut. *bsdo*, imp. *sdos* (also *dó-ba* q. v.) 1. **to risk, hazard, venture,** gen. c. *daṅ*, also c. dat. or accus., *bdág-gi lus* one's own body *Dom.*; *lus srog daṅ* frq., *lus daṅ sróg-la Dzl.* — 2. **to bear up against,** *sdug-bsṅal, nyon-móṅs-pa daṅ*, against heavy trials, against toil and drudgery *Dzl.*; **to bid defiance,** to an enemy *Dzl.*, also **to behave with insolence, contemptuously** *Dzl.* — 3. *lág-pas Dzl.* ??, 6(?).

སྡོང་པོ་ *sdóṅ-po* (*C.* vulg. **dúm-po** 1. **trunk, stem, body** of a tree *Glr.* — 2. **stalk,** of a plant, *pádmai* of a lotus; *sdóṅ-po ḳoṅ-stoṅ* a hollow stalk *Wdṅ.*; *sdóṅ-poi sde* the class of stalked plants *Cs.* — 3. **tree,** also *šiṅ-sdóṅ(-po)* frq.; *šiṅ-sdóṅ rkaṅ-ycig* a tree of a single stem *Glr.*; *šiṅ-sdóṅ ḳoṅ-rúl* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. **block, log.**

Comp. *Cs.*: *sdar-sdóṅ* trunk of a walnut-tree, *šug-sdóṅ* stem of a juniper-tree; *ṭsil-sdóṅ* **a tallow-candle;** *ḳyags-sdóṅ* **an icicle.** — *mčod-sdóṅ* (*Sch.* = *mčod-rtén*), in a botanical work it was explained by 'wick', = *sdoṅ-rás*, which seems to be more to the purpose, as a blossom is compared with it. — *sdoṅ-rkáṅ* v. *sdoṅ-rás.* — *sdoṅ-dúm* **stump of a tree,** *sdóṅ-dúm ṭsig-pa* the burnt stump of a tree *Cs.* — *sdóṅ-bu Cs.* 1. **a small trunk.** 2. **stalk.** 3. **wick.** — *sdoṅ-rás, sdoṅ-šiṅ, sdoṅ-rkáṅ C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

སྡོད་པ་, སྡོམས་པ་ *sdóṅ-ba, sdóṁs-pa* (*Sch.* also *rdóṁs-pa*) pf. *bsdoṁs*, fut. *bsdoṅ*, **to unite, to join** (in undertakings), **to enter into a confederacy, to associate one's self with,** c. *daṅ* (also accus.?); *ḳyod daṅ ṅa sdóṅ-ste ˌgro* you and I, we will go together; *sdóṁs-zla* prob. = *zla-grógs.*

སྡོད་པ་ *sdód-pa*, pf. and fut. *bsdad*, resp. *bžés-pa, W.* **dád-ce**, 1. **to sit,** frq., **sil-la dod** *W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. **to stay, to tarry, to abide,** *tóg-mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-ˌdug-pa* to lie down and to continue lying *Mil.*; **dṍ'-du ˌjúg-pa** to receive hospitably, **mi ˌjúg-pa** to deny reception, to send away *C.*; **to stop, to halt,** in running, walking *Dzl.*;

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to wait, *re žig ma bsád-par sdód-čig* wait a little yet before beginning to kill *Dzl.*; *skád-čig kyaṅ sdód-pai loṅ méd-par* without waiting even for a moment *Glr.*; *Ld.*: **ltós-te dád-če** to wait and see whether etc.; **sám-te dád-če** to wait for, hope for, to look forward to, **gúg-te dád-če** id.; *mdó-sde ₒdi ₒtsó-žiṅ sdód-na* as long as the authority of this book is acknowledged *Dom.*; **zag daṅ kyir-kyír dad dug* W.* (this thing) always remains round (crooked), it will not get straight. — 3. **to be at home**, **dę' yǫ'** he is at home, **dę' me'** he is not at home *C.*; **to live, reside, settle at** *B.* and col.; *bka-sdód Lex., C.*: 1. **attendant, waiting servant**, 2. **aid-de camp.**

སྡོམ *sdom* 1. *Lex.* and *C.* **spider.** — 2. **summary, contents**, *spii sdom* 1. **table of contents, index** *S.g.* 2. **general introductory remarks, introduction**, also *sdom-tsig; sdóm-la* **summarily, to be brief, in short.**

སྡོམ་པ *sdóm-pa* I. vb., pf. *bsdams, bsdoms*, fut. *bsdam, bsdom*, imp. *sdom(s)*, *W. *dám-če** 1. **to bind**, *lčags-sgróg-gis* **to fetter** *Cs.*; **to bind** or **tie fast, to pinion; to bind up, to dress**, wounds. — 2. **to fasten, to fix firmly**, e.g. by a screw-vice; *kro-čús* by melted metal, i.e. to solder; *so*, to press, grind, or strike the teeth together, **to gnash**, as in anger *Pth.*; **to fasten securely**, the door *Dzl., Pth.*; *rtsá-ka* **to close** an opened vein *Med.*; hence in general, 3. **to stanch, stop, to cause to cease**, *rtsa-krág ṡór-ba* the bloody flux *Med.*; **to bind, constrain, render harmless, to neutralize**, *nyés-pa* an evil *Lex., Sch.* — 4 *W. *káb-ṡa dam dug** the shoe **pinches.** — 5. to make morally firm, **to confirm**, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, **to bind one's self, to engage** *Cs.* — 7. **to add together, to cast** or **sum up**, *rgyud bži bsdóms-pas leu ཉཀ* all the four Gyud together have 154 chapters; *yóṅs-su bsdús-pa-la* taking all together *Tar.*

II. sbst. **समय obligation, engagement, duty**, *sdóm-pa lén-pa Glr.*, *ₒdzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la ₒbógs-pa* **to bind a person by duty**, by oath, **to swear in** *Glr.* (e.g. in convents, in the relations of priests and laymen); *srúṅ-ba* to be true to one's duty, to keep one's engagements; *ₒčor* a duty is violated *Glr.*; *ṅá-la sdóm-pa med* I have renounced my vow *Glr.* — *sdóm-pa gsum*, acc. to *Glr.* and other more recent authors, are: *so-tár* (v. *so-só*), *byaṅ-séms*, and *gsaṅ-snágs-kyi sdom-pa.*

Comp. *sdom-ltóṅ*(?) **neck-bell**, bell attached to the neck of cattle. — *sdom-byéd* 1. **one that binds**, by duty etc. 2. **an astringent medicine** *Cs.* — *sdom-gzér* **rivet** of a pair of scissors or tongs *Sch.*

སྡོམ་བུ *sdóm-bu Sch.*: **a ball; a round tassel.**

སྡོར་, **དོར་** *sdor, rdor* 1. (like ὄψον) that which gives relish to food, **seasoning, condiment**, esp. *túg-sdor* that which gives substance to soup, viz. **meat**; *tsa-sdór* salt and meat. — 2. **spice**, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-tál* spice-powder *Sch.* —

བྲདཿ *brda* (**संकेत**) **sign**, i.e. 1. **gesture**, *čágs-pa ₒdód-pai brda máṅ-du bstán-nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *saṅs-rgyás la gsól-čig čes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da táṅ-če* W.* to give a hint with the eye, to wink. — 2. **indication, intimation, symptom, token**, *mi-rtág ₒgyúr-bai brdao* it is an indication of their frail condition *Thgy.*; **symbol** *Pth., brdar* as a symbol, symbolically; *de gaṅ yin ₒdri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa, ₒgród-pa, sbyór-ba, ₒgrol-ba* **to explain, describe, represent**, with accus., and prob. also with genit.: *yin-lugs-kyi brda ₒgról-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda či lags* what may be the symbolical meaning of it *Mil.* — 3. **word**, *ₒbód-pai brda* interjection *Liṡ.*; *ₒdúl-bai brda* word out of the Dulwa *Zam.*; *dris-pai brda-rnyiṅ* an obsolete word for 'being asked', *Lex.*; *brdá-sgyur-pa Sch.* **interpreter, dragoman** *Sch.*; *brdai blá-ma* is

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stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yaṅ mi ˚dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda-rnyiṅ* old orthography, *brda-ysár* new orthography *Zam.*; *bód-kyi brdai bstan-bčós* title of the Zamatog; *tsig-brda = tsig, tsig-brda-yis ˚grol-ba* to explain by words *Mil.*

Comp. *brdá-skad* **language by symbolical signs** *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čád* (prob. for ˚*čad*, from ˚*čád-pa* II.), *me-loṅ-gi brda-čád* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród, brda-sbyór* 1. **explanation**, *miṅ-dáṅ brda-spród* explanation of the import of names, title of a small Materia Medica by a certain Wairocana. 2. **orthography** *Gram., Pth.* — *brda-lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བརྡུལ་བ་ *brdúl-ba* 1. *Lex.* w.e.; *Sch.* **to deceive, to cheat.** 2. *Sch.* **to swing, brandish, flourish**, *yyáb-mo* a fly-flap.

བརྡོག་འཚོས་པ་ *brdog-˚čos-pa* **to slip, to slide, to lose one's footing.**

བསྡར་བ་ *bsdár-ba, Sch.: mdún-du bsdár-ba* **to hope, to expect** or **wait for** a favour. In *Dzl.* ཀ།, 18 the better reading (accordant with the manuscript of Kyelang) is *sdur* (= *sdú-bar*).

བསྡོགས་པ་ *bsdógs-pa*; the *Lexx.* add: *grabs, Cs.* **to compose, prepare, make ready**, *nyer bsdógs-pa* id.; *sna-tág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན *na* 1. the letter **n.** — 2. num. figure: 12.

ན་ *na* **meadow**, *C.* also *ná-ma*; *nar skye* it grows on meadows, *Wdn.* and elsewh. (cf. *neu*).

ན་ *na* I. sbst. 1. **year** (?) v. *ná-niṅ.* — 2. **stage of life, age**, also *na-tsód*, and *ná-so*, resp. *sku-ná* (also *sku-nás?*); *na-tsód rgás-pas Wdn.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás pŕá-mo Mil.* of a tender age; *na-tsód-kyi dbyé-ba* the different ages or stages of life; *(sku-) nár-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-tsir-la** *W.* according to age; *na-čúṅ girl*, maiden, virgin, *na-čúṅ bzáṅ-mo bču* ten beautiful girls *Dzl.*; *na-mnyám, -˚drá, -zlá, neu-ldáṅ Lex.* of the same age, coetaneous; **ná-da-tǫm-mo** *C.* a festivity given by wealthy parents on their son's birthday to him and his playmates, also **ló-da-tǫm-mo**; *na-ŕá young*, tender; *na-yžón = yžón-nu.* II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, **in**, (more accurately *náṅ-na* c. genit.), sometimes also to be rendered by **on, at, with, to** etc. *mdó-na* in scripture, *lo-rgyús-na* in a book of history *Glr.*; *dé-na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: **in, at, during** (the doing or happening of a thing), hence a. **when, at the time of**, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi ŕa tse ŕós-na* when my father shall have died *Dzl.*; with *nam*: *nam dús-la báb-na* (*W.* **dus léb-na**) when the time comes,

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frq.; *nam ˛gró-na* when I (you etc.) go, was going, shall go. — b. **if, in case, supposing that** (*ɛ̀ár*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te, ɛ̀i-ste* etc. (cf. the remarks sub *gaṅ* II.); *... ma mt̀óṅ na ... mi rtógs-par dug* if we had not seen ..., we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *˛di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: **if even** ..., how much the more ...! in asseverations: **if** ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ..., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: **o that! would that!** also: **I will**; in an interrogative sentence, viz. '*légs-sam*' being omitted, to: **must I? shall I?** *Mil.: čos byás-na snyam* (when we are with you) we think, we will be pious! *˛jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *ɛ̀i drág-na* (better *ɛ̀i byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: **as, since, whilst, by** (with the partic. pres.), = *te* or *pas Dzl.* frq., *dug zós-na yaṅ* even by eating poisonous things (he was not hurt) ཟེ, 3; *na* is used thus, however, only in conjunction with *yaṅ*, and *dug zós-na yaṅ* is the more popular phrase for *dug zos kyaṅ*. In careless speaking or writing *na* is also used for *ɛ̀é-na Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dés-na* **for that reason, therefore,** *ɛ̀ii rgyús-na* **for what reason, why, wherefore** *Stg.; dé-bas-na* **hence, thus, so then, accordingly**, very frq.; *k'úr-bas-na* because they carried *Glr.;* also added to the termin.: *jí-ltar-na* frq.; *ɣɛ̀ig-tu-na, ɣnyis-su-na,* **in the first place, firstly** etc. *Dzl.; slád-du-na Dzl.; rgya-gár skád-du-na Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin. is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ཟེ, 17 *náṅ-na soṅ* inst. of *naṅ-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. **and**, *Bal* (?) — IV. v. *ná-k'a, ná-ba*.

ན་ཁ *ná-k'a*, = *spaṅ*, **greensward, turf.**

ན་ག *nā-ga*, *Ssk.* for *klu*.

ན་ག་རི *nā-ga-ri* **Sanskrit, Sanskrit-letters.**

ན་གི *na-gi Sch.* 1. **being ill** (?). 2. **the claws of a sea-monster** (?).

ན་གེ་སར *nā-ge-sar Lt.* = Hindi, for **नागकेसर**, Mesua ferrea.

ན་འཇའ *na-˛ja W.* **mock-suns** and similar phenomena, v. *na-bún*.

ན་ཉིན *ná-niṅ* (*Cs.*: 'for *na-rnyiṅ*') **the last year;** gen. adv. **last year;** *ná-niṅ-gi* adj. **of last year** or **last year's** (crop).

ན་བ *ná-ba* 1. **to be ill, sick;** inf. also the state of being ill, **illness, sickness,** *ná-ba ɣsó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, **patient,** *ná-ba daṅ ˛čí-ba* disease and death; *skye rga na ˛čí* v. *skyé-ba* I., *rgás-pa daṅ ná-ba* old and sick people; *mi-ná-ba ɣnás-pa* to remain in health *S.g.*; *ná-ba-pa, ná-ba-ma Cs.* a sick person, an invalid (male and female); *ná-mo* a female patient *Mil.*; *ná-ba-mk'an* a sickly person, an invalid *Cs.*; *ná-ba-ɛ̀an* sickly, *na-ba-méd* healthy *Cs.*; *na-t'óg* after falling ill *Sch.* — 2. of the separate parts of the body: **to ache,** *rná-ba* (not *-bai*) *ná-ba* pain in the ear, earache; *lus t'ams-ɛ̀ád na* (my) whole body aches *Dom.*; *so ná-na* having the toothache; *nán-na na* it aches, when pressed (with the fingers) *S.g.*; *k'lád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-˛jrén* complication of diseases or fits *Sch.*; *na-(ba daṅ)zúg(-rɲu), na-t'sá* disease and pain.

ན་བུན *na-bún* **fog, thick mist,** *t'ibs, ˛k'yims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

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ན་མ *ná-ma* 1. v. *na* I. 2. also *ná-mo*(**नमस्**), **praise, glory, adoration**, *na-mo gu-ru* praise to the teacher!

ན་མ *ná-ma Ssk.* = *žes byá-ba* **so called**, frq. in titles of books.

ན་བཟའ་ *ná-bza* (**ná-za**, vulg. **náb-za, nám-za**) resp. for *gos*, **garment, dress**, frq.; *ysól-ba* to put it on.

ན་འུན *na-ún* obs. or vulg. for *na-bún*, old edition of *Mil.*

ན་རག *na-rag, Ssk.* **नरक, hell.**

ན་རམ *na-rám* medicinal herb, *Med.*; in *Lh.* Polygon. viviparum.

ན་རི་ཀེ་ལ *na-ri-ke-la Ssk.* **cocoa-nut.**

ན་རེ་ *ná-re*, by form and position an adv., like *di-skad-du*; before words or sentences that are quoted literally, mostly followed by *smrás-nas, zér-ba-la*, but not always, in which latter case it stands for **'he says, he said'** etc., the noun being always put in the nom. case, never in the instr.: *ɔpags-pa na-re* the Reverend said; rarely in accessory sentences: *gál-te ɣžán-dag ná-re* (not *ná-re-na*) si forte alii dixerint *Wdh.*; even without *gál-te* in the same sense *Thgy.* It hardly occurs in old classical literature, nor in the col. language of *W.*, but pretty frq. in later literature. In *Kun.*, however, there exists a vb. *ná-čas* (**ná-čā**), pf. *nas* (**nā**), *imp. nos* (**nō**) which is used for *zér-ba* (not in use there), and is construed with the instr.: *ă-pa-su nā soṅ* the father has said.

ན་རོ་ *ná-ro* the sign for the vowel **o**, ◌ོ.

ན་རོ་ *ná-ro* n. of a holy Lama *Mil.*; *nā-ro-pa Tar.* 181, 10 id.? *ná-roi sems-ɔdzin-gyi lčags-tág* a sort of puzzle.

ན་ལན་ད་ *na-landa Pth. nā-len-dra Wdk.*, n. of a monastery in Magadha.

ན་ལི་ *ná-li* **bowl, basin**, an iron or china dish *W.*

ན་ལེ་ཤག *ʿna-le-šag Lt., šal S.g.*, = *ši-kru Wdh.* (**घियु**?) n. of an acrid medicine.

ནག *nag* (blackness?) **crime, offence, transgression**, v. *nág-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra.*

ནག་པ, ནག་པོ *nág-pa*, gen. *nág-po*, **black**, *ber ɣyi nág-pa naṅ dkár-ba* a garment outside black, inside white *Glr.*; **nág-po ma ku** do not blacken it, do not soil it! of the countenance **dark, frowning, gloomy, mournful** *Glr.*; *mi nag* (*-po or-pa*) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *nág-po* n. p. **Krishna** *Tar.*, *nág-po čén-po* = **महाकाल Siwa**; *nág-mo* 1. **a black woman**, 2. **Kali, Uma**; *nág-moi-ɔbaṅs* or *kol* Kālidāsa. — 3. **woman**, in general *Sch.* — *nag-ɔgrós, nág-po ɔgro-šés* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *nág-po ɔgro-bšér* implies: illustrating a sentence by comparing it with similar passages; *nág-čan* 1. **a person guilty of a crime** *Sch.*; *mi nág-čan dóṅ-nas tár-pa* a criminal released from prison *Mil.* 2. **a married man** *Sch.* — *nag-čágs* **black-cattle, horned cattle** *Sch.*; v. also *ynág-pa.* — *nág-ču* n. of a river north of Lhasa, *Huc* II, 238; *nág-ču-ka-pa* people living on its banks, notorious for their thievish propensities. — *nag-čén, nag-nyés C.* **a heinous crime.** — *nag-tùm, nag-tòm, Sch., nag-siṅ-ba Thgy., nag-hur-ré Sch.*, **coal-black, jet-black.** — *nag-nóg* (*-čan*) **dirty, dingy; not clear**, as bad print; fig. **stained, polluted**, with sin, guilt, *sems.* — *nag-ɣyógs* v. *ɣyogs.* — *nag(-ma)-tsúr* **a black mineral colour**, *Sch.*: **green vitriol**(?). — *nag-tsig* **a point, dot**, *W.* — *nag-zúg*(?) **darkness**, *nag-zúg-la snóm-bžin soṅ* he groped about in the dark.

ནག་ཤ *nág-ša Sch.*: **linden-tree, lime-tree** (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(མ) *nágs* (*-ma Glr.*) *B, C., W.*, **forest**, *rtsi-šiṅ-nags-kyis mdzes* beautified by forests, richly wooded *Glr.*; *ɔtúg-po* dense forest; *nags-kród* a thicket *Glr.*; *nágs-čan* woody, covered with forests; *nags-ljóṅs* woodland country, a well-wooded province; *nags-sbál Lt.* tree-frog(?); *nags-tsál* = *nags, nyám-ṅa-ba* a dreadful forest *Dzl.*; *yid-du-ɔoṅ-ba* a lovely wood *Sambh.*; *nags-(ɣ)séb* an intersected forest, v. *(ɣ)seb.*

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ནང་ *naṅ* I. the space within a thing, 1. **the interior, the inside,** *phúg-pai naṅ kun* the whole interior of the cavern *Mil.*; *ɣžóṅ-pai, dóṅ-gi naṅ* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *Káṅ-pai naṅ pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. **space, room, apartment, chamber** col. — 3. **dwelling, domicile, house,** esp. *C.* — 4. meton. **inmates, family, household,** *ˇnaṅ tsaṅ* W.* the whole family. — 5. **the interior** (spiritually), **heart, mind, soul,** *ye-šés náṅ-na šar* wisdom begins to shine in the mind; *žen-ˌdzin naṅ-nas ˌgrol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *náṅ-na.*

II. *náṅ-gi*, genit., used 1. as an adj.: **inner, inward, esoteric** (opp. *to phyi*), *náṅ-gi Krims, náṅ - Krims,* a private law, an esoteric precept or doctrine not intended for the public; **ge-dún-gyi náṅ-tim dhaṅ ˌgal tse* C.* if priests violate their special moral duties, (very different from *náṅ-pai krims* the Buddhist law, merely opp. to Brahmanism); *náṅ - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* ཀ་, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of Rom. 12, 1, and I Pet. 2, 5. — *náṅ-gi byá - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *náṅ - na* **among, amidst,** frq. c. accus.: *bu náṅ-gi ta čuṅ, phúg-ron náṅ-gi čúṅ-ṅu Dzl.* the smallest among etc.; for *dé-dag-gi náṅ-na* **of it, of them, among them** etc.: *náṅ-gi čúṅ-ṅu* the least of them *Dzl.*; *náṅ-gi lhá-mo shá-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* ཁ, 18; ཀ་, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as sbst., acc. to the significations given above, e.g. *nád-pai náṅ-du ˌjug-pa* to go **into** the room of a sick person *Wdṅ.*; *dei náṅ-du ɣdan-dráṅs-te* inviting **into** their house *Mil.* — 2. as adv. *náṅ - na* **in it, therein, within, among it** or **them**; *náṅ-du* and *náṅ-la* **thereinto, into it**; *náṅ - nas* out, thereout, from among; among it or them = *náṅ - na.* — 3. postp.: **in, into, among** etc., e.g. *rdziṅ-gi náṅ-na Krus byéd - pa Dzl.* to bathe in a pond, *čui náṅ-du žúgs-pa* to go into the water; *groṅ-khyér dei naṅ daṅ phyi-rol-na* in the town and out of it *Dzl.*; **sém-mi náṅ-na zér-pa* W.* he said to himself; *snai náṅ-nas byuṅ* it came out of his nose (again) *Dzl.*; *mii náṅ-na(s) bzáṅ-po žig* one very beautiful among men *Dzl.*; *gliṅ dé-rnams-kyi náṅ-na(s) mčóg-tu gyúr - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *ṅáṅ-la, ṅáṅ-nas; *wáṅ-gi náṅ-na** by force; **šó-me náṅ-na zer gos* W.* that should have been mentioned, when it was fresh (in remembrance); **lo tóṅ-ni náṅ-na tsá-pig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *naṅ = naṅ-mo.* — *naṅ-méd-la* col. frq. suddenly; in *B.* of rare occurrence; *naṅ-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *naṅ-kyóg Sch.*: having legs bending inward, **bandy-legged.** — *naṅ-skór* v. *skór-ba* extr. — *naṅ-Krims* v. above. — *naṅ - Król,* vulgo *-rol,* **bowels, entrails, intestines**; also any separate part of them; *naṅ - Król dróṅ - ba* spasmodic contractions of the bowels *Sch.*; *naṅ - krol - bžág* seems in *Lexx.* to be taken synon. with *mnyam-bžag.* — *naṅ-góg* v. *ter.* — **naṅ-gyóg* W.* **a large bolt, door-bar.** — *náṅ - ča = naṅ-Krol.* — *naṅ-čags-su* in one's self, in one's own mind *Sch.* — *náṅ-rje* **minister of the interior, home - minister** *Sch.* — *náṅ - lta Glr.* 89, 11? — *naṅ-táb byéd-pa* to be involved in intestine war *Pth.*, = *naṅ-ˌkrúgs.* — *naṅ - dág* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *naṅ-brtags?*) v. *snaṅ.* — *náṅ - don* **the intrinsic meaning, the true sense,** *náṅ - don rtóg - pa* to investigate, to study, the real meaning; **náṅ-don tóg-Ken,*

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or *ghó-ḳen* C.*, **náṅ-don-čan* (or *-yod-ḳan*)* *W.* most learned, very erudite; acc. to *Cs.* more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *náṅ-don-gyi rab-ˌbyáms-pa* a Doctor of Divinity *Cs.* — *naṅ-náṅ-gi, naṅ-náṅ-nas = naṅ-gi, naṅ-nas* among. — *náṅ-pa* **Buddhist**, opp. to *ṕyi-pa*, Non-Buddhist, Brahmanist; *náṅ-pai lta-ba, bstán-pa, čos, stón-pa, čá-lugs*, the theory etc. of the Buddhists. — *náṅ-po* an intimate, a bosom-friend *Sch.* — *náṅ-mi* members of a household, inmates (ni f.) *Dom.* — *náṅ-miṅ* room, apartment, *C., W.* — **naṅ-yáṅs* W.* wide, spacious, roomy. — *naṅ-ról = naṅ-krol* — *náṅ-ža* lining, **náṅ-ža tán-wa** to cover on the inside, to line, **náṅ-ža-čen* C.* lined. — *naṅ-sél* **dissension, discrepancy.** — *naṅ-ysés* **reciprocal, mutual** *Wdn.* frq.

ནང་མཆོད་ *naṅ-mčód* **a sort of potion** (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and *'byaṅ-sems dkár-po'* (?), all mixed together, transsubstantiated by charms, and changed into *bdud-rtsi* or **nectar**, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་བཞིན་ (*náṅ-ltar*) **náṅ-tar* W., C., *náṅ-žin* C.* col. for *bžín-du, ltar*, **according to, in conformity with, like, as,** c. genit. or accus., *bka náṅ-tar, bkai naṅ-tar.*

ནང་མེ་ *náṅ-me*, resp. for *me* **fire** *W.* (*snáṅ-me?*).

ནང་མོ་ *náṅ-mo* (*ma Pth.?*) **the morning;** in the morning; *náṅ-mo ycig bžín-du* every morning *Pth.*; *naṅ re* id.; *naṅ re dgoṅs re* every morning and evening; *da-náṅ* this morning; *da-náṅ ni gáṅ-nas byon* where do you come from to-day? *Mil.*; *da-náṅ-gi tsó-ba* this day's breakfast *Mil.*; *naṅ-nub* in the morning and in the evening; *naṅ-nub nyi-ṕyéd ysum-la* in the morning, in the evening, and at noon. — *naṅ-par* 1. in the morning, *naṅ-par sṅar* early in the morning *Dzl.* 2. **the morning,** esp **the following morning,** *náṅ-par-kyi skál-ba* the allowance, the ration for the following morning *Glr.*

ནང་སྣ་ *naṅs W.* (?) *naṅ-čuṅ yod* that is a mere **trifle**, not worth while, cf. *mnog.*

ནང་སྣངས་ *náṅs-par Cs.*, **náṅ-la* W.*, **the day after to-morrow,** *B. ynaṅ.*

ནད་ *nad* **disease, distemper, malady, sickness,** cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad ṕyúgs-nad* diseases among men and animals *Glr.*; *nad ysó-ba* to cure a disease, *nad ˌtsó-ba, nad sós-par*, or *žibar*, or *daṅ brál-bar ˌgyúr-ba* to be cured of a disease, to get well, to recover; *nád-kyis ˌdébs-pa, ˌtébs-pa*, to be attacked by a disease, to be taken ill *B.*; *C.* more frq.: **nệ-kyi gyáb-pa, zir-wa**, *W.*: **ná-la nad yoṅ(s)**; *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyál Wdk.* emblem of a deity (meaning not clear). — *nád-ḳaṅ* **hospital** *Cs.* — *nád-go* **seat of a disease** *Sch.* — *nád-čan* **ill, sick** (little used). — *nád-pa* 1. **a sick person,** male or female. 2. adj. **ill, sick,** *séms-čan nád-pa-dag S.O.* = *nád-po* and *nád-bu = nad Cs.*, **nád-bu-čan* W.*, weak in health, **sickly, poorly.** — *nad-méd* **healthy, hale, in health,** (the usual word); *nad-méd-par gyúr-cig* may you recover your health, may you remain in good health, all hail to you! *Cs.* — *nád-med-pa* **health,** *nád-med-pa ṫób-pa, rnyéd-pa* to get well, to recover one's health; *nád-med-pa ˌgyúr-ba* declining health *Thgy.* — *nad ṫsúl* **the character of a disease** *S.g.* — *nad-yžis* **seat, primary cause** of a disease(?) *Lt.* — *nad-ynyóg* one attending to sick persons, **a nurse**; *nad-ynyóg byéd-pa W. *čó-če**, **to nurse.**

ནན་ *nan* **the act of pressing, urging; pressure, urgency, importunity,** *Ḳón-rnams-kyi nan ma ṫégs-par* not being able to resist their importunity *Mil.*; *nán-gyis* with urgency,

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pressingly, e.g. *žú-ba* to request, to solicit *Glr.*; *nán-gyis zar ˌjúg-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis ˌgúg-pa* to make a person come near by calling to him *Mil.*; *nan-čágs* 1. sbst. **certainty, surety,** **da nan-čág ťob soṅ** *W.* now I have certainty, now I know for sure; *nan-čags ˌťems? Zam.* 2. adv. **certainly, surely** *W., C.*; adj. **lon nan-čág** *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byaṅ-čúb-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa Thgy.*; in *čós-kyi nán-tan ysuṅs Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C:* **certainly, positively,** **ṅę nén-ten láb-pa, nęn-čág zér-pa**, I have told him so definitively, as my unalterable decision; *W.:* **earnestly, ardently, accurately,** **nán-tan žib-ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan šrág-čé** to burn entirely. — *nán-tar* very, *nán-tar bzaṅ Lex.*; **very much, all the more, altogether** *Mil.*; *nan-túr,* of rare occurrence, = *nán-tan.* — *nón-pa, ynán-pa* are cog. to *nan.*

ནན་ཏེ *nán-te* 1. *Ts.* for *ná-ba* **sick, ill.** — 2. *W.* **ču nán-te kyoṅ**, for *ran-te, ˌdren-te,* conduct the water this way!

ནན་ཟག *nán-žag W.* **late, recent,** what has happened a few weeks or months ago.

ནབས *nabs* **put on** (your clothes)! *Sch.*, v. *mnáb-pa.*

ནབས་སོ *nábs-so* **one of the lunar mansions,** v. *rgyu-skár* ས.

ནམ *nam* I. sbst. 1. **night,** *nam láṅs-te,* or *-nas,* when night departs, **at day-break,** frq.; *nam-gáṅ Sch.:* the last day of the lunar month on which there is no moonshine at all; *nam-gúṅ* **midnight,** *nám-gyi gúṅ-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nám-gyi ča stod, smad,* id. — *nam-ťyéd* **midnight** *Dzl., Glr.*; *nam-žóṅ* (?) *Sch.* in the morning; *nam-ríṅ Sch.* a long day (??) — *nam-láṅs* **day-break,** *nam-laṅs-kyi-bar-du Dzl.* — *nam-sród* **darkness of night,** *nam-sród byiṅ soṅ-bai tse* as it was almost quite dark *Mil.*, **nam-šród yol sóṅ-nas** *C.*, *nam-srós-nas Sch.* id. — 2. for *nam-mkʻa* q. v.

II. adv. of time, also *dus-nám-žig,* 1. **when?** frq., **how long a time?** seldom; *rgyún-du nam ˌči ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-žig-gi tsé-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam ˌgró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam žig sgyú-lus ˌjóg-pai tse,* when he shall lay aside his phantom-body *Mil.*; **nam ťsúg-pa ko ma léb-na, de ťuṅ**..., as long as he has not come, so long . . . *W.* — 2. *nám(-du) yaṅ* (col. **nám-aṅ, náms-aṅ**) with a negative, **never,** in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma, nam-yaṅ mi zíṅ-to* it will never be finished *Dzl.* ཟློས, 9; *šṅon nam yaṅ ma ťos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always;** *nam žag brtan Mil.*; **nám-žag gyúṅ-du** *C.* id.

དམ་མཁའ *nám-mkʻa* (cf. *mkʻa* and *ynam*) the space or region above us, **heaven, sky,** where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether,** as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdṅ.*; *nám-mkʻa daṅ mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an **innumerable multitude,** *nám-mkʻa daṅ mnyám-pai séms-čan-rnams Mil.*; *nám-mkʻai dbyiṅs, nám-mkʻa-ldiṅ(-mo)* v. sub *mkʻa*; *nám-mkʻai mtoṅs* **celestial vault, firmament** *Glr., S. O.*; *nám-mkʻa-mdog* the blue colour of the sky, **azure;** it is supposed to be produced by the southern side of mount Rirab, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mkʻa-la* in the air above the house, like *bar-snáṅ-la, Tar.* ཟས, 2; *nam-ˌpáṅs ycód-pa,* also *nam-*

dpáṅs spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru* v. *rgyu-skar.*

ནམ་ཟླ *(nám-zla)* pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., **season**, *nám-zla dus bźi* the four seasons; *da nam-da ston ṣar* now autumn has set in; **da nam-da ḍaṅ-mo soṅ**; fig. *nám-da ˌdas* the (favourable) season has passed *Mil.*

ནམ་སོ *nám-so = nábs-so.*

ནར *nar* v. *na* I. and II., 2; also *ná-ka.*

ནར་མ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **či-ma nár-te ṭoṅ* or *ṣor** *C.* torrents of tears gushed from his eyes, cf. *Krul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *ˌgrúl-ba* to walk

ནར་མོ, ནར་ནར་པོ *nár-mo*, *nár-nar-po* **oblong** *Mil.*, *Med.*; *ka-nar-ṣan* having the shape of a rectangle; *gru-nar-ṣan* **rhombic, lozenge-shaped.** Cf. *(b)snár-ba.*

ནལ *nal* n. of a precious stone *Sch.*

ནལ(མ) *nál(-ma) Cs.* **incest, fornication**; *nal-grib* pollution by it. *nal-ṗrúg* frq., **nal-le** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནལ་བྱི *nál-byi Pth.* n. of a poison-tree.

ནས *nas* I. sbst. 1. **barley**, in three varieties: *mgyógs-nas* (*Ld. yáṅ-ma*, or *drug-ṣu-nas*, *Wdṅ. Krá-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *če-nas* a middling sort. — 2. **barley-corn**, *nas-tsam* as much as a barley-corn *Glr.* — *nás-čaṅ* beer brewed of barley. *nas-rjén* v. *rjén-pa.* — *nas-ṗyé* barley-flour. — **nas-zir** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: **from**, *byáṅ-ṗyogs-nas* from the north, often joined with *bzúṅ-ste* (*Ld.* **táṅs-te**), commencing **from**, extending **from**, with a following **to, as far as; till, until**, with respect so space and time; **by**, *lág-pa-nas ˌdzin-pa* or *ˌjú-ba* to take a person by the hand, *miṅ-nas rjód-pa*, *smó-ba* to call by name, *ṭiṅs-pa re-ré-nas* (to count) by single drops, *so-só-nas* **one by one, each by himself; through**, *dúṅ-nas bsád-pas* speaking through a trumpet *Glr.*, *sgo-sáṅ-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytóṅ-ba* to admit through the door *Dzl.*; **bi-yaṅ-ne ṗaṅ** *W.* he flung it through the hole (cf also *rgyúd-pa* I., 2); made, manufactured, built etc. **of**, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with**, **lág-pa-ne duṅ** *W.* struck with the hand; denoting **distance**: *rgyaṅ-grágs ṙčig-nas pó-ta-la yod C.*, Potala lies within reach of the ear; *ˌdi-nas gáṅs-ri-la* far from here on the snowy mountain *Glr.*; with respect **to time: after**, *ṣag bdún-nas* after seven days: *dé-nas* **after that, afterwards, then.** — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after, since**; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *ˌdug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *ṅa ľčeb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós-nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la ṣúgs-nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na.*

ནི *ni* I. 1. particle, col. also **niṅ**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *kyod ˌdir ˌóṅs-pa ni ṅai mťus ˌoṅs-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni ṅa yin* that one am I; *ˌdi ni mi ṗód-do* this I am not able to do *Dzl.*; *ťa-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that . . .); *stobs ni* as to strength (I . . .); *gál-te nús-na ni* if he

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can (— well!); *da ni, snar ni, ˚di-las ni, snon-càd ni* etc.; *šiṅ-mkʻan ni* now, as to the carpenter, he ... *Dzl.*; *dár-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug** *W.* (it is true) they say so; **ḍi ni ḍi-te yod** it has been written, (to be sure); **jheˈ ni jheˈ** *C.*, **èo ni èo dug** *W.* (certainly) they are working at it, (but ...). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *daṅ*. — 2. *Ts.*: demonstrative pron., **ri ní-lę ni to-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནི་ལ *ni-la* (*Hindi* नील blue) 1. *Cs.* **indigo.** — 2. *W.* **the blue pheasant** of the South Himalaya, manāl.

ནི་ལམ་, ལི་ལམ་ *ni-lam, li-lam* (*Hindi*; Shaksp.: 'from the Portuguese *leilam*') **auction, public sale.**

ནིང་ *niṅ* 1. col. for *ni*. 2. for *rnyiṅ?* v. *na-niṅ, że-niṅ*.

ནིམ་བ *nim-ba*, निम्ब, n. of a plant, Melia Azedarachta.

ནིའི་ལི *nii-li Sch.*: **the great buzzard** or **mouse-hawk** (?).

ནུ *nu* num. fig.: 72.

ནུ་བ *nú-ba* pf. and imp. *nus*, **to suck** *Cs.*, *nu(-ba)-po, mo*, **a suckling** *Cs.*, *nu-kúg* sucking-bag.

ནུ་བོ *nú-bo*, resp. *yčúṅ-po*, *W.* **no**, **a man's younger brother** *B.* and *C.*

ནུ་མ *nú-ma*, *Cs.* also *čáb-nu* (resp.?), **breast,** as two correspondent parts of the body, 1. **mammary gland, female breast, bosom** *S.g.* — 2. **nipple, teat,** also of males. — 3. **dug, nipple** of a cow's udder; *nu-kyim, -ydan, -˚bur, -˚bor*, *Cs.* id. — *nú-ża* **the thoracic muscle.** — *nu-rtsé, nu-sór Cs.* the tip of the breasts, nipple. — *nú-żo* mother's milk, *mai nú-żo Dzl.*; *nú-żo snún-par byéd-pa* to suckle, to give suck, *Lt.*; *nú-żo skám-na* if she has no milk *Lt.*

ནུ་མོ *nú-mo* 1. *W.* **nó-mo**, **the younger sister of a female,** *B.* and col. — 2. v. *nú-ba*.

ནུག་སྟེ *núg-ste* (pronounced **núg-te**) *Ts.*, **so, thus.**

ནུད་པ *núd-pa* **to suckle,** *W.*: **pi-pi nud toi** give to suck! (= *snún-pa*).

ནུབ *nub* 1. **the west,** *nub-(kyi) ǰyogs(-rol)* id.; *núb-ǰyogs-su* towards the west; *nub-byáṅ* north-west; *núb-kyi* of the west, western; v. also *bdé-ba-čan*. — 2. **evening,** *do-núb* this evening, to-night.

ནུབ་པ *núb-pa* 1. vb., **to fall gradually, to sink,** *mtíl-la* to the bottom; **to sink in,** *púṣ-mo núb-pa tsam* knee-deep *Dzl.* frq.; **to go down, to set,** of the sun, moon, frq.; fig. **to decay, decline,** of religion; *núb-par ˚gyúr-ba* id.; *núb-par byéd-pa Sch.* = vb. a. *snúb-pa*. — 2. sbst. **an inhabitant of the West.**

ནུབ་མོ *núb-mo* **evening; in the evening,** frq.; *nubgráṅ-gi* happening every evening *Sch.*

ནུམ *num*, *W.* col. for *mun*.

ནུར་ནུར་པོ *núr-nur-po* denotes the form of the embryo in the second week: **oval, oblong**; *mér-mer-po* id.

ནུར་བ *núr-ba* (cf. *brnúr-ba, snúr-ba*), 1. **to change place** or **posture, to move a little,** **rig-te nur** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *núr-gyis ˚tén-pa* to pull gradually, to give short pulls *Glr.*; *ǰa-bóṅ ˚dam rdzis-pa bžíṅ-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; **to step aside, to draw** or **fall back; to get out of its place, to be dislocated;** **ǰi núr-la ḍúl-čé, ǰi-log-la núr-čé** *W.* to move slowly back. — 2. **to crumble to pieces,** *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snúr-ba*. — 3. *Cs.*: **to approach, to come near to** (?), yet cf. *snúr-ba*.

ནུས་པ *nús pa* I. 1. vb. **to be able,** to have sufficient moral or physical power,

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also = *ɲód-pa*; *}i* (or frq. *èi*) *nús-kyis* **to one's best ability; to be able to do** or **to perform,** *dkáʼ-las gaṅ yaṅ mi nus* he cannot perform any difficult task *Thgy.*; *rgyál-po mi nus* he cannot be a king; **to venture, to dare,** *ɲgro nús-pa* one that dared to go. (In *W.* **túb-pa** is used almost exclusively instead of it.) — 2. adj. **able,** *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also **active, diligent, assiduous.** — 3. sbst. **power, ability, faculty, capability,** c. genit: *ṅai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bšig-pa tams-čád* all the destructive powers; *byéd-nus-pa, stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnam-smin-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; **efficiency, efficacy, virtue** (of a remedy), *smán-nus ɲoms* they hinder the efficacy of the medicines *Med.*; *nús-pa smin* the efficacy becomes complete *Mil.*; in a more particular sense: **the effect of a medicine** in the stomach (opp. to its taste etc.); there are eight different effects: *lċi, snum, bsil, rtul, yaṅ, rtsub, tsa, rno S.g.*; *nús-pa ynyis daṅ ldan* they have both qualities *S.g.*; *nus-stóbs* = *nús-pa Sch.*

II. pf. of *nú-ba.*

ནེ *ne* num. figure: 102.

ནེ་ཁང་, ནེའུ་ཁང་ *ne-ṭáṅ, neu-ṭáṅ,* **meadow, grass-plot, green-sward,** *B., C., W.*

ནེ་ནེ་མོ་ *né-ne-mo* **aunt,** the father's sister, or wife of the mother's brother.

ནེ་མ་ *né-ma* **meadow, green-sward,** *C., W.*

ནེ་ཙོ་ *né-tso* **parrot.**

ནེ་རེ་, ནེར་ནེར་ *ne-ré, ner nér* (v. *ner-ba*), *W.* **sediment, settlings, dregs.**

ནེ་ལེ་ *ne-lé Sch.*: **'mouse-hawk',** a species of large hawk or vulture, differing from *gó-bo,* frequently to be met with in Kullu, but not in Ladak.

ནེ་ཏེ་ *ne-we Sch.* mason's **trowel,** *ne-we rgyag-pa* to plaster, to roughcast.

ནེ་བསིང་, ནེ་བསིང་ *ne-ysiṅ, ne-bsiṅ* = *neu-(y)siṅ.*

ནེན་པ་ *nén-pa W.* col. for *lén-pa,* **to take, lay hold of, seize; to take out, off, away; to hold.**

ནེམ་ནེམ་ *nem-ném* denotes **a nodding, waving,** or **rocking motion,** *Mil.*; cf. *nems* and *snem.*

ནེམ་བུ་ *ném-bu* **doubt, error** *Sch.*

ནེམས་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkáṅ-pa bžág-na ni nems žes byéd-de, rkáṅ-pa btégs-na ni spar žes byed*: hence *nems,* **it sinks a little, gives way.**

ནེའུ་ལྡང་ *neu-ldáṅ Lex.* = *na-mnyám* one of the same age, **coetaneous, contemporary;** *Sch.*: *neu-ldán* **friend,** and *neu-ldáṅs* **protector, defender.**

ནེའུ་ལེ་ *neu-lé, Hindi* **नेवला**, *Ssk.* **नकुल**, **ichneumon,** Herpestes Pharaonis, *Liṅ.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེའུ་(ག)སིང་ *neu-(y)siṅ* 1. *C.* = *ne-ṭaṅ.* — 2. **grass-plots** on high mountains, **alpine pastures** (*C. spaṅ*).

ནེར་བ་ *nér-ba* **to sink, to fall gradually,** *mál-la* to the bottom, = *núb-pa.*

ནེར་ནེར་ *ner-nér* = **ne-ré** *W.*

ནོ་ *no* 1. *W.* for *nú-bo.* — 2. num. fig.: 132.

ནོ་ནོ་ *no-nó Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čúṅ-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ *nó-mo* (*Bal. nó-ṅo*) *W.* for *nu-mo.*

ནོག་ *nog Sch.*: **cervical vertebra; hump of a camel.**

ནོག་པ་, ནོག་པོ་ *nóg-pa, nóg-po,* prob. prov. for *nág-po*; *nog-nóg* **very dark, deep-black.**

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གནོན་བ *nóṅ-ba*, pf. *noṅs*, **to commit a fault, to make a mistake, to commit one's self,** *ċi noṅs* what have I done amiss? *bdág ma nóṅs-par ˚di-ltar ynód-pa bgyis* I have thus been injured without my fault *Dzl.*; *nóṅs-pa* **fault, crime,** *nóṅs(-pa) mi byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóṅs-pa bzód-par ysól-ba* to ask pardon for a fault committed (in *C.* even: **nóṅ-pa sol-wa**); *nóṅs-pa-ċan* **culpable, liable to punishment;** **noṅ-ċan-ni (s)pe-ra** *W.* a reprehensible speech.

གནོངས་པ *nóṅs-pa* resp. **no more alive, dead** *Dzl., rje-btsún sku ma nóṅs-par ǰébs-pa* that your Reverence has arrived safe and sound *Mil.*

གནོད་པ, མགནོད་པ *nód-pa, mnód-pa*, pf. and imp. *mnos*, **to receive** instruction, directions, favours, from a superior, esp. priest, *Dzl., Glr.*; but also to receive punishment.

གནོན་པ *nón-pa* I. also *ynón-pa*, pf. *ynan, mnan*, 1. **to press,** **mán-po ma non** do not press too hard! **nán-te ǰé-ċe** *W.* to open a thing by pressing; with or without *rkáṅ-pas* to tread under foot, to crush; **to pour over, to cover with,** *sas, byé-mas*, with earth, with sand; **to be drenched,** *ċár-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. **to oppress, suppress, overcome, conquer, humble, keep under,** *mtó-ba kríms-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri ynán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *Ká-bai ydoṅ sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa ynón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *mnyam-bżág*. — Frq. also: *mya-ṅán-gyis, snyiṅ-rjes* etc. to be overcome by misery, by compassion. — 2. **to overtake, to catch, to reach,** *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-na* **to brood, to hatch, eggs,** *Sch.*

II. *W. lo tsam-non*, for *lon*, how old is he?

གནོམ་པ *nóm-pa*, pf. *noms*, 1. *Cs.* **to be satisfied, contented** (*ǰom-pa?*) — 2. **to seize, to lay hold of** (*snóm-pa*); *Sch.*: *noms-nyúg byéd-pa.*

གནོར་ *nor* I. (*Ssk.* धन, also वसु) 1. **wealth, property, possessions,** *nor(-la) gód-pa Mil.* to suffer a loss of property; **nor gód-da** or **ǰóg-ga** *W.* have you suffered damage or loss? **nor nyams ċó-pa** *C.*, **lén-ċe** *W.*, to examine the inventory, the amount of property; *ǰágs-pai nor bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **rán-nor-la man mi-nor-la dhug** (sc. *tar to*) *C.* look upon your own property as a medicine, upon that of others as a poison; **thing, substance,** much the same as *rdzas, Zam.* (nif.). — 2. more or less exclusively: **money,** *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsrí-ba* to save money, to scrape together; *nor sog-˚jóg-pa* to accumulate riches. — 3. *Sch.*: **cattle,** even in such phrases as: *nor ˚krig-pa* the pairing of cattle. *Sch., nor-dpon Desg.* chief neatherd (provincialism of *C.?*). — 4. **heritage, inheritance,** *bkó-ba* to divide (it among the heirs); *ǰá-nor* heritage from the father, *má-nor* heritage from the mother. — 5 symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* **inheritance, hereditary portion;** *nór-skal-rnams* **funds, capital** *Mil.* — *nor-rgyún* imperishable riches *Cs.*; *nor-rgyún-ma* a goddess, *nor-ċan* **wealthy, opulent, rich** *Cs.* — *nór-bdag* 1. **a man of wealth.** 2. **an heir.** 3. **a money-changer, usurer,** *Hind.* महाजन्, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-˚dus Pur.* **the gathering of taxes.** — *nór-brnab-ċan* covetous, greedy of money. — *nor-ǰyúgs* amount, or stock of cattle, *nor-˚brú* store of corn. — *nór-bu* v. that article.

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— *nor-ˌdzín* po. **the earth.** — *nor-rdzás* = *nor* I., 1. *B.* and col. — *nór-lha* = *ku-bera*, god of riches; there are eight such gods.

II. v. sub *nór-ba.*

ནོར་བ་ *nór-ba* **to err, to make a mistake, to commit a fault,** *gas ˌǰul nór-ro* it is wrong (to write it) with the prefix *g Gram.*; *nor soṅ* it is a mistake, I (thou, he etc.) am wrong; *ka, lág-pa, lam nor soṅ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las ˌdi-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-ba-méd-pa* **infallible,** not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam; mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa Cs.* 1. **a wanderer,** from the right way. 2. **an error, a mistake.** — *nor-ˌkrúl* id., frq.; *nór-ra-re Sch.*: he might possibly be mistaken.

ནོར་བུ་ *nór-bu* (**मणि**) 1. **jewel, gem, precious stone,** *nór-bu-čan* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mkan Cs.* **a jeweler,** a connoisseur of gems; *nór-bu-ˌǰreṅ-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-čé,* **चिन्तामणि,** a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. **a noun personal,** or family name, much in use. — 3. gen. pronounced **nór-ru, nór-ro**, **good, excellent, noble,** e.g. *mi, Bal., Pur.*

ནོར་རོ་ *nór-so, nór-so-čan, Wdh.* 173, 11; 182, 4?

ནོལ་བ་ *nól-ba* to agree, to come to terms *Cs.*

ནོས་པ་ *nós-pa* v. *nód-pa.*

ཉ་གྲོ་དྷ་ *nya-gro-dha Ssk.*, Ficus indica, = *byaṅ-čub-šiṅ.*

ནག་པ་ *ṅág-pa*, a secondary form of *nág-pa*, of rare occurrence, 1. **black;** *ṅag-sbágs* **sooty** *Sch.*; *ṅag-ǰyúgs* **black cattle,** esp. the yak; *ṅag rta lug gsum* cattle, horses, and sheep, these three; *ṅag-kyú* a herd of cattle; *ṅag-rdzi* a keeper of cattle, cow-herd; *ṅag-lhás* an enclosure for cattle. — 2. fig. black-hearted, **wicked, impious.** — 3. (looking black upon) **frowning;** *Glr.* fol. 96: *sems šin-tu ṅág-par byuṅ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. **misfortune, grief, affliction, pain,** *ṅág-pa daṅ ldán-pa* unfortunate, unhappy *Stg.*; **nag-čan* W.* **cruel, tormenting;** **nag stán-pa* Ld.* to torture, to torment. — 5. *Sch.*: (well) **considered,** (carefully) **weighed** in the mind; v. however *brnág-pa.*

གནང་བ་ *gnáṅ-ba* I. vb., pf. *gnaṅ(s)*, imp. *gnoṅ, B., C.* (in *W. stsál-ba* is gen. used for *gnáṅ-ba*) 1. **to give,** resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *ˌbúl-ba; *dág-la dá-wa čig-gi ǰog kyáb-rog náṅ-wa žu* C.* please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *rǰés-su, Cs.*, **to bestow, to confer, upon,** frq.; **to commit to,** to place under a person's care, e.g. a pupil (resp. for *gtód-pa*) *Mil.*; **to grant, to concede,** what has been asked, *gnáṅ-du gsol* (ancient lit.), *gnáṅ-ba žu* (later lit.) I request you to grant; *skur-gnáṅ mdzád-pa mkyen-mkyén* I beg you for the favour of sending me... (in modern letters); **to allow, permit, approve of, assent to,** *žégs-par gnáṅ-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu ˌbyúṅ-ba(r) gnoṅ žig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa žig byéd-kyis gnoṅ žig* allow of my making a donation *Dzl.*; *de bžín-du gnáṅ-ṅo* yes, I permit it *Dzl.*; *yid bžín-du gnáṅ-ṅo* we allow it; do according to your pleasure! — *ći gnaṅ* v. *ći* I., 4. — In a looser sense: *blón-por gnáṅ-ṅo* he appointed him his minister; *mi gnáṅ-ba* **to forbid, prohibit,** *čos byar mi gnáṅ-bai ḳrims bčas* he published a prohibitory law concerning the exercise of religion *Glr.*; (*bkas*) *ma gnaṅ Pth.* he refused it, declined to grant it, *byon-du ma gnaṅ* he refused

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to come *Glr.* — 2. sometimes **to command, to order,** complete form: *bka gnáṅ-ba; gnáṅ-tsig skúl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *gnáṅ-ba* is not always quite obvious: *gnaṅ-rógs mdzad-pa* (v. above) to give, to help to, to assist in (?); **góṅ-pa tsóm-pa ma naṅ**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snaṅ* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant,** *gró-bai gnáṅ-ba žú-ba Mil.; mi-las gnáṅ-ba tób-pa* to obtain permission from a person; *bka-gnáṅ-ba* (magisterial) permission, order (of government); *gnaṅ-sbyín* very frq., **gift, donation, present,** *stón-mo gnaṅ-sbyín* a present of provisions *Glr.*; **gift of honour, reward, favour, privilege, price of victory** held out etc.

གནངས(ས)· *gnaṅs* adv. 1. **on the third day,** e.g. he came *Glr.*; gen. of the future: **the day after to-morrow,** *saṅ gnaṅs Glr.*; **tó-re náṅ-la* W.* to-morrow and the day after to-morrow; *saṅ gro gnaṅs gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *gnaṅs-gžés* on the third and fourth day *Lex.* — 2. *gnaṅs-čé* **rather** (too) **large,** *gnaṅs-čúṅ* **rather** (too) **small** *Mil. nt.*

གནད· *gnad*, *Ssk.* मर्मन्. 1. **the main point, object** or **substance, the pith, essence,** *gnad gról-ba* to explain the main point *Mil.*; *gnad-dón* the proper meaning, the pith of the matter *Tar., Schf.*; **gnád-šes-mkan* W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **ŋé' šé'-pa, ŋé'-kyi žú-wa búl-wa* C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **gjog da gjog; nad-du* (or *nad-čan*) *ma téb* W.* I have hit (him), but not mortally; so *B.: gnád-du snún-pa* to pierce mortally. — 2. in anatomy: by *gnad bdun*, or 'the seven important parts of the body', acc. to *S. g.* are meant: flesh, fat, bones and veins, and *čurgyus, don*, and *snod* (*Wise*, Hindoo Medicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lág-pa mnyam-bžág-tu bžág-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krúṅ sdód-pa, gal-tsig mda ltar srúṅ-ba, dpúṅ-pa rgód-žog-pa ltar srúṅ-ba, mig sna-rtsér ˌbébs-pa, mču raṅ-ˌbab-tu bžág-pa, lčé-rtse ya-dkán-la sbyár-ba*; there are also *séms-kyi gnad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནོན་པ· *gnón-pa* v. *nón-pa*.

གནབ་པ· *gnáb-pa* v. *mnáb-pa*.

གནམ· *gnam* 1. **heaven, sky,** = *nám-mkha; gnám-ga* id. *Cs.*; *gnám-gyi gó-la* **the sphere** or **globe of heaven** *Cs.* (?); *gnam ˌgyúr-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kór* W.* now the sky is cloudless, now overcast (inst. of **dkar-ˌkor**?); *gnám-sgo* 1. *Sch.* **the gate of heaven** (?). 2. *C.* **trap-door.** — *gnam-lčags, gnam-lče Cs.* **thunder-bolt, lightning** that has struck; *gnam-stóṅ* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-táṅ* W.* serene sky, fine weather. — *gnam-čel-dkár-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-čel-nág-po*, and *bar-čel-krá-bo.* — *gnám-mda Pth.* shooting an arrow straight up into the air. — *gnám-rdo Cs.* = *gnam-lčágs, Schr.* **hail.** — *gnam-zlúm* vault of heaven *Sch.* — *gnam-yás Glr.* 95 is said to be a n. p., the name of a building. — *gnam-rú*, resp. for *gžu*, **bow** (for shooting), *Cs.* **rainbow.** — *gnám-sa* heaven and earth, *gnám-sa brdéb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, **faulty, incorrect.**

གནའ་བ· *gnáṅ-ba Glr., Lt., rnab Sg., Ld. *ná-po*, fem. *ná-mo**, an **antelope,** found in *Ld., Sp., Kun., Nepal* and other countries;

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its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *gna* with *gnyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནའ་བོ *gná-bo* **ancient** *Cs.*; *gna-sñón* **formerly, in old times** *Cs.*; *gná-dus Lex.* **former times, time of yore**; *gná-nas ma mťoñ* never seen or heard of before *Dzl.*; *gná-rabs Cs.* men who lived in old times, the ancients.

གནའ་མི *gná-mi Lex.* w.e.; *Sch.* **witness.**

གནས *gnas* 1. **place, spot,** *B., C.*, (in *W. sa(-Kyád), sa-čá*) *dbén-pai gnas šig* a lonely place; *mťó-bai gnas* a raised place, an elevation *Dzl.*; *gnás-na ˚dúg-pa, gnás-su sdód-pa* the being somewhere, *gnás-su ˚gró-ba* the going somewhere, *gnás-nas skrod-pa* the expelling from a place *Gram.* — 2 **place of residence, abode, dwelling-place,** (in *W.* not in use) *gnas ˚bébspa Sch.*, *˚čá-ba Ma.*, *˚débs-pa*, to establish one's self at a place, **to settle,** *gnas ytóñ-ba, šóm-pa*, **to quarter, lodge, take in,** a person *Stg.*, *gnas méd-par ˚gyúr-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *gnás-su sóñ-ño* they returned to their place, their home *Dzl.*; *gnas daň skyabs méd-par ˚gyúr-ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. **a holy place, place of pilgrimage; hermitage, monastery;** **nás ǰal-pa, nás-kor-pa* W.* **a pilgrim;** **dor-ǰe-líň-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-gnas.* — 4. **a clerical dignity** or **degree,** *gnas sbyiň-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) **object,** like *yul*, but not so frq., *gád-moi gnas* an object of laughter; *ño-tsai gnas* words, actions, which ought to be an object of shame *Schr.*; **point, head, item** *Was.* (225); **sphere, province,** fig. *S.g.*; *rig-pai gnas lňa* the five classes of science. — *gnas ˚gyúr-ba Sch.*: to appear embodied (?); *gnás-su ˚gyúr-ba* and *byéd-pa S.O.* and elsewh.?

གནས་པ *gnás-pa*, (imp. prob. only in the periphrastical form *gnás-par byos*) 1. **to be, live, lodge, dwell, stay,** of persons, animals and things, *mňál-na gnás-pai kyeu* the babes in their mother's womb *Dom.* — 2. **to remain, hold to** or **on, adhere to,** e.g. a doctrine, opinion, way of acting etc., *dgé-ba bčú-la gnás-pa* to persevere in the ten virtues; *byáms-pai séms-la gnás-pa* to remain, to continue in love; in a general sense: *čós-la gnás-pa* 'one abiding in religion', a clerical person *Dzl.* ཚ, 13; **to exist permanently,** opp. to the moment of first taking existence *Was.* (278). — 3. **to hesitate** (?). — *ráb-tu gnás-pa* v. *ráb-tu.*

Comp. and deriv. (also of *gnas*): *gnás-skabs* 1. **state, condition,** or perh. more accurately **period,** *mňál-gyi gnás-skabs ltár-ltar-po Lex.* 2. **temporal life,** *gnas-skabs-kyi bdé-ba* temporal happiness (opp. *to mťár-ťug-gi snyiň-po*, or *don, ˚brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *gnás-skabs-tse-yi bar-ycód mi ˚byuň-žiň* if my temporal life be not endangered. — *gnás-kaň* **dwelling, dwelling-house** or **room** *Dzl.*; *gnás-kaň-la sógs-pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtán* (loco firmus, stabilis, lit. translation of स्थविर 1. firm, 2. old) **an elder, senior,** n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *gnás-po* **host, landlord, master of a house, head of a family** *C.*, *gnás-mo* fem. *Glr.* — *gnas-mál Lex.*, **ग्रयासन**, sleeping-place, night-quarters, couch *Schr.*; *Cs.* dwelling-place (?) — *gnas-med* v. *gnas* 2. — *gnas ytsáň-mai ris* n. p., name of an abode of the gods. — *gnas-tsáň* **dwelling, quarters, lodgings,** *mi-la gnas-tsáň gyár-ba* to ask for a lodging; to be

གནས་ཆུང་ངུ Vātchiputtiya
གནས་བརྒྱད Sākchana an gyi 4 great Towns
(Dulwa III f. 337)

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lodged, to be received into another's house *Tar.*; **ṅe-tsaṅ ˌjuṅ* C.* you will be lodged here, you may stay here (over night), *W.* **ɖáṅ-sa.** — *ynas-tsúl* 1. **the state** in which one is, good or bad, **condition of life,** *sémskyi* the state of one's soul or heart. 2. **an account,** of one's state of mind. 3. **story, tale, narration; event,** col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *ynas-ɣżi* 1. = *ynas* 3, *Tar.* frq. 2. **the locative,** that case which relates to being **in** or **at** a place *Gram.* — *ynás-lugs* 1. **position, disposition, arrangement,** *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynás-lugs rtógs-pa* **the knowledge of the essence of things,** the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *ynas-bšád* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *ynás-sa* (v. *ynás-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa* W.* temporary place or residence; **place, room,** in general, **ṅé-sa yáṅ-pa dug* W.* there is much room here. — *ynas-bsrúṅ* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security;** it might also be used for **ticket,** ticket of admission etc. 2. *Sch.:* **guardian,** or **warden** of a monastery.

གནོན་ *ynoṅ* 1. v. *ynaṅ-ba.* — 2. **consciousness of guilt,** *ynoṅ laṅ* (his) conscience smites (him) *Mil.*; *ˌgyod-čiṅ ynoṅ bkúr-bai sems* repentance and a sense of guilt *Dzl.*

གནོན་པ་ *ynóṅ-ba* 1. **to be conscious of one's guilt, to feel remorse,** to be stung in one's conscience, *ynóṅ-žiṅ ˌgyód-pai sgónas* from a consciousness of guilt *Pth.*, *ynoṅ-ˌgyód drág-pos* id. *Pth.*; **nóṅ-ṅo láṅ-na ʈim-čo' de* C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish,** as the effect of poisoning. —

གནོད་པ་ *ynód-pa* 1. vb. (cf. *snád-pa*) **to hurt, harm, injure, damage,** *rkáṅ-pa-la ynód-par ˌgyúr-gyi dógs-pas* in order not to hurt one's foot *Dzl.*; *ynód-par ˌgyúr-bai dgra* a dangerous enemy *Dzl.*; **ṅá-la nod yin* W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury,** *byéd-pa, skyél-ba, Glr., Mil., *kyál-čɛ* W.* **to do harm, to inflict injury, to hurt,** with *la*; *ynód-pa med-par, ma ˌgyur-nas* without any harm, without injury *Sch.*; *ynod-byed-nyés-pa* v. *nyés-pa* I. — *klui ynód-pa* damage done by Nagas. — *ynod-sbyin,* **यक्ष,** a class of demons.

གནོན་པ་ *ynón-pa* v. *nón-pa.*

གནོབ་ *ynob* v. *mnáb-pa.*

སྔག་པ་ *mnág-pa Sch.* = *ynág-pa* 5.

སྨད་སྨད་ *mnad-mnád Sch.*: **falsehood, calumny;** *W.* **nad-nád čó-ɬan** one doing damage maliciously.

སྨན་པ་ *mnán-pa* v. *nón-pa.*

སྨབ་པ་, (ག)ནབ་པ་ *mnáb-pa,* (*ɣ*)*náb-pa,* resp. for *gyón-pa,* **to put on,** *ná-bza Lex.* the garment; v. also *nabs.*

སྨབ་རྩལ་ *mnab-rtsál Cs.* **mean, worthless;** *Lex.* and *Sch.*: **nourishment, food,** *mnab-rtsál-gyi bu(-tsa) Cs.*: the child of an indigent person, *Sch.*: **foster-child;** the word is not much known.

སྨམས་པ་ *mnám-pa* **to smell of,** cca., *dri-ma glá-bai ril-ma mnam* as to its smell, it smells of the dung of a musk-deer; **to smell agreeably, to exhale fragrance,** e.g. the scent of lotus *Glr.*; more frq. **to smell badly,** to spread an offensive smell, to stink, *rṅul maṅ dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsóg-pa mnám-pa* (or *-po*) *ˌdi Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám-pa*, and *Dzl.* ཀ, 14 should be translated: the medicine stank.

མན་ *mna* **oath,** *mna ˌbór-ba, ˌdór-ba, byédpa, skyél-ba B., *kyál-čɛ* W.*, **to take an oath, to swear**; *lha dpáṅ-du btsúgs-nas mna byéd-pa* to swear by the Lha *Glr.*; *ˌdi-skad čes mna bór-ro Dzl.*; *bar daṅ mná-*

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dpaṅ byéd-pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zá-ba* C.* **to swear falsely, to commit perjury.**

མན་མ *mná-ma Dzl.* and elsewh., *Cs.:* a son's or grand-son's wife, **a daughter-in-law;** but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bride-groom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew חָתָן and כַּלָּה.

མནར་བ *mnár-ba* **to suffer, to be tormented,** *B., C., sdug-bsṅál ʄúṅ-pos* under a mountain of misery *Glr.*; *nyes-méd ytsó-bo rgyál-poi ˌʄigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lás-kyis mnár-ba* to suffer in consequence of former actions, to be damned; *lás-kyis mnár-bai brág-srin-mo žig* a Srinmo in the state of damnation; *raṅ-nyid mnar-sdaṅ (?) byed* you make yourselves suffer the torments of damnation *Mil.*

མནལ *mnal,* resp. for *ynyid,* **sleep,** *mnál-du ʄéb-pa* or ˌ*gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-yzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal-láb* the talking in one's sleep; *mnál-lam* **dream** *Glr.*

མནོ་བ *mnó-ba* 1. **to think, fancy, imagine,** *de ṅá-la zér-ba yin mnós-nas* thinking it had been said **to him.** — 2. **to think upon, to consider,** *sṅa bsam ʄíyi mno méd-par* neither considering before hand, nor thinking of the consequences; *bsam-mnó ytóṅ-ba* id., *Mil.* (cf. *bsam-bló*).

མནོག་པ *mnóg-pa* **contentment** *Cs.; zas-mnóg Lex.* w.e.; *Sch.:* moderate fare, frugal diet; *mnog-čúṅ* insignificant, trifling, v. *naṅs.*

མནོན་བ *mnóṅ-ba* v. *ynóṅ-ba.*

མནོད་པ *mnód-pa* v. *nód-pa.*

མནོལ་གྲིབ *mnol-grib Cs.* = *mnal-grib; mnol-rig* **weak intellect,** want of quick perception *Sch.*

rnag

ན་འར་ན་ཀྱབ ཚིང་ཀྱིལ Prabhāmati f. 248 b of the whipsaw in his [illegible]

མནོས *mnos* 1. v. *nód-pa.* — 2. v. *mná-ba.*

རྣ་བ *rná-ba* 1. resp. *snyan,* col. **nám-čog,* or *ǎm-čog*, (Pur., Bal. *rna, sna*),* **the ear,** *séms-čan ˌón-pa-dag rná-bas sgrá-rnams ʄos* the deaf hear; *rná-bai mé-loṅ* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbáṅ-po ytod* lend me your ear, listen to me *Mil.*; *ṅed rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba ˌdúd-pa* v. ˌ*dúd-pa*; *rná-ba byá-ba, byó-ba, blág-pa Sch.,* **to listen,** *rná-ba ná-ba* disease of the ear, **ear-ache;** *rná-ba ˌúr-ba Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. v. *ynába.*

Comp. *rna-kór* ear-ring *Sch.*—**na-kyág* W.* ear-wax, cerumen. — *rna-kúṅ* ear-hole, ˌ*čí-bai rná-kuṅ-du* (or *rná-bar,* or *rnar*) *brʾjód-pa* to cry into a dying man's ear. — *rna-kébs* that part of a helmet which protects the ear *Sch.* — *rna-gyán* ornament worn in the ears, e.g. *mé-tog-gi Stg.*; *rna-čá* id., *ysér-gyi Mil.* — *rná-mčog* col. 1. = *rná-ba.* 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-teg-čan, bzód-pa sgóm-pai rná-teg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydúb* ear-ring *Cs.* — *rna-mdá yzér-ba C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spábs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lúṅ Cs.* **the ear or handle of a vessel.** — *rna-šál Med.* ear-lap, tip of the ear. — *rna(-pa)-yšóg Lex.* and *Lt.*, perh. = *sna-yšog.* — *rna-slán* (**nas-lán**) a fur-cover for the ears, worn by Tibetan ladies.

རྣག *rnag* **matter, pus, suppuration,** *rnag smin-pa* pus grown ripe *Cs.*; ˌ*drén-pa Sch.*: 'to draw out the pus'; (I only met with *rnag sná-ˌdren-pa S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rtól-ba* prob. causing such a discharge by a puncture; *rnag ˌdzág-pa* the dropping or running of pus

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Cs.; *rnág-par rnág-pa* to form pus, to ulcerate *Cs.* — *skráṅs-pa rnág-tu ḱug* v. *gug-pa.* — *rnag-ḱrág* matter and blood. — *rnág-čan* containing pus, purulent. — *rnag-ˌbrúm* abscess *Sch.* — *rnag-ṡubs* prob. the core of an ulcer.

རྣགས་ *rnags W., C.*, **ready money, cash,** **nag kyaṅ** id.; **nag-zog** money and goods; **gir-mo gyad nag** *Ld.* eight rupees in cash.

རྣན་པ་ *rnáṅ-ba* pf. *brnaṅs* **to be checked, stopped, shut off**; with or without *gré-bar*, to stick fast in one's throat; **to be choked** (complete form *brnáṅs-te ˌčí-ba*); *dbúgs-kyis rnáṅ-ṡiṅ* (his) breath stopping short (from fright) *Pth.*; *skád-kyis rnáṅ-te* not being able to utter a word *Dzl.* 29, 1; *zás-kyis rnáṅ-te* the food sticking fast in his throat, *mya-ṅán-gyis* from sorrow *Dzl.*

རྣམ་ *rnam*, in compounds for *rnám-par*, v. *rnám-par* extr.

རྣམ་པ་ *rnam-pa* 1. **piece, part,** e. g. the parts of a panel of a door, **riṅ-gi nám-pa** a longitudinal piece, **žéṅ-gi nám-pa** a cross piece *W.*; *rnám-pa ynyis-su gyes* (a ray of light) is divided into two parts or rays; **section, distinct part of a treatise; part, ingredient,** *lús-kyi rnám-pa ṗrá-rags-rnams* the subtile and the coarse ingredients of the body *Wdṅ.*; *rnám-pa kún-tu, ṫams-čád-du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnam-kún ṫúgs-rje mgo-ˌdrén bka-drin mṫsuṅs-brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnam-kún ṫúgs-rje daṅ bka-drin mṫsuns-brál*; European gentlemen are thus addressed in letters: *rnam-kún ṫúgs-rje ˌgyur-méd sá-heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken **individually,** often pleon., *ˌod-zér rnám-pa bži* four (separate) rays of light; *ǰó-bo rnam(-pa) ;nyis* the two lords (sc. gods) *Glr.*; *bdag ˌdir ṫsogs bú-mo rnám-pa ĺṅa* we five girls here assembled *Mil.*; **sá-heb nám-pa nyi** *W.* the two European gentlemen; *čo-ˌṗrúl rnám-pa bčo-brgyád* the eighteen wonderful feats; *ˌbyúṅ-ba rnám-pa ĺṅa Wdṅ.* the five elements; *žal-zás rnám-pa Dzl.* ཝ་ཆ, 17 the separate dishes of a meal (another reading: *žal-zás-rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lhá-sa rnam-pa ynyis ṫsár-nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám-pa ṫams-čád mkyén-pai ye-šés S. O.*, or *spyan Dzl.*, as much as omniscience; *yzugs ni ḱa-dóg daṅ dbyíbs-kyi rnám-pao* 'yzugs' is that in which both colour and form are included *Wdṅ.* — 3. **division, class, species,** *dpuṅ rnam bži* the four species of troops (cavalry, elephants, chariots, infantry); *rnám-pa bži* of four different kinds. — 4. **manner, way,** *rnám-pa sna-ṫsógs-kyis, rnám-pa sna-ṫsógs-kyi sgó-nas* in manifold manner, variously, frq.; *rnám-pa drúg-tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn.* I., 262 (not 'six times' *Sch.*); *rnám-pas = sgó-nas*, or *ṗyir*, *bslú-bai rnám-pas* by arts of seduction *Dzl.*; *dé-la mi dgá-bai rnám-pas* from vexation at it *Mil.*; *bsér-mai rnám-pas* in consequence of the cold wind *Mil.* — 5. **outward appearance, exterior,** आकार, as to form, figure, shape: *ĺčágs-kyui rnám-pa* in the shape of a hook, hooked *Wdṅ.*; *stón-pai rnám-par sprul* he assumed the appearance of the Teacher *Tar.*; *čós-skui rnám-par ˌgyúr-ba* to appear in a misty form *Glr.*; *lus ˌdi ni roi rnám-par ˌgyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnám-pa* (colour), it is spotted like a leopard; **deportment, demeanour, gesture,** *yíd-du ˌóṅ-bai rnám-pas* of graceful manners *Mil.*; further: **state, manner of existence,** of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-

tally: **disposition, temper, state of mind** *Thgy.*; **kǫ nám-pa-la** = *sám-pa-la C.* in his mind.

རྣམ་པར་ *rnám-par* 1. termin. of *rnám-pa:* **into the form** etc., v. above. — 2. as postp. **like,** = the Lat. instar, *Wdh.* — 3. adv. (possibly an abbreviation of *rnám-pa kún-tu*), **entirely, perfectly, thoroughly;** in negative sentences: **by no means, on no account;** often only adding force to another word, *Ssk.* **वि**; frq. in the shorter form *rnam.*

The following expressions most in use, containing the adv. *rnám-par* or *rnam,* are alphabetically arranged with reference to the second word: *rnám-par klúb-pa* **to adorn, embellish** *Cs.* — *rnam-gráṅs* 1. **enumeration,** *rgyál-poi* of kings *Glr.* 2. **the whole amount, sum total,** *S.g.*; **full number** or **quantity,** where nothing is wanting *Glr.*90, 3.; *mtsán-gyi rnam-gráṅs* the component parts of his name according to their etymological value *Tar.*69, 3. 3. **treatise, dissertation, a paper,** *čós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnam-graṅs-yżan-brjód-pa* demonstrative pronoun(?). — *rnam-ˌgyúr* (cf. above *rnám-pa* 5) 1. **form, figure, shape,** *yi-gei rnam-ˌgyúr* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, caligraphy, penmanship, v. below. 2. **behaviour, demeanour,** *lus-ṅág-gi Wdh.*; of a sick person *S.g.*; **gesture,** e.g. devout gestures *Mil.*; *rnam-ˌgyúr rdzés-pa Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. **beautiful form, graceful carriage** of the body, **graceful attitudes** (of dancers etc.) *Pth.*; *bzoi rnam-ˌgyúr* the beauty of a work *Glr.* 4. **pride** *C., W., Mil.*; *rnám-ˌgyur-čan* **fine, smart, gayly dressed; proud, vain, foppish** col. — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnam-rgyál* a surname much in use; *rnam-rgyal-púṅ-pa,* acc. to *Schl.* 247 *búm-pa,* water-bottle for sacred uses. — *rnam(-par)-bčád(-pa)* section, paragraph, *rnám-par bčad-pa daṅ-po-o* first paragraph; also mark of punctuation at the end of a paragraph, i.e. double-shad. — *rnam-bču-dbaṅ-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbaṅ-ldán bču.* — *rnám-par ˌjóg-pa* v. *rnam-bżág.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnam-rtóg* (**विकल्प** distinction; doubt, error) 1. **discrimination, perception;** so perh. *S.g.*: *rnam-rtóg ṅan bčom* the perception of what is disagreeable is weakened; **reasoning, mental investigation,** opp. to *ye-šes,* the sublime wisdom of the saint. 2. **scruple, hesitation,** *rnam-rtóg ma mdzád-par čaṅ ˌdi ysol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: **obscuration,** viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, **error,** *Was.* (305). 4. in pop. language **disgust, distaste,** *rnám-rtog skyéd-pa* to feel disgust *Glr.*, *zá-ba Pth.* prob. id. — *rnám-(par) tár(-ba).* 1. **to be entirely released** or **delivered,** and sbst. **complete deliverance,** *rnam-tár ysum Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *stoṅ-pa-nyid, mtsán-pa-med-pa,* and *smón-pa-med-pa.* 2. sbst. *rnam-tár* **biography, legendary tales** about a saint; **tale, story, description,** in general. — *rnam-tós-(kyi) bu, sras, rnam-sras* = Kuvera, *Ssk.* **वैश्रवण**. — *rnam-(par) dág (-pa)* thoroughly cleansed, frq.; by *rnam-(par) dág(-par) rtsi-ba,* or *mdzád-pa* I have attempted to express the Scriptural doctrine of *δικαιοῦν* or **justification.** — *rnam-ˌdúd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnam-ˌdrén* (cf. *ˌdrén-pa* 2) the saviour, Buddha; *rnam-log-ˌdrén* the reverse. — *rnam-par-snaṅ-mdzád,* **वैरोचन**, n. of the first of the Dhyani Buddhas. — *rnam-(par) ˌprul(-ba)* **sorcery, magic tricks,** *byéd-pa Dom.* — *rnam-jyé, rnam-jyéd,* prob. = *rnam-(par) dbye(-ba)* 1. **distinction, division, section.** 2. *rnam-dbyé* **case** or **cases,** of which the Tibetan gram-

Upadhya.
vâdinah.

marians, from an excessive regard of the Ssk. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam-(par) smin(-pa)* **retaliation, requital,** of good or evil deeds, committed in former lives, of good actions by prosperity (*las-ˌphró*), of bad ones by misery and sufferings (*lan-čágs*), very frq.; *sdig-pai rnam-par smin-pa myóń-ba Dzl.* — *rnam-(par) bžág(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wdń., Thgy., ... sgó-nas* according to ... (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnam-bžag* sbst., *Lex.* **व्यवस्था** 1. **placing apart, separating; distinction.** 2. **arrangement, position,** = *ynás-lugs* 1. — *rnam-(par) rig(-pa)* and *žés(-pa)*, as a vb., 1. **to know fully, to understand thoroughly.** 2. *rnám-par žés-pai lús-can-rnams Dom.* **rational,** or at least **animated,** beings, opp. to inanimate nature; as a sbst., gen. *rnam-žes*, **विज्ञान**: 1. etymologically: **perfect knowledge, consciousness,** *Kõpp.* I, 604. 2. in philosophy: one of the five *phuń-po,* **perceptions, cognitions,** *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e. g. *sgo lnai rnam-žes* (cf. *sgo ynsum*). 3. in pop. language: **soul,** e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *rnam-rig Was.* (307) **idea, notion;** *Tar.* often = **न्याय**, also **विद्ध**, *rnam-rig-tu bkrál-pa* 'explained in the sense of the idealists', *Schf.*; *rnam-rig daṅ rtóg-gei bstan-bčos* logical and dialectical Shastras. — *rnam-bžád* **explanation** *Tar.*

རྣམས་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, **piece by piece;** hence its use is not a strict grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e. g. after definite and indefinite numerals; it may be used, however, not only in these instances (ˌ*kor máṅ-po-rnams* many servants), but also after collective nouns (*dge-ˌdún-rnams*), at the end of enumerations (= *de tams-čád*), after general expressions, such as: *gaṅ yód(-pa)-rnams* whatever they were, after other plural-signs (... *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྣར་ *rnar*, for *rná-bar*, q. v.

རྣལ་(ལ་) *rnál(-ma)* I. 1. **rest** *Cs.*, *lus rnál-du ynás-par gyur-to* his body obtained rest *Tar.*; esp. **tranquillity of mind, composedness, absence of passion,** *sems rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du ˌdúg-pa*, or ˌ*kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du ˌbébs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-ˌbyór* 1. **योग. meditation,** nearly the same as *tiṅ-ṅe-ˌdzin* and *bsam-ytán Mil.*, but chiefly when it is considered as the business of life; *rnal-ˌbyor-rgyúd*, **योगतन्त्र**, *Tar.* frq. 2. often for *rnal-ˌbyór-pa.* — *rnal-ˌbyór-pa* **योगिन्, योगाचार्य, devotee, saint, sage, miracle-worker** frq. — 2. *Sch.* also: **personal, visible, essential** (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal.*

རྣུར་བ *rnúr-ba* v. *snúr-ba.*

རྙོ་བ *rnó-ba B.*, རྙོན་པོ *rnón-po* usual form, 1. **sharp, acute, edged, pointed**; *rno-méd C.* **dull, blunt;** *rno phyúṅ-ba* to sharpen, grind, whet *Sch.* (like *ka ˌdón-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-phyuṅ* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* **sharp, clever, shrewd,** *Glr.*, *blo rnó-ba* **talented, gifted,** *dbáṅ-po rnó-ba* **acute, sagacious.**

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རྣོན་ *rnoṅ Mil.? rnóṅ-la ˚pog.*

སྣ་ *sna* 1. (resp. *ṡaṅs*) **the nose**, *B.*; in col. language *sna-mtsúl*, v. below; *snai rús-pa* bridge of the nose, *snai ṫag-krúm* cartilage of the nose; *skad ˚sná-nas ˚dón-pa* to utter (nasal) whining tones *Mil.*; *sná-nas ˚krid-pa* to lead or turn by the nose; *sna ˚pyi-ba* to blow one's nose. — 2. **trunk, proboscis**, *pág-pai Glr.*; *gláṅ-sna* v. *glaṅ*. — 3. a mountain projecting from some other mountain in a lateral direction, **a spur** *Glr.*; it might also be used for **cape, promontory.** — 4. **end**, *ṫig-sna* the end of a string *Glr.*, *rál-pai sna* the end of a lock of hair *Glr.*; **hem, edge, border**, *gós-kyi sna* the border of a garment *Cs.*; esp. **the nearer end, fore-part**, *˚od čén-po ṡig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna ˚drén-pa* **to lead, to head** (a body of men) cf. *mjug-ma*; *dmág-sna ˚drén-pa* to take the command of an army *Pth.*; more indefinitely, like *˚drén-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *˚gro drúg-gi lam-sna ˚dren* as a guide he leads all beings *Mil.*; **ču-na ɟem-pa* C.* **to conduct water** (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnág-sna ˚drén-pa* to cause suppuration *Med.*; *lám-sna ˚dzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-čén-po Cs.* **a deputy; commissioner;** *sna-lén byéd-pa* c. genit. **to shelter, harbour, lodge, take in**, *Pth.*, *C.*; *sna (b)stád-pa Lex.*, *bdág-gi sna-stád kyód-la re Cs.* I place my full confidence in you; **ná-do ṫóg-ne* C.*, (**nár-do gyáb-te* W.*) **˚gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *ṫsógs* (*-pa*), *W.* with **so-só**, **diverse, various, all sorts of,** *spos sna-ṫsógs-kyis ˚débs-pa Dzl.* to strew all sorts of spices over . . . .; *rnám-pa sna-ṫsógs* frq.; less frq. *sna-maṅ Lex.*, *sna dpag-tu-méd-pa Glr.*, *sna-ṫsád Glr.* **of every sort;** *rin-po-če sna-bdun* seven kinds of jewels; *dár-sna lṅa* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-ṫsógs*, or = *rnams*: *šiṅ-snai dúd-pa* smoke from different sorts of wood *Glr.*; *˚brú-sna smíṅ-pa* the ripening of corn *Glr.*; *sna-ɟčig* a single one *Mil.*; *čós-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mi-sna*, *bló-sna* v. *mi* and *blo*.

Comp. *sná-skad*, **ná-kad ton* W.*, he speaks through his nose. — *sna-kúṅ* nostril. — *sna-krág*, *sna-krág ˚dzág-pa* a bleeding from the nose, *sna-krág ɟčód-pa* to stop it, *čad*, it ceases, it is stanched. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-góṅ* trunk, proboscis *Sch.* — *sna-sgáṅ* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffling. — *sna-čú* a running nose, *sna-čú ˚dzag* mucus is dropping from the nose *Lt.* — *sna-čén Thgr.* a demon (?). — *sna-mčú* an elephant's trunk *Pth.* — *sna-ṫág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-ṫág* or *sna-mčú sriṅ-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs Med.* — *sna-ydóṅ* bridge of the nose *Sch.* — *sna-˚dág* (spelling?) *W.* **snuff.** — *sna-˚drén* **leader, commander;** *sdug-bsṅál-gyi sna-˚drén* **one that causes misfortune, author of it.** — *sna-nád* disease of the nose. — **na-či* C.*, **na-ɟi* W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná-bo* 1. **leader, commander, chief.** 2. **a guide**, *gom ɟsum tsam-laaṅ sná-bo dgos* about every third step one wants a guide *Mil.* — *sna-búg S.g.*, *sna-sbúgs Cs.*, nostril. — *sna-sbyóṅ, sna-smán* snuff *Med.* — *sná-ma Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtsá* root of the nose *Cs.* — *sna-rtsé* tip of the nose. — *sna-ṫsógs* v. *sna* 5. — **nam-ṫsúl* W.*, **nam-súl* Bal.* = *sna* 1 and 2. — *sna-˚dzúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-ṡá* the flesh of the nose; the nose *Cs.*; *sna-ṡá sbyiṅ-pa* to suffer

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one's self to be led by the nose *Cs.* — *sna-yòg* 'the hair in the nostrils'; *sna-yòóys* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-yòór* id. *Sch.* — *sna-bòál Lt.*, prob. an injection into the nose.

སྣ་ནམ་ *sna-nám* **Samarkand** *Glr.*

སྣ་སྙེམ་ *sna-sném, sna-sném ma ˚dúg-ċig* do not sit here so idly, without any particular object! *Sch.*

སྣ་སྦྲན་ *sna-sbráṅ* **arrow-head** *Sch.*

སྣ་མ་ *snáma* 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྣ་རུ་, རྣ་རོ་ *snáru, rnáro, = náro Sch.*

སྣག་ *snag* 1. = *rnag Cs.* — 2. also *snág-tsa* **ink, Indian ink,** *rgya-snág* China ink, *bod-snag* Tibetan ink, *ċe-snág* Cashmere ink; **nág(-tsa) lug soṅ** *W.* the ink has run, i.e. a blot has been made. — **nag-koṅ** *W.*, **nag-bhum** *C.*, inkstand. — *snag-ṫig* an ink-spot, a dash, a stroke, made with the pen. — *snag-ṗyé* ink-powder. — *snag-ris rgyág-pa* to paint over with ink. — 3. *míg-gi snág-lpags Pth.?*

སྣག(ས)་ *snag(s) = ma-ynyén*, **relationship by the mother's side**; *snág-gi ynyen-mtsáms* id. *Pth.*; *snag-dbón Lex.* w.e.

སྣན་བ་ *snáṅ-ba* I. vb. 1. **to emit light, to shine, to be bright**; *snáṅ-bar byéd-pa* **to fill with light, to enlighten, to illuminate,** *˚gyúr-ba* **to be filled with light, to be enlightened,** e.g. by the light of wisdom *Dzl.*; *śin-tu mi-snáṅ-bai mún-pa* darkness entirely devoid of light *Dzl.* — 2. **to be seen** or **perceived,** to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*ṗyi*) *snáṅ-ba ṫams-ċád Mil.*, *ṗyi snáṅ-ba gaṅ ˚byuṅ Mil.*, *ṗyi snáṅ-bai yul Mil.*, *snaṅ-tsád Glr.*, every thing visible, all that is an object of sense, the external world; *dá-lta rgyu żig snáṅ-ṅo* now an opportunity shows itself *Dzl.*; *lus mi snaṅ yaṅ ysuṅ snáṅ-ba ma-ċád-pa byuṅ* although the body had become invisible, yet the voice continued to appear, to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; **to have a certain appearance, to look** (like), *ċád-pa ltar* as if it had been suddenly cut off *Wdṅ.*; *snúm-bċas* (to look) greasy *S.g.*; *˚ṗrúl-du snáṅ-ṅo* it looks like sorcery *Glr.* (cf. *˚ṗrul*); *mi-snáṅ-ba* **invisible,** *mi-snaṅ-bar ˚gyúr-ba* to disappear frq.; *btsún-mo-rnams mi snáṅ-ba daṅ* as their wives were not to be seen, were not present *Dzl.* v°, 17; *mi-snáṅ bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa Lex.*, sometimes in *B.*, and in the col. language of certain districts; *żes ṗrál-skad-la snaṅ* so it occurs in vulgar language *Gram.*; *zér-ba snaṅ* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: **to be in a certain state** (of health), **in a certain condition, situation** etc., *C.*: **dhá-ta ghaṅ náṅ-ghin yǫ̀'-dham** how are you now? **ċag peb żu naṅ** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *ṗyag ṗeb bżud snaṅ*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb soṅ* well, so you are come! well, there you are! Cf. *gá-le.*

II. sbst. (**दर्शन, आलोक** etc.) 1. **brightness, light,** *snáṅ-ba yód-pai dús-su* when there is light, broad day-light *Thgy.*; fig. *ċós-kyi snáṅ-ba* the light of doctrine *Dzl.* — 2. **an apparation, phantom,** *mi máṅ-pos déd-pai snáṅ-ba ˚byúṅ-ṅo* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmi-lam-gyi snáṅ-ba-rnams Mng.* — 3. physically: **seeing, sight,** *bdag-ráṅ-gi snáṅ-ba ma dág-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: **view, opinion,** *saṅs-rgyás-kyi snáṅ-ba-la . . . yzigs-so, mi-nág-gi snáṅ-ba-la . . . mṫóṅ-ṅo* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; **thought,**

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idea, notion, conception, c. genit., *ˌdi ṭams-čád ráṅ-gi sémṣ-kyi snáṅ-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyid-sdúg-gi snaṅ-ba ṣar Thgr.*; *ˌkyágs-pai snáṅ-ba ˌbyuṅ Mil.*; *bkreṣ-snáṅ ye-méd-par gyúr-to* he was even without a thought of hunger *Mil.*; absolutely: **kyód-di náṅ-ṿa gá-ru taṅ soṅ** *W.* where are your thoughts wandering? *čós-la snáṅ-ba sgyur* turn your mind to religion! *Mil.*; *snáṅ - ba ˌgyúr - ba* (*τὸ μετανοεῖν*) change of heart, conversion (not to be confounded with *snáṅ-bar ˌgyúr-ba* v. above). *snáṅ-ba bdé-ba* **pleased, cheerful, happy** *Pth.*; in some expressions it is equivalent to **soul.** Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *ˌkrul-snáṅ, ˌjrul snáṅ* **illusion, deception of the senses, deceit, error** *Mil., Glr.*, col. — *ɣnyis-snáṅ* the arising of two ideas in the mind, *ɣnyis-snáṅ-gi rtóg - pa* **hesitation, irresolution, wavering** *Mil.* — *mṭoṅ-snáṅ* 1. **the act of seeing, the sight,** *mṭoṅ-snáṅ-gi sprúl-pa* phantom, apparition, **ṭoṅ-náṅ dé-mo** *W.* a sight beautiful to look at, **ṭoṅ-náṅ sóg-po** of ugly appearance. 2. *Cs.*: **manner** or **mode of viewing, point of view;** *ɣzigs-snáṅ* id. resp.; *Pth.*: *ɣzigs - snáṅ - la* according to his (supernatural) **intuition** (with reference to a holy person). — *ṭsor-snáṅ* **the hearing,** **ṭsor-náṅ-la ɲáṅ-po** *W.* delightful to hear, pleasing to the ear. — *bar-snáṅ* v. *bar.* — *raṅ - snáṅ* one's own thoughts, ideas *Mil.*; **the own mind** *Glr.*; *raṅ-snáṅ ˌkrúl-pa* an illusion of fancy *Thgr.*; *snaṅ - grágs* **things seen and heard** *Mil.* — *snaṅ-stoṅ Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void,** one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snaṅ - dág* (*naṅ - rtágs, brtág?? Ld. naṅ-stag*) col. **the inward man, the heart, the soul,** **naṅ-dág-la sám-pa ṣar soṅ** *W.* a thought has risen in my soul; **naṅ - dág čad soṅ** now he has felt it in his inmost soul, this will have struck home to his heart *W.*; **ná-la naṅ-dhág ma ǰhuṅ** *C.* I have not heard it, perceived it, minded it; **naṅ-dhág ma ǰhé** *C.*, **ma ǰo** *W.*, I was not heedful, I made a mistake! — *snáṅ-ba-mṭa-yás = ˌod-dpag-méd* Amitābha, the fourth Dhyāni Buddha. — *snáṅ-me* v. *naṅ - me.* — *snaṅ-ṭsád* v. above I., 2. — *snaṅ-ṭsúl* 1. the outward appearance, of a landscape = **scenery** *Mil.*; 2. **appearance** opp. to essence, *ɣnas-ṭsul Was.* (297). — *snaṅ - mdzád* v. *rnám - par.* — *snaṅ - ṣás* **thoughts, fancies** (?) — *snaṅ-srid* (*Ssk.* **संसार**) **the visible, external world** frq. — *snaṅ-ɣsál* **shining brightlo, brilliant;** *čós-kyi snaṅ-ɣsál sgrón-me* the bright light of doctrine *Pth.* — *snaṅ-ṅor ral ˌdrum Tar.* 16 (?).

སྣད་པ *snád-pa*, pf. *bsnad*, imp. *snod*, **to hurt, to harm, to injure,** c. accus., *lus snád-nas* being hurt in the body *Dzl.*; *ṅai rta snad ˌgro* or *ˌoṅ* my horse might be hurt *Mil.*; *snád - kyis dógs - te* afraid of hurting him *Dzl.*; of horned cattle: **to butt** *Sch.*

སྣབས་ *snabs*, resp. *ṣaṅs*, **mucus, snivel, snot,** *snabs ǰyi - ba* to blow one's nose, *snabs-ǰyis* pocket-handkerchief; *snabs-lúg* snotty nose, snotty fellow *Sch.*; *snabs-lúd*, prob. also *dar-snábs Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snám-pa* v. *snom.*

སྣམ་བུ *snám-bu* **woolen cloth;** the common sort is not dyed, very coarse, and loosely woven; *snám-bu spú-ṣan* hairy cloth, napped cloth; *snam-ǰrúg, dbus-snám Mil.*, fine cloth; *ˌgo-snám C.* id.; *snam-sbyár Lex.* a sort of loose mantle for priests *Cs.* — **nám-ya** *W.* **trowsers.** — *snam-yúg, yúg-snam* a whole piece or roll of woolen cloth. *snam rás* woolen cloth and cotton cloth *Mil.*

སྣམ་བྲག *snam-brág* (*Ü:* **ám-bág**) **bosom,** *snam-lógs, snam-ɣzógs* resp. **side.**

སྣར་ *snar*, termin. of *sna*; *snar-bkáb Wdk.* fol. 464 **nose-band** (?) **pocket-handkerchief** (?); *snár - kyu* **guide-rope** for camels, passing through their nose.

སྣར་ཐང་ *nar-ṭáṅ* n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

སྣར་པོ་, སྣར་མོ *snár-po, snár-mo Cs.* 1. of a **white** or **light red colour** (cf. *skya-nár*). — 2. **long, oblong,** cf. *nár-mo.*

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(གཏུ) སྙིར་བསྟུར་ shooting an arrow. Dulva X 131 a.

སྣར་བ་ *snár-ba* prob. the original form of *bsnár-ba*.

སྣར་མ་ *snár-ma* n. of one of the **lunar mansions**, v. *rgyu-skar* 3.

སྣལ་བ་ *snál-ba* v. *bsnál-ba*.

སྣལ་མ་ *snál-ma* **thread, silk-thread, woolen thread** etc.; **knitting-yarn**, or yarn used for other purposes; also for **warp, abb-yarn.**

སྣུན་པ་ *snún-pa*, pf. and fut *bsnun*, 1. **to prick** *Lt.*; **to stick** or **prick into**, e.g. a stick into the ground *Mil.*, *mtson* a weapon *Lex.* — 2. **to suckle** (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-žo snún-pa Pth.*, *Lt.*, id. — 3. **to multiply** *Wdk.* — *ynad snún-pa Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྣུབ་པ་ *snúb-pa*, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a. to *núb-pa*, **to cause to perish**; gen. fig. **to suppress, abolish, abrogate, annul, destroy, annihilate**, a religion, a custom etc.

སྣུམ་པ་ *snúm(-pa S.g., -po Cs.)*, 1. **fat, grease, any greasy substance**, *snúm-gyis skúd-pa* **to grease, to smear**; in *C.* esp. **oil** (*W.* **már-nag**), *snum-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Mng.*: *lus-zúns snum-zád*, and parallel to it: *lus-zúns zad Lt.*; *rlan-snúm* raw fat, *žun-snúm* melted fat *Cs.*; *sol-snúm* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la ǰám-pa* luxurious and soft *Mil.* — *snum-kón* a little bowl for oil etc. — *snum-ˌkúr* a kind of pastry baked in suet. — *snum-glégs*, *W.* **num-lág**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm-čan*, *snúm-bčas*, *snum-ldán* **fat, oily, greasy.** — *snúm-dri* a smell of fat. — *snúm-nag* **oil** *Kun.* — *snúm-rtsi* a greasy liquid, **oil** etc.; **greasy, oily** *C.* *snúm-pa* vb. = *snóm-pa* 1.

སྣུར་བ་ *snúr-ba*, pf. and fut. *bsnur*, vb.a. to *núr-ba*, 1. **to put** or **move out of its place, to remove, to shift** *W.*; **to move** or **draw towards one's self** *Cs.*, so *mdún-du snúr-ba Zam.* is explained by ˌ*tén-pa*. — 2. *Sch.*: **to cut into pieces, to fracture, to crush,** *žib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by ˌ*dás-pa* (scarcely corr.). — 3. *Cs.* **to bring near** = **to shorten,** *dus* a term, a space of time. Cf. *brnú(r)-ba Lexx.*

སྣུ་(སྨོ་) *snú(-mo)* 1. **extremity, end,** *snál-mai Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; **hem, seam,** *né-mo* **ltáb-če** *W.* to fold down and sew the edge of a piece of cloth, **to hem**; **né-mo gyáb-če** *W.* to trim with cord or lace. *sne-ˌkór* **to warp, to get twisted** *Sch.* — 2. *sne-rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྣེམ་པ་ *sném-pa* **to shake, to cause to move slightly,** *bsném-byai sa-yži* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa Lex.*, pf. *bsnems*.

སྣོ་བ་ *snó-ba Cs.* = *snúr-ba*, **to reduce to small pieces, to crumble.**

སྣོད་ *snod* I. sbst. (भाजन) 1. **vessel**, *snod-spyád* id., *Lex.* and col. frq.; *yser-snód* a gold vessel; *ǰye-snód* a vessel for meal or flour; *ču-snód* water-pot, pitcher; *bu-snód* **uterus, womb**, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snód*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting **man**, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dág-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rúń-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar.; *ńés-par légs-pai snod mčog*, *ńes-legs bsgrúb-pai snod*

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ས་ snon

དྲང་སྲོང་གི་གནས་ "becoming a hermit" — *mčog* a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *ǰyi-snód* **the external world,** or rather **inanimate nature,** *ǰyi-snód-kyi ǰig-rtén Glr.* and elsewh. frq., opp. to *naṅ-bčúd*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa.*

སྙོན་ *snon* **rest, remainder**(?) *Dzl.* ཟ།ཅཟ, 4, *Sch.*

སྙོན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. **to add, superadd, increase, augment,** **la nán-čé* W.* to add to the wages, to raise the wages; **ǰa tsá-big nan sal* W.* please give me some more tea! *ynyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka W.*, **increase, growth, augmentation,** and in a special sense: **agio, premium**; *snón-ma, bsnán-ma*, id.; **puṅ-nón* W.*, **gyab-nón* C.*, *dmag-tsóys snón-ma* **reinforcements, auxiliary troops.** — 2. **to add up, sum up** *Wdk.*

སྙོབ་ཟོག་ཅན་ *snób-zog-čan* (spelling?) **curious, inquisitive,** **nob-zóg čó-čé* W.* to pry into, to ferret.

སྙོམ་པ་ *snóm-pa* I. also *snúm-pa*, pf. *bsnums*, fut. *bsnum*, imp *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. **to smell,** to perceive by the nose (cf. *mnám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num* W.* there, smell at that! **zi núm-te ḍúl-čé* W.* to go about smelling and prying; **ṅa čiaṅ mi num* W.* I do not smell any thing. — 2. **to grope,** **myn-nag-la nom-ne čin = nag-zúg-la nóm-žin soṅ* C.*, v. *nag-zúg.*

II. pf. *bsnams*, fut. *bsnam*, *W.* **nam-čé*, resp. for *lén-pa*, ₒ*dzin-pa*, *tógs-pa*, ₒ*čáṅ-ba*, **to take,** relics from a sepulchre *Glr.*; **to seize, to take up,** the alms-bowl *Dzl.*; **to hold,** a stick *Mil.*; **to put on,** a sacred garment; **nam yin-na* W.* would you please (to take), would you like (to have a cup of tea etc.)?

ཉན་ཐོས་རྣམས་ཀྱིས Taking in his hand
Dzl. v. f. 403.

བརྣབ་སེམས་ *brnáb-sems*

སྙོར་བ་ *snór-ba*, pf. and fut. *bsnor*, **to confound, mingle, mix, disturb** *Cs.*

སྙོལ་བ་ *snól-ba*, pf. and fut. *bsnol*, 1. **to unite, join, put together, fit together,** e.g. bricks or stones in building *W.*; *Cs.* **to adjust**; *Sch.*: to mend holes in stockings, **to darn; to cross** one's hands, *brán-kar*, resp. *túgs-kar*, on the breast *Thgr.* and elsewh. frq.; ₒ*tam snól-ba* **to put together, to embrace** *Cs.*; *ltá-snol-ba* to look at each other, ₒ*ó-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. **to wrestle, scuffle, fight,** of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; **to contend with, fight against, subdue,** *me*, a fire *Tar.*

སྙུག་སྨ་, སྙོན་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyu-skár.*

སྙེལ་བ(ག)ི་ *snrel-(y)ži Lexx.* = *ǰred*; *Cs.* **sloping, oblique**; *Sch.*: **confusedly, pellmell**; *Cs.* also **mediocrity.**

བརྣག་པ་ *brnág-pa* 1. **to devise, contrive, to take care, to be concerned about, to strive for** or **after,** . . . *žes ǰčig-tu brnágs-pas* striving only after (that one thing) *Tar.*; as sbst. *brnág-pa čoṅs* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa.* — 2. *Lex.* = *bzód-pa*, **to suffer, to endure**; *brnag-dka* **intolerable, insupportable** *Lex.* — 3. *Cs.*: **to be full of corrupt matter.**

བརྣངས་པ་ *brnáṅ-ba* v. *rnáṅ-ba.*

བརྣན་པ་ *brnán-pa* 1. *Cs.* **to attend, to look on attentively,** ₒ*bri-klóg brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: **'to be desirous of, to long for,** *čós-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word **zá-nan-čan* W.*, = *zá-brnab-čan.*

བརྣབ་སེམས་ *brnáb-sems Cs.*: **covetousness, selfishness**; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *ǰžán-gyi-la brnáb-sems* desire for things

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བརྣུ་བ *brnú-ba*

belonging to others; *W.*: ***zá-nab-càn*** greedy, ravenous; ***nór-nab-càn*** greedy of gain or money, covetous.

བརྣུ་བ་, བརྣུར་བ་ *brnú-ba, brnúr-ba Lexx.; Cs.* to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snúr-ba*.

བརྣོགས་པ་ *brnógs-pa* to hide, conceal, *Lexx.*

བསྣན་བ་ *bsnáṅ-ba* v. *rnáṅ-ba*.

བསྣད་པ་ *bsnád-pa* v. *snád-pa*.

བསྣན་པ་ *bsnán-pa* v. *snón-pa*.

པ(ཉ)སངས་ *pa(-wa)-sáṅs*

བསྣམ་པ་ *bsnám-pa* v. *snóm-pa*.

བསྣར་བ་ *bsnár-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber *W.* — 2. to draw or drag after, to trail, *mjúg-ma Lex.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-moṅs-bsnár* the consequences of sin *Sch.*

བསྣལ་བ་ *bsnál-ba* to spin out, to protract *Cs.*

བསྣུན་པ་ *bsnún-pa* v. *snun-pa*.

པ

པ *pa* 1. the letter *p*, (tenuis), the French p. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtá-pa* horseman, *čú-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*gnyis-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-gnyis-pa* a girl counting two years, i. e. a girl of two years; *kru-gáṅ-pa* measuring one cubit; *súm-cu-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkaṅ* marrow, *rkáṅ-pa* foot) or dialects (*Ká-ba B.*, ***Ka*** *W.* snow); *pa daṅ* with a verb, v. *daṅ* 4; in certain expressions it stands, it would seem, incorr. inst. of *paí*: *gsó-ba rig-pa* science of medicine, *grúb-pa lus* structure of the body, *dám-pa čos* holy doctrine (of Buddha).

པ་དྲ་ *pá-ta W.* cross, St. Andrew's cross (thus ×).

པ་དིལ་ *pa-til* v. *ja-til*.

པ་དོ་ *pá-to* a medicinal herb *Wdn.*

པ་ད, more corr. པད, *pā-tra* (also *pa-ṭa Pth.*) *Ssk.*, cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhuṅ-bzed*.

པ་ཎ་ *pa-ṇa Ssk.* = *ṭaṅ-ka Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also ***pé-ṇa***) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཎི་ *pa-ṇi Hind.* पाणी, water *Lt.*

པ་ཏེན་ *pa-ten* a strip of wood, ledge, border (?) *W.*

པ(ཉ)སངས་ *pa(-wa)-sáṅs* 1. the planet Venus. — 2. Friday.

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པ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-čuṅ Med.*

པ་ཡུ་ *pa-yu* salt *Bal.*

པ་ཡོ་དེ་ཡོ་ *pa-yo-té-yo*, **srog daṅ pa-yo-té-yo taṅ-te soṅ** *Ld.* for *srog daṅ bsdos*, v. *sdo-ba.*

པ་ར་ཀ་ *pá-ra-ka W.* **cross** (a straight one +).

པ་རངས་ *pa-ráṅ* (spelling doubtful, at any rate not *ṗa-raṅ*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

པ་རི་ *pá-ri W., pá-ru C., B.* 1. **box,** cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra Sch.* — 3. v. *bá-ru.*

པ་ཤི་ *pa-ši Sch.* **'a teacher'**; *Lex.*: n. of a Tibetan priest that went to China.

པ་སངས་ *pa-saṅs* v. *pa-wa-saṅs.*

པག་, པག་བུ་ *pag, pág-bu Bal., pág-gu Dzl., pau W., ṗag Glr., ṗau Wdh.*: **brick**; *pág-gu byéd-pa Dzl.*; *ṗibs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag, só-pag Glr.* burnt-brick *Cs.*; *sá-pag Glr.* unburnt-brick *Cs.*; *pag(-bu)-mkaṅ* mason *Cs.*; *pag-rtsig* brick-wall *Cs.*; **pag-tsir** *W.* a row or layer of bricks; frq. used as a measure = a small span, **ka pag-tsir nyis yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *ˌog-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-ṗór Sch.* cup or vessel with a lid. a.ga.C bricks for building houses.

པགས་པ་ *págs-pa, Mil.* also *-po* (cf. *lpags*) 1. **skin, hide**; *šu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai gos* skin or fur-clothing *S. g.* — 2. **foreskin,** when the connection of words does not admit of a misconception, *Mng.* — 3. **skin** or **peel** of fruit, **the bark** of trees, also *pags-šúṅ*, and *šúṅ-pags*; **pag-tág** *C.* bark-cord, match-cord; *págs-ču* anasarca, skin-dropsy; *págs-ču-žugs* affected with this disease.

པང་ *paṅ*, **ཕང་** *ṗaṅ*, resp. *sku-páṅ*, 1. the bend or hollow formed by the belly and the thighs in sitting, **lap,** *B., C., W.*; *paṅ-du soṅ* he sat down on the lap of . . . *Glr.*; *paṅ-ḱebs* apron; *paṅ-ḱrag* the blood flowing off during child-birth; **paṅ-big** *W.* urinary bladder; **paṅ-ri** (for *dri?*) **suṅ** *C.* she has the bloody flux; *páṅ-ṗyog-ma Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; **bosom,** usually *páṅ-pa*; *šiṅ-paṅ-pa gaṅ* an armful of wood; *páṅ-par ˌkyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdóṅ-po páṅ-pas ma ˌkyigs-pa tsam žig* a tree not to be encompassed by a man's arms *Pth.*; **paṅ-gód, paṅ-kód** *W.* an armful.

པང་ཀ་ *páṅ-ka, páṅ-ḱa* 1. *W.* an implement for stirring the fire; for scraping = *rbad.* — 2. *Ts.* = *paṅ.*

པཉྩ་, པན་ཙ་ *paṅtsa, pan-tsa*, seems to be the n. of a tree *B., C.*; *Ssk.* only: five.

པད་པ་ *pád-pa C.* = *srín-bu pád-ma*, v. *pád-ma.*

པདྨ་, པད་མ་ *padma, pad-ma Ssk.* in *C.* pronounced **pé-ma** 1. **water-lily, lotos,** Nymphaea, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Kõpp.* II, 61 seems to dissent): **genitals,** of either sex, *Med.* — 3. *srín-bu pád-ma* **leech.** — *pad-kór, pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of **toupet** of the women, also *pad-ló C., W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. **title** of a celebrated **Sutra,** translated by Burnouf, *Was.* (151). — *pad-dkár žal-laṅ* an astronomical work by Púgpapa, v. *Cs.* time-table. — *pad-ma-čan* full of lotos; more particularly lotos-lake, with and without *mtso Glr.* — *pad-(ma daṅ nyi-ma daṅ) zlái ydan Glr.* and elsewh., carpet with

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representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awalokiteswara, *Köpp.* II, 23. — *Pad-ma-ḫbyuṅ ynás, Sskr.* P. Sambhava, also: *U-rgyan-péd-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma ṭaṅ-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdn* (= *pe-tsé?*).

པཎ་ཏི་ཏ་ *paṇḍi-ta Ssk.*, **Pandit**, Indian scholar or linguist; *paṇ-čén* great Pandit; *paṇ-čén rin-po-čé, bog-do* (Mongolian) *rinčen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *paṇża* Pandit-cap.

པན་པོན་ *pan-pón* (also *pan-pún?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ *par* I. **form, mould,** *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blúgs-par*, as well as *ṣiṅ-par*, printing form, a stereotype plate cut in wood; *par rkó-ba* to cut types; *rgyáb-pa, par-du ḫdébs-pa*, to print, to stamp; *par (-yig) ḫbri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa, pár-rko-mkaṅ*, cutter of types. — *pár-kaṅ* printing-office. — *par-rgyáb* print, **par-rgyáb tsógs-se* W.* like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yaṅ yod** this is also to be had printed. — *par-yyóg* a printer's man, assistant. — *par-ṣóg* printing-paper. — *par-yżi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with **whilst, so that**; *mi byéd-par* without doing.

པར་དུ་ *par-ṭaṅ Lex.*, **a hairy carpet** *Sch.*

པར་པད་ *par-pa-ta* n. of an officinal plant *Med.*

པར་བུ་ *par-bu Lexx., Sch.* = *pa-tra*.

པར་ཙ་སོ་ཏི་ *par-tsa-só-ti W.* **a kind of cotton cloth.**

པལ་ལ་ཏུ་ལ་ *pal-la-tú-la Hind.* **scales of a balance** *Sik.*

པས་ *pas* 1. the instr. of *pa;* combined with verbs, it signifies **by, in consequence of, because;** also **as, since, when.** — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants d, r, l, *bas* stands in its place; *rtá-bas kyi čúṅ-ba yin* the dog is smaller than the horse; *kyód-pas, stág-pas, rtá-pa-bas, sṅár-bas*, or *sṅá-ma-bas če*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lṅa-brgyá-bas yčig*, or for *las* with the signification: except, *Mil.*

པི་ *pi* num. fig.: 43.

པི་ཆག་ *pi-čág* (*Turk.* چاقو) **large butcher's knife.**

པི་པི་ *pi-pi* 1. *Schr., Sch.* **fife, flute.** — 2. *W.* **nipple, teat;** **pi-pi nud táṅ-če** to suckle. — 3. **icicle** *W.*

པི་(པི་)ཝིང་ *pi(-pi)-liṅ, Ssk.* पिप्पली, Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ *pi-pó* v. *pi-ṣi*.

པི་ཙེ་ *pi-tse* **skin,** or **leather bag** for water etc. *Lh.*

པི་ཙི་ *pi-tsi*, and *ma-tsi*, interjections of anger, *Foucaux Gyatch.* ཟངས, *transl.* 292.

པི་ཝཾ་ *pi-wáṅ* or *pi-báṅ, Zam.* = वीणा, **guitar,** also *da-nyén-pi-waṅ C., pi-waṅ ról-mo Glr.* = *kó-poṅ W.; pi-waṅ rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-máṅ* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pi-waṅ-mkaṅ*, or *pi-waṅ-pa* a player on the guitar.

པི་ཤི་ *pi-ṣi* (perh. from the Persian) **cat,** *W.*; *pi-pó* male cat, *pi-mo* female cat.

པིག་མོ་ *pig-mo* v. *pús-mo*.

པིར་ *pir* **brush, pencil;** *byúg-pir* large brush, for house-painting; *bčád-pir* small

brush or pencil for artistic painting, Chinese writing; *pir-togs(-pa)* painter *Cs.* — *pir-doṅ* receptacle or case for brushes. — *pir-spu* pencil-hair. — **pir-nyúg* W.* = *bèad-pir*; also for lead-pencil. — *pir-ṡiṅ* pencil-stick.

པིར་བ *pir-ba* (spelling?) **to crush, to grind** (to powder) = *mnyéd-pa Ld.*

པིལ་ཙེ *pil-tse Ld.* **sieve.**

པིས་མོ *pis-mo* v. *púṡ-mo.*

པིསྤལ *pispal*, acc. to *Cs. Ssk.*, yet not to be found in *Lexx.*, **the wild fig-tree,** *Hindi: pipal.*

པུ *pu* num. figure for **73.**

པུ་ཏི *pú-ti* **milfoil,** (millefolium), yarrow; *Lh.*

པུ་ཏྲི *pú-tri* (*Ssk.* पुत्री, daughter), a common female name (perh. *bu-krid.*)

པུ་སྟི *pú-sti, Glr.* = *pó-ti*, **book** (perh. formed out of *pústak*).

པུ་ནཱ་ཀ *Pu-na-ka* town in Bhotan.

པུ་བྱི *pú-byi* v. *spú-byi.*

པུ་ཙེ *pú-tse, pú-se*, a little rat-like animal, v. *bra* and *zlum; pu-tse-ṡel* prob. = *pu-ṡel-tse.*

པུ་ཚེ *pu-tsé* **husks of barley** *W.; Cs.* **bran.**

པུ་རཱཎ *Pu-ráṅs Mil.*, a district in *Mnaris.*

པུ་རི *pu-ri* **tube,** any thing tubular and hollow, box of tin or wood, pencase etc.; also = *dóṅ-po* the Tibetan shuttle; **pu-ri méd-kan* W.* full, solid, not hollow, cf. *pá-ri.*

པུ་རུ་ཥ *pu-ru-ṣa Ssk.* **man; soul;** = *skyés-bu.*

པུ་ལིང་ག *pu-liṅ-ga Cs.: Ssk.* **masculine gender.**

པུ་ལུ *pú-lu* **hut,** built of stones, like those of the alpine herdsmen *W.*, (*Ts. rdzi-skyor*); *kyi-pul* dog-kennel.

པུ་ཤུ *pú-ṡu* **fence,** *Lex.* = *mda-yáb* and *lúṅ-kan.*

པུ་ཤེལ་ཙེ *pu-ṡel-tse* a medicinal herb *Med.*

པུག་ཏ *púg-ta* (?) **shelf, partition** in a box.

པུག་མ *púg-ma Pur.* **collar-bone.**

པུད་པ *púṅ-pa, púṅ-pa C., W.* **an urn-shaped vessel** of clay or wood, for water, beer etc. (seems not to be the same with *bum-pa*).

པུན་པ *púṅ-pa W., *púṅ-ce** = *lúd-ce* to run over.

པུཎྜ་རི་ཀ *puṇḍarika Ssk*, **white lotos.**

པུར *pur Cs.* 1. **steel-yard.** — 2. *púr-gyis* v. *ˌpur-ba.* — 3. v. *spur.*

པུལ *pul* v. *pú-lu.*

པུཥྐ་ར *puṣkara Ssk.* **blue lotos.**

པུསྟ་ཀ *pustaka Ssk.* **book.**

པུས་མོ *púṡ-mo, W. *pis-mo, pig-mo**, **knee;** *pis-mo sa-la ˌdzug-pa* to kneel; **pig-mo tsúg-ce, pi-tsúg gyáb-ce* W.* id.; **pig-mo tsúg-te dad-ce** to sit in kneeling (which is considered indecorous); cf. *tsog.*

པེ *pe* num. figure: 103.

པེ(དེ)ཀར *pe-(d)kár*, also *be-kár, pe-há-ra. bi-hár Lt., Glr., Mil.*, a much worshipped deity, v. *kye-páṅ*, and *Schl.* 157.

པེ་ཏེ་ཧོར *pe-te-hor* n. of a people *Sch.*

པེ་ནེ *pe-ne, pé-na* v. *pa-ṇa.*

པེ་བན *pe-bán* (*Pers.* پیوند), **graft, scion;** **pe-bán tsúg-ce* W.* to graft.

པེ་ཙམ *pe-tsám* **little, small, a little** *Sch.*

པེ་ཙེ *pe-tsé, pi-tsi, Chin. pai-tsái*, **Chinese white cabbage** in *C.*; of late also known in Europe.

པེ་ར *pé-ra* **a flat basket.**

པེ་ས *pé-sa, paisa, Hind.*, copper coin, not quite a half-penny.

པེན་ཙེ *pén-tse* a kind of wood of which vessels are made *Cs.* (= *pán-tsa?*)

པོ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

Prat[i]mya (Bhikṣuṇi) ཀཀ x[n]. pācittiya ./.(29a)
པུ་ཚེལ་ཏེ་ཟུང་འབྲེལ་ཏུ་གཉིས་ཀྱི་ཚིག་ཏུ་ yhe who
put "Pu tse" in her hand, that = a pācittiya"
or who seem to have with it" — Vibhaṅga f. 258b
པུ་ཚལ་ཏེ་ཞེས་ཁྱིམ་བདག་གི་ཆུང་མ་ལའོ་ lie ungiva

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crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *lṅá-po* the five (just mentioned); *ɣnyis-po* the two, both, = *ɣnyis-ka*. — 2. num. figure: 133.

པོད་ལ་ *pó-ta-la* (*Ssk.* **पोत** ship, **ल** to receive, hence: harbour, port; *Tib. gru-dźin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

པོ་ཏི *pó-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, **book** (of loose leaves).

པོ་དུམ་ *po-túm Sik.* **large wasp.**

པོ་དོ་ *po-tó C.* **bullock.**

པོ་དོག་ *po-tóg* v. *mťo-po-tog*.

པོ་ལ་ *po-lá* the well-known Turkish mess of **pilaw**, *Hind.* **pulao**, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloi pó-la byéd-pa* to concoct and deal in plans and plots.

པོ་ལོ(ན)་ཤན་ *po-lo(n)-šán* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

པོག་ཕོར་ *pog-pór* **censer, perfuming-pan.**

པོགས་ཏ་ *pógs-ta* v. *ɟúgs-ta*.

པོད་ *pod, pon, pón-to* v. *ɟod, ɟon, ɟón-to*.

པོབ་ *pob C.* **castrated ram.**

པོལ་ *pol Ts.* = *tsá-bai nad*.

པྲ་ *pra* small **turkoises**, 1 or 2‴ in size, strung together for finger-rings, v. *tsom*.

པྲ་(མོ་) *pra(-mo) Cs.* 1. **lot**; *pra ˚débs-pa* to cast lot. — 2. **sign, token, prognostic**; *Sch.: pra ˚bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

པྲ་ཆལ་ *pra-čál, spra-čál Lex.* w.e. *Sch.* **jest, joke, fun,** nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slóṅ-ba* to cause merriment; *pra-čál-pa*, or *-mk'an* wag, buffoon.

པྲ་ལི་ *pra-lí Sch.*: hill-mouse (marmot?), hare (?); cf. *brá-ba*.

པྲང་འགོས་ *praṅ-˚gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to *Cs.* = *å-króṅ*, but this is denied by the people of Lahoul.

པྲི་ཡང་ཀུ་ *pri-yaṅ-gu Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

པྲོག་, ཟེ་པྲོག་ *prog, ze-próg Lex.*, **the crest of a cock** *Cs.*; *próg-žu, bróg-žu, spróg-zu* = *ċod-pán*. དཔའ་བར་འགྲོ་བ = Curangama

དཔའ་(བ་) *dpá(-ba)* (**ཤུར, ཞིར**), also *spá-ba* 1. **bravery, strength, courage; brave, strong, courageous**; *dpa bsgóṅ-ba Lex., kóṅ-ba Thgy.*; *góṅ-ba, bkóṅ-ba Lex.*, to despond; to dishearten (?); *šín-tu dpá-žiṅ* he becoming very brave *Dzl.*; *dpá-la stobs kyaṅ gyad daṅ bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. **beauty; beautiful.** — 3. *W.* **taste, agreeable taste, flavour.**

Comp. *dpá-ċan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-méd-k'an W.* tasteless, v. also *ldád-pa*. — *dpa-čén* very brave; a great hero. — *dpa-dár* = *mgul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-ċan* 1 and 2. — *dpá-bo*, **ཞིར**, 1. strong man, hero. 2. demigod. — *dpa-bo-dkár* a medicinal herb *Med.* — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, Dākini *Mil., Thgr., Glr.* — *dpa-tsúl Mil.* = *dpá-ba* 1. sbst., ni f.

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དཔག་ཚད་ *dpag-tsád* **mile**, acc. to *Cs.* = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-čén* and *dpag-čúṅ*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W.*

དཔག་པ་ *dpág-pa* v. *dpóg-pa.*

དཔག་གཡེངས་ *dpag-gyéṅs* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་ཤིང་ *dpag-bsam-šiṅ* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrúl-gyi snyiṅ-po.*

དཔང་(རྒྱོ་) *dpáṅ(-po)* **witness**, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpáṅ-du ˚dzúg-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpaṅ byéd-pa* to bear witness, to attest, v. *mna.* More conjectural are the meanings of: *blo-séms dpáṅ-du ǰóg-pa Glr.*, or *raṅ-séms dpáṅ-du ˚dzúg-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpáṅ-du ˚gyúr-ba* to be witness of, to see, to know (cf. *spyáṅ-du ˚gyúr-ba*); *bden-dpáṅ Lis.* as explanation of *čé-bží*, witness or proof for the truth of a thing; **páṅ-po lóg-pa zér-čes** *W.* to give false evidence (*Schr. rdzun-dpáṅ*). — *mi-dpáṅ* (*Ld.* **mir-paṅ**) *W., C.*, is used as syn. to *dpáṅ-po* (also *Schr*), 1. witness. 2. defender, advocate; *mi-dpaṅ* (or *dpaṅ-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpáṅ-pos dpóṅ-ba Sch.* seems to be unknown and doubtful).

དཔངས་ *dpaṅs* **height**; *dpáṅs-su* in height *Samb.*; *dpaṅs-mtó Lex.* high, cf. *˚ǰaṅs.* — *dpaṅs-tsád* great heat *Schr.* (?).

དཔར་བ་ *dpár-ba* v. *dpór-ba.*

དཔལ་ *dpal Ssk.* श्री 1. **glory, splendour, magnificence, abundance**; *dpal reg-pa-méd-pa* unattainable glory *Glr.*; *yón-tan dú-mai dpal* splendour of numerous accomplishments; *skyéd-pai dpál-la loṅs-spyód-pa* enjoying the utmost happiness *Glr.*; frq. as an epithet, or part of the names of deities, e.g. *dpal-čén hé-ru-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-čén-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *˚dod-dgúi dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi dúm-bu*, श्रीखण्ड, 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bsé-šiṅ*, used as a purgative. — 2. **wealth, abundance**, *Glr.* and elsewh. — 3. **welfare, happiness, blessing**, *˚gró-bai* of creatures *Mil.* and elsewh.; *kún-gyi dpál-du ˚gyúr-ba* or *šár-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyéd-pa, ǰžán-gyi, ráṅ-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi ǰnáṅ-ba* privilege of nobility; *dpál-gyi ǰnaṅ-šóg* diploma of nobility, *dpál-gyi ǰnaṅ-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-kyád Dzl.* = *dpal* 1. — *dpal-rtúg* majesty, full glory *Sch.* — *dpal-ldán* a man's name (very common). — *dpal-ǰó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal(-gyi)-béu* is said to denote the figure ❀ *Glr.* — *dpal-byéu* glow-worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

དཔུང་ *dpuṅ* 1. **host, great number**, *˚baṅs tams-čád-kyi Dzl.*; esp. of soldiers. — 2. **troops, army**, *dpuṅ bží* the four species of troops: *rtai, gláṅ-po-čei, šiṅ-rtai*, and *rkaṅ-táṅ-gi dpuṅ* (or *dpuṅ(-bu)-čuṅ*); *dpuṅ-(gi) tsógs, dmag-dpúṅ*, army frq.; *dgra-dpúṅ* hostilearmy. — 3. (auxiliaries?), **help, assistance**, **púṅ-la táṅ-čе** *W.* to send assistance. — *dpuṅ-grógs, -rogs*, helper. — *dpuṅ-(gi) ǰnyen* friend, protector, defender, assistant, frq. — **puṅ-nón** *W.* reinforcement.

དཔུང་པ་ *dpúṅ-pa* 1. **shoulder**, *dpúṅ-pa ťar* on the shoulder *Glr.*; *dpuṅ-pa daṅ dpyi ǰnyis* both the shoulders and hips *S.g.*; upper arm, *dpuṅ-pa-rkáṅ* upper arm-bone; *dpuṅ ˚ǰúm-pa Sch.* to contract the arm(?); *dpuṅ-pa-láy* upper and lower arm *Cs.*; *dpuṅ-pa-ryyáṅ* an ornament for the arm *Cs.* — 2. **sleeve**, *gos dpúṅ-pa-čan* a garment

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with sleeves *Cs.*; *dpuṅ-pa-bčád* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bčad-rás.*

དཔེ་ *dpe, Ld.* *spe*, 1. **pattern, model,** *dé-la dpe Glr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *rgyá-yul-nas rtsis-kyi dpe blaṅs* it was from China that mathematics were learned *Glr.*; . . . *pai dpe mi ˚dug* there are no patterns for . . . *Glr.*; *dpe čí ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mťún-pai dpe* an example that may be followed, a good example; *bzlóg-pai dpe* an example to the contrary, a warning example *Thgy.*; **pe záṅ-po*, and *ňém-pe pe*,* as well as **yár-la* and *már-la žág-pe-pe*, or *mar-pe* C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bšád-pa, dpe bžág-pa = dpe stón-pa; dper rjód-pa* to set up for a parable or comparison; *dpér-na*, in later times also *dpé-ni, dpe byéd-na Mil.*, **pe gyáb-na* W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžín-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *˚di-lta-ste* is used; *dper ˚ós-pa Cs.* what may be compared, *dper mi ˚ós-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *Ká-dpe, ytám-dpe* proverb, adage *Cs.*; *˚drá-dpe* allegory, parable *S.g.*; *má-dpe W., Ld.* **má-spe**, *Lh.* **már-pe**, pattern, (writing-) copy (cf. also *má-dpe* and *bú-dpe* below). — 2. **symmetry, harmony,** beauty, (in certain phrases). — 3. **book,** *Krims brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe, ka-kái dpe* abc-book, primer; *pyág-dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mkár*); *má-dpe, bú-dpe* original and copy of a book *Cs.*; *yig-nág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsóm-pa* to write, to compose, *bšú-ba* to copy a book; *˚dógs-pa, ˚tsém-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-kháṅ* library; bookseller's shop. — *dpe-kri* a table to put books on, book-stand. — *dpe-mkyúd, ˚kyud Cs.* v. *mkyud-pa.* — *dpe-mgó, dpe-mjúg* beginning, end, of a book. — *dpe-sgám* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča pé-če, túm-če* W.* to open, to close a book; v. *btúm-pa.* — *dpe-rjód* v. *dper.* — *dpe-tó* list of books. — *dpe-byád* proportion, symmetry, beauty, *dpe-byád bzáṅ-po brgyád-ču* the eighty physical perfections of Buddha. — *dpe-byád-čan* well-proportioned. — *dpé-tsoṅ-pa* bookseller. — *dpe-šúbs* case or covering for a book. — *dpe-bšús* copy of a book. — *dper* v. 1. — *dpe-brjód* 1. example, comparison, *dpe-brjód byéd-pa* to compare, to cite an example *Cs.*; *dpe-brjód rtógs-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྐྱ་ *dpé-sgra (?), *(s)pé-ra* W.*, **speech,** for *ytam*; **(s)pé-ra zér-če(s), táṅ-če(s)**, to speak, to talk; *ǐ-zug (s)pé-ra ma taṅ* do not say so! **(s)pé-ra zér-če(s) med-kan soṅ** he became speechless (with terror etc.).

དཔེར་ན་ *dpér-na* v. sub *dpe.*

དཔོག་པ་ *dpóg-pa*, pf. *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix,** *ytóṅ-tsul če-čúṅ-la* (to proportion) the dose to the size *Lt.*; *. . . kyi tsád-las* after the measure of . . ., *Lt.*; *nad-stóbs-la* according to the violence of the disease *Lt.*; *dpag (tu) méd (-pa)*, less frq. *dpag-brál, dpag-yás*, immensely large, very much; *tugs dpag-méd* infinite grace, *mdzád-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance,** *loṅs-spyód tams-čád-kyis mi dpóg-pa* not to be counterbalanced by all the wealth . . . *Tar.* — 3. **to weigh, to judge, to prove,** *rjés-su dpóg-pa* to examine *Tar.*; *rjes-dpág Zam.* अनुमान, inference, conclusion.

དཔོན་པོ་ *dpón-po* **master, lord,** over men (generally); (cf. *bdág-po* owner) master, over working-men, overseer, foreman, leader, *grá-pai dpon-po*, director, =

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ₒgó-dpon; **dpón-po-la čag ɟul duṅ žu zer, ťug-žró ma kyod, ṅa yóṅ-loṅ med** *W.* make your master my compliment, and he should not take it amiss that I had no time to come; *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; *ₒkrúg-dpon* general *Ma.*; *ₒgó-dpon* v. *go*; *brgyá-dpon* centurion, captain; *bčú-dpon* corporal; *čibs-dpon* master of the horse, equerry; *rjé-dpon* = *rje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Glr.*; *stégs-dpon* (?) v. *stegs*; *stoṅ-dpon* leader of a thousand (seems to be no longer in use); *déd-dpon* sea-captain; *mdá-dpon* is said to be in *C.* the modern word for general, and *ₒdégs-dpon* the same as *stóṅ-dpon*; however v. *stegs*; *ldiṅ-dpon* v. *ldiṅ*; *spyi-dpon* governor general *Cs.*; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzóṅ-dpon* = *mkár-dpon*; *yúl-dpon* prefect of a district *Wts.*; *rú-dpon* something like colonel; *šiṅ-dpon* master-carpenter; *slób-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to *M.A.*, master of arts; *ysól-dpon* head-cook, butler. — *dpón-mo* fem., *ṅai dpón-mo yin* she is my mistress *Glr.* — *dpón-yod* standing under a master or mistress. — *dpon-méd* free *Cs.* — *dpon-yyóg* master and servants, frq. — *kóṅ-jo dpon-yyóg* (princess) *koṅ-jo* and her suite *Glr.* — *dpon-tsáṅ* physician *Schr.* and *Sch.* — *dpon-yig* secretary *Schr.* — *dpon-slób* 1. inst. of *dpón-po daṅ slób-ma Ma.* and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of **pṇ́n-lob, pṇ́n-lo**.

དཔོར་བ *dpór-ba*, pf. and fut. *dpar*, **to dictate**, *Cs.*; **por-tsóm (jhe')-pa** *C.* id.

དཔྱ *dpya* **tax, duty, tribute**, *ₒbúl-ba* to pay, *Dzl.*, *ₒbébs-pa* to impose *Tar.* 21, 11; *dpya-král* id., *rgyál-poi dpya-král Lex.*; likewise *dpya-ťáṅ Cs.*

དཔྱངས་པ *dpyáṅ-ba*, *spyáṅ-ba*, **to suspend, to make hang down**, prop. vb. a. to *ɟyáṅ-ba*, with pf. *dpyaṅs* and *spyaṅs*, imp. *dpyaṅs*, *Sch. dpyoṅs*, but also vb. n., **to rock, to pitch** (of a ship) *Pth.*; *dpyáṅ-la ytóṅ-ba* trs. *Thgy.*; **gyóg-čaṅ**, perh. more corr. **kyog-čáṅ**, also **ɟeb-čáṅ** *C.* sedan-chair, palanquin; *dpyaṅ-ťág*, *ₒɟyaṅ-ťág*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *ťugs-rjei dpyaṅ-ťág ycód-pa Thgr.*; *ču-snod daṅ dpyaṅ-ťag sbá-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpyaṅ-ťág rtséd-pa* to swing (one's self); *dpyaṅs*, *spyáṅs-pai ɟan*, hanging ornaments, *dar-dpyáṅs* silk ornaments *S.g.*

དཔྱད *dpyad* 1. v. *dpyód-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); *dpyád-pa* v. *dpyód-pa*.

དཔྱས་ངོ *dpyás-po* **offence, fault, blame** *Cs.*; *dpyás-čan* faulty, blamable; *dpyas-méd* faultless, blameless *Cs.*; *dpyas ₒdógs-pa* to blame *Tar.*; cf. *ₒpyá-ba*.

དཔྱི *dpyi* (*Cs.* also *spyi*) *W.* **(s)pi**, **hip** *Lt.*; *dpyi-mgó Cs.*, *dpyi-zúr*, *dpyi-ris*, hip-bone; *dpyi-mig* socket of the hip-bone, perh. also vulg. = hip.

དཔྱིད *dpyid* (cf. Phonetic Table), **spring**, also adv. in spring *Dzl.*; cf. also *dus* 4; *dpyid-ka*, **pid-ka** *W.*, id., also *Glr.*; *dpyid-zla* month of spring.

དཔྱིས *dpyis*, *dpyis ɟyin-pa Sch.*: to come to the last, to arrive at the end; *dei rig-pa ₒdi dpyis ɟyin-pa sus kyaṅ mi ses dgóṅs-nas Schf.*: as he reflected, that no body would thoroughly understand his arguments.

དཔྱོད་པ *dpyód-pa*, perh. primitive form of *dpyáṅ-ba*.

དཔྱོ་བ *dpyó-ba* **to change** *Sch.*

དཔྱོད་པ *dpyód-pa*, pf. and fut. *dpyad*, **to try, to examine**, *nyés-pa daṅ ma-nyés-pa* innocence and guilt, right and wrong *Dzl.*; *dpyád-ṅa . . . ma rtógs-so* after ever so much investigating . . . they found out nothing *Dzl.*; *bye-brág-tu dpyád-pa ste* having now been separately examined *Zam.*; *sa-dpyád*, or *ri-dpyád yzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

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auspices *Glr.*; *sai dpyad bzáṅ-bar ȝés-pa* to know that this examination will turn out favourably *Glr.*; **rin ċád-ċe** (gen. written **bċad-ċe**, cf. *bċód-pa* extr.) *W.* to tax, to estimate; *goṅ-ṫáṅ dpyád-kyis* (or *-pas*) *mi čod Glr.* v. *čod-pa* 2; esp. in medicine: *smán-pas ... dpyad byás-te ... ȝes dpyad byás-so* the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* ᴺ᷊ᵛ, 12; *sman-dpyád byéd-pa* to treat medically, *dpyad má-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *ˌbrás-kyis btsún-moi sman-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *sman-dpyád-la mK'ás-pa* to be skilled in medical science *Dzl.*; *ča-byád dpyád-kyi ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyód, brtag-dpyád,* examination; *rtog-dpyód ráb-tu ytón-ba* to examine very closely *Pth.*; *rtog-dpyód ṫoṅ* examine! *Mil.*; *bzaṅ-dpyód* examining the worth of a thing. — *dpyód-pa-pa*, and *spyód-pa-pa*, *Ssk.* **मीमांसक**, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྲལ་བ *dprál-ba* (resp. *ydaṅs Cs.*), **ṫál-wa**, *Ld.* **ȝrál-wa**, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Glr.*; *dprál-bai mig bȝin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai ṗyógs-kyi ṫad dráṅ-na* just before one in front *Wdn.*; fig. **ṫal-wa ṅán-pa** *W.* unlucky; a luckless person.

དཔྲུལ་དཔྲུལ་ *dprul-dprúl* (or *ṗrul-ṗrúl?*), **ṭul-ṭúl-la tóṅ wa** *C.* to hang one's self.

སྤགས *lpags*, as second part of compounds inst. of *págs-pa*, e.g. *wá-lpags* fox-skin, *stág-lpags* tiger-skin; *šún-lpags* skin, bark, peel, shell.

སྤ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *smyúg-ma* more in a popular and practical way, than scientifically); *spa-skór* hoop of a cask *Schr.*; *spa-kár Mil.*, *spa-lċáy Mil.*, *spa-bér Pth.*, *spa-dbyúg Lex.*, walking-cane; *spa-glíṅ* cane-flute *Sch.*; *spa-tíl* lunt, match, v. *ṗa-tíl*; *spa-dóṅ* or *-ldoṅ* little cask, made of bamboo, prob. = *gur-gúr dóṅ-mo*; **pa-ˌbár** *C.*, *W.* torch; *spa-dmyúg* or *-smyug*, cane *Cs.*; *pa-šíṅ Sik.* strong bamboo sticks.

སྤྱི་མ *spá-ma* 1. **juniper**, Juniperus squamosa, and some other small species; cf. *šúg-pa*. — 2. **cypress** *Sik.*

སྤག་པ *spág-pa* 1. v. *spóg-pa*. — 2. **K'ál-pag pág-ċe** *W.* **to smack** (in eating). — 3. *C.*, *W.* **to dip**, e.g. meat into the gravy; cf. the following.

སྤགས *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= **K'ó-lag*, *pág-Ku** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = **šá-rúg** *C.*), **sauce, gravy**, for dipping in (sops); **dam-pág** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* **pag na so-só**.

སྤང་ *spaṅ*, I. also *spáṅ-po*, 1. **turf, greensward, meadow**, *mdún-na spáṅ-po métog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-spaṅ Cs.* — 3. **bog**, *spaṅ-skóṅ* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spaṅ-skóṅ ṗyag-rgyá-pa* n. of an ancient work on religion *Glr.*; *spaṅ-rgyan* a medicinal herb *Med.*; *spáṅ-ċan* covered with turf; *spáṅ-ču* green mud *Sch.*; *spaṅ-ljóṅs* grassy country; *spaṅ-ṫáṅ* a plain covered with verdure; *spaṅ-spós* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *spaṅ-bóg* piece of turf, sod; *spaṅ-ma Med.*, **तुत्थ**, blue vitriol; *spaṅ-rtsi S.g.* (?); *spaṅ-žún* verdigris *Sch.*; *spaṅ-ri* a grassy hill *Mil.*; *spaṅ-ȝsóṅ* a mountain-meadow *Mil.*

II. **board, plank**, gen. *spaṅ-léb Glr.* and vulg.; also **a slab, slate, flag** *Lh.*; *spaṅ-sgó* board or panel of a door *Cs.*; *spaṅ-K'ri Schr.*, **ṭi-páṅ** *Ld.*, **paṅ-dáṅ** *Ld.*, bookstand.

སྤང་བ *spaṅ-ba* v. *spoṅ-ba*.

སྤངས *spaṅs*, sometimes inst. of *dpaṅs*.

སྤད་ *spad*, only in *ṗa-spád* **father and children**; cf. the more frq. *ma-smád*, *Lex.*

སྤྱན་སྤུན *span-spún* **brothers, relatives** *Cs.*

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སྤབས *spabs*, *rna-spábs C.* **ear-wax**; *Lexx.* also *rnul-* (or *rdul-?*) *gyi spabs* w.e.

སྤར་ *spar* for *par* 1. *Sch.*

སྤར་ཁ་ *spar-ka*, *spar-ka brgyad* the **pah kwah**, or eight diagrams of Chinese science, ☰ etc.

སྤར་བ་ *spar-ba* I. sbst., also *spar-mo* (*Ld.* **wár-mo**, acc. to the spelling *sbar-mo*) 1. **the grasping hand, paw, claw,** *sprán-poi spár-mor spa-dbyúg sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; **wár-mo gyáb-ce** *W.*, *spár-mos ˚brád-pa* to clutch, to scratch; *spár-mos ˚débs-pa Cs.*, *spar byéd-pa Sch.*, to seize with the hand, the paw, or the claws; *ydoń ťams-čád spar-šád rgyáb-pa Pth.* to scratch the whole face ('combing it with the claws'); **sbar-˚ju** *C.* rail, for taking hold of; *spár-mo ˚byéd-pa*, *bsdám-pa* to open, to close the hand *Cs.* — 2. as a measure: as much as may be grasped with the hand, **a handful** (of wood, grass, earth etc.), *(*s*)*pár-ra gaň** one handful, (*s*)*pár-ra gaň do* two handfuls etc.; *spar-ťsád lňa-brgyá* 500 handfuls *S.g.*; *sa spar-gáň Mil.* a handful of earth.

II. vb. v. *spór-ba.*

སྤར་མ་ *spár-ma* a low-growing shrub of very hard wood *Mil. nt.*

སྤི་ཏི་ (*s*)*pi-ti* **Spiti**, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjáb, and inhabited by a race of pure Tibetans.

སྤིའུ་ *spiu* col. for *spéu.*

སྤུ་ *spu*, *Ssk.* रोमन्, 1. **hair** ('*pilus*', cf. *skra*), *lús-kyi* of the body in general, *Lex.*; *mgó-spu*, *ká-* or *ydóň-spu*, *mčán-spu*, *˚doms-spu* (or *spu-ňán Cs.*), *bráň-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bá-spu* the little hairs of the skin, frq.; *rtá-spu* horse-hair; *spu ˚ǰyi* or *ytog* the hair is plucked out *Lex.*, *byi* falls off *Dzl.*, *yžob byed* is singed off *Sch.*, *ldaň*, *laň Dzl.*, *lóň-gyo Mil.*, the hair bristles, stands on end; *spu ziň byed B.*, *brtse Sch.*, **se-ziň** *W.*, a shuddering of fear comes over (me, him etc.); *ťams-čád spu-ziň byéd-čiň Pth.*; *byad spus ken-pa* with a face all hairy *Glr.*; *spui kúň-bu* passage of perspiration, pore *Dzl.*; *spu nyág-ma tsám-gyi ˚gyód-pai sems* repentance as much as one single little hair *Dzl.* — 2. **feather**, *byá-spu rluň-gis ǩyer-ba* a down (feather) blown off; **feathers, plumage.**

Comp. *spú-ka* **colour** of horses and other hairy animals. — *spú-gri* 1. **razor**; also allegorically, as a title of books. 2. knife *C.* — *spú-čan* hairy. — *spu-čim* (?) **false** hair *Sch.* — *spú-ǰa* v. *ǰa.* — *spú-byi nág-po*, *spu-nág* also *pú-byi*, **sable** (furred animal) *Sch.* — *spú-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-ytsaň-ma* v. *spus.* — *spu-hrúg* short-haired *Sch.*

སྤུ་རངས་ *spu-ráňs Glr.* v. *pu-ráňs.*

སྤུག་ *spug Lexx.* n. of a precious stone *Cs.*

སྤུངས་ *spuň* **heap**, col. also for *ǰúň-po*; *spúň-ba* pf. and imp. *-spuňs*, to heap, accumulate, pile up (coals etc.); *rin-čén spúňs-pa* a heap of precious stones *Glr.*

སྤུད་པ་ *spúd-pa* **to decorate**; *rgyáň-gyis Lex.* (cf. *spus*).

སྤུན་ *spun* 1. children of the same parents, **brothers, sisters**, *ǩó-mo-čag spun gnyis* we (his) two sisters *Dzl.* ୨୮, 17; *ned spun ysum* we three brothers *Glr.*; *kyed bú-mo spun lňa-po* you five sisters *Mil.*; pleon. *bu spun ysum Tar.*; *spun yžán-rnams* his other (six elder) brothers *Tar.*; *spun-yčés* dear brother! *Chr. P.* — *ǰá-spun*, brothers and sisters of the same father; *má-spun* of the same mother; *spún-zla*, (*s*)*pun-da*, or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spún-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: **cousins, brothers-** or **sisters-in-law**; *grógs-spun* mate, comrade; *čós-spun* a brother of a religious order; *ǰá-spun*, *ǰás-spun*, several neighbours or inhabitants of a village, that have a common Lha, and thus have become **rus-pa čig-čig**, members of the same family; this common tie entails on them the duty,

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whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spún*) *Mil.* and elsewh.; *mdza-spún* friend *Cs.* — 3. **weft, woof** in weaving.

སྤུན་པ *spún-pa* 1. sbst., also *sbún-pa B., C., sbur(-ma) Dzl., Ld.*, **chaff, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdn.*

སྤུབ་པ *spúb-pa*, pf. *spubs*, vb. a. to ˚*búb-pa* **to turn upside down.**

སྤུར *spur, pur*, also *sku-spúr*, resp. for *ro*, **dead body, corpse,** *spur sbyáṅs-pa C.* to burn a dead body; *spur-ḱaṅ* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-ṭal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šiṅ* wood for burning a corpse.

སྤུར་བ *spúr-ba*, vb. a. to ˚*púr-ba*, **to make fly, to scare up, to let fly;** *dus spúr-ba* to pass time quickly *Cs.*; *stoṅ-spúr* exaggeration, bombast *Cs.*

སྤུས *spus* 1. **goods, merchandize, ware,** *spus ltá-ba* to examine goods before purchase *Cs.*; **spus gyúr-čè** *W.*, **pu ˚gyúr-wa** *Cs.* = **dal tsoṅ táṅ-čè**. — 2. **goodness, beauty,** *spús-čan, spus-ytsáṅ, spus-bzáṅ*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

སྤེའུ་, སྤྱེའུ་ *speu, spiu*, **turret,** on a castle or gate *W.*, (*C. lčog*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyá-čan ríṅ-mo**, *mḱar* or *ḱáṅ-pa dgu-ṭóg* are the terms denoting such.

སྤེག་ཤིང་ *speg-šiṅ Cs.*: n. of part of a cart.

སྤེན་དོག་ *spen-tog*, **ornament, finery.**

སྤེན་པ *spén-pa, yza-spén-pa* 1. the planet **Saturn;** the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. **Saturday.**

སྤེན་མ *spén-ma, spén-šiṅ*, n. of a tree, prob. tamarisk; *spen-bád* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

སྤེལ་བ *spél-ba*, vb. a. to ˚*pél-ba*, 1. **to augment, to increase,** *nor* the wealth *Lex., bkra-šis* the welfare; *rkaṅ-˚grós spél-ba* to breed cattle *Dzl.* and elsewh.; **spel-gyúd-la bor-čè** *W.* to keep cattle for breeding. — 2. **to multiply** (arithm.) *Wdk.* — 3. **to spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyás-par*, or *sgróg-par byéd-pa* to blaze about *Sch.* — 4. **to join, to put together,** e.g. letters (almost = to spell); to mingle, to mix; *spél-ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *yser yyu spél-mai ḱri* a chair of gold and turkoises *Pth.*; *spél-mai nor* mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spel-ṭsig Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

སྤྱེས *spes* **edge, brim, border,** *Sch.*

སྤྱོ་ *spo* **summit of a mountain,** *brag-dmar spo-mṭó-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydán-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

སྤྱོ་ཏོ་ *spo-to* 1. **bullock** *C.* — 2. n. of a village in Panyul.

སྤྱོ་རེ་ *spo-re* v. *spor*.

སྤྱོ་བ་ *spo-ba*, pf. and imp. *spos*, vb. a. to ˚*pó-ba*, **to alter, to change;** with and without *ynas* (*W.* **sa**): to change the place (of residence), to remove, to shift; also to transpose, transplant; *miṅ spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-lús* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *yžan mḱás-pa yód-na spós-pa bzaṅ* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

སྤྱོག་པ *spóg-pa*, pf. *spags*, fut. *spag*, **to remove and to bring near by turns** *Cs.*; *Lexx.* w.e. —

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སྤོགས་ *spogs* **gain, profit,** *ke-spógs* id.; *spogs byed-pa* to make profit, to gain money; *tsoṅ-spógs byéd-pa* to gain money by traffic *Dzl.*; *ʦoṅ-spógs-la ˌgró-ba Dzl.*; *skyed-spogs* interest (of money); *spógs-su ytóṅ-ba* to give money on interest *Cs.*; **mi-póg lém-pa** *C.* to demand a tax from emigrants or travellers.

སྤོང་བ་ *spóṅ-ba, spáṅ-ba,* pf. *spaṅs,* fut. *spaṅ,* imp. *spoṅ(s),* (*Ssk.* वृच्) 1. **to give up, to declare off,** *bdag daṅ bdag-gir Sambh.* to give one's self up and all that one has; *sman-dpyád mi byéd-par spóṅ-na* if he gives (the patient) over without even attempting a cure *Dzl.* ৩০, 1; **to renounce** (all pleasures) frq.; **kód-gu-ru spaṅ mi ǰod** he cannot give up Kotgur (his former residence) or forget it; without an object: *yóṅs-su spóṅ-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; **to shun, avoid, abstain from** (faults, sins, certain food) frq.; **to reject** = *ˌdór-ba: bde-sdúg-la spaṅ-blaṅ med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spoṅ-bláṅ ˌdzin-pa žig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. **to throw off, to drop,** a letter, *ǰyi-ʦég* (to omit) the dot after a syllable *Gram.*

སྤོང་ཅིང་ *spoṅ-byéd* **Vaisali,** ancient town near Allahabad, *Tar.* 7, 5 and elsewh.; also Vriji, acc. to *Schf.*

སྤོད་ *spod* **spice** *Med.*; *spod ˌdébs-pa* to season; *spód-čan* seasoned.

སྤོད་པ་ *spód-pa* 1. **hermit,** *spód-kaṅ* hermitage *Sch.* — 2. **vow,** *spód-pa nyáms-pa* one that has broken his vow *Sch.*

སྤོབས་པ་ *spóbs-pa* (*W.* also **spós-pa**), 1.vb. **to dare, to venture,** *ˌjú-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl.* ৭৮, 4; ২, 16; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. **courage, confidence.**

སྤོམ་ཡོར་ *spom-yór* diffuse (in words), **prolix, long-winded,** *byéd-pa, smrá-ba, čád-pa Cs.* 'to say circumstantially'.

སྤོར་ *spor, spo-ré,* **steel-yard**; *W.* particularly a little one.

སྤོར་བ་ *spór-ba, spár-ba,* pf. and fut. *spar,* 1. **to lift up,** *rdó-rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W.* **žed spár-la* (or *spár-te*) *rgyob** swing (the hatchet) well and strike! **spár-la čoṅ** run and leap! cf. also *nems*; to raise, promote, advance, *go-ʦáṅ* in rank *Lex.* — 2. v. *dpór-ba.*

སྤོལ་ *spol Ts.* for **me-mé** *W.* (v. *mes-po*).

སྤོས་ *spos* 1. sbst. **incense;** *bduy-spós* id.; less frq. **perfume** in general; *byug-spós* sweet-scented water or ointment; *spos sbyór-ba, sgrúb-pa,* also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdúg-pa* to burn (incense); *ˌbyúg-pa* to cover (with perfume); *rgya-spós, brag-spós, spaṅ-spós,* different kinds of perfume; *spos-(kyi) réṅ (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *žugpa,* and sandal-wood, combined with some *gugul,* musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugúl dkár-po.* — *spós-mkʻan* perfumer. — *spos-čág* incense in pieces or cakes. — *spos-čú,* resp. *čab,* sweet-scented water, diluted ointment, *lús-la ˌbyúg-pa Pth.*; *spós-čus čag-čág ˌdébs-pa Pth.* to sprinkle with such water. — *spos-snod Cs., spos-ǰór* (also *pog-ǰór*), censer, perfuming-pan. — *spós-ʦoṅ-pa* = *spós-mkʻan.* — *spos-ǰžóṅ* basin for incense *Cs.* — *spos-žél* (col. **po-žél**) amber. — 2. vb. v. *spó-ba* and *spóbs-pa.*

སྤྱད་ཟོས་ *spya-dṅós Cs.* = *yo-byád*; *Lexx. spyad-dṅós* and *dṅos-spyád,* as explanations to *ka-ča.*

སྤྱང་ཀི་ *spyáṅ-ki Mil., Sg., -gi Dzl., -ku, -gu, Ku Cs., Lh.* **žáṅ-ku**, **wolf.** (Wolves, where more frequent, as e. g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyáṅ-mo* female wolf; *spyaṅ-ǰrúg* young wolf; *spyaṅ-ʦáṅ* wolf's den; *spyaṅ-dóṅ* wolf's trap (used in *Sp.*); *spyáṅ-ku ṅú-ba* the howling of a wolf *Cs.*; *če-spyáṅ Lex.*,

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*lċe-spyáṅ Stg., dur-spyáṅ Cs., *kyi-ċáṅ* W.*, jackal. — *spyaṅ-dug-pa Cs., spyaṅ-tsér Med.*, thistle, or kind of thistle, mentioned as an emetic.

ས་ *spyáṅ-ba* 1. sbst. and adj.; *spyáṅ-po* adj., **skill; skilful, clever,** *Lex.r., Glr.* and elsewh.; prob. = *yċáṅ(-po)*, q. v.; sometimes confounded with *sbyáṅ-ba, sbyáṅs-pa*, practiced, expert; *rig-pa spyáṅ-bas rtsóm-pa kún-la ˛jug Lt.* the clever man finds his way in every thing; *spyaṅ-ylén Cs.* the clever man and the dunce; *Glr.*: *spyaṅ ylen ma nór-ba ċig byed dgos*, prob. to be read *˛byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpyáṅ-ba.*

ས་ *spyad* v. *spya.*

ས་ *spyád-pa* v. *spyód-pa.*

ས་ *spyan*, resp. for *mig*, **eye**; *spyan bgrád-pa, ydáṅ-ba*, to stare *Cs.*; *spyan ˛gyúr-ba* v. *spyán-pa*; *spyan ˛drén-pa*, rarely *dróṅs-pa*, resp. for *˛drén-pa*, to invite, v. *˛drén-pa*; *spyan ˛pyi-ba* to wipe the eyes; *spyan btsúm-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyan-kyúg* or *kyug* eye-brow *Cs.* — *spyan-dkyús* v. *dkyus.* — *spyan-bskyúṅs mdzád-pa* to protect, to preserve the eyes *Sch.* — *spyán-sṅa* before, with, in presence of a dignitary, *spyán-sṅai grá-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyán-sṅar*, as adv. and postp., *rgyál-poi spyán-sṅar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *ṅai spyán-sṅar ˛oṅ* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyán-sṅar mdzés-pai skúd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyán-ċan* having eyes. — *spyan-lċibs* eye-lid. — *spyan-čáb* tears, *˛byiṅ-pa* to shed; *čór-ba* to flow from; also to shed, *rgyál-bu spyan-čáb ˛bór-ro Pth.* the prince shed tears. — *spyan-˛drén* one who invites, one that calls to dinner. — *spyán-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer; *spyán-du ˛gyúr-ba = dpáṅ-du ˛gyúr-ba*, to see, to know; *spyán-pa byéd-pa* to watch, guard, keep, protect, inspect *Sch.*; *bá-glaṅ-gi spyán-pa* cow-herd(?) *Sch.* — *spyan-˛brás* apple of the eye. — *spyan-mig-bzáṅ* the western 'king of ghosts', v. *rgyal-čén* sub *rgyál-ba.* — *spyan-dmígs Sch.*: 'the object of vision; the inclination of the mind'. — *spyan-smán* medicine for the eyes. — *spyan-rtség* the wrinkles of the eye-lids *Cs.* — *spyan-zúr Sch.*, corner of the eye. — *spyan-yzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *˛búl-ba* to offer such; also *˛drén-pa.* — *spyan-yás, Sch.*, without eyes, blind. — *spyan-rás, Sch.* the brightness of the eye, a glance of the eye. — *spyan-ras-yzigs W.*; **ċan-re-zig* Cs.*: **ċen-re-sig** or *-si**, *Ssk.* अवलोकितेश्वर, the other (cf. *˛jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sroṅ-tsan-gám-po, Kõpp.* II, 22. — *spyán-lam-du* seems to be = *drúṅ-du, spyán-sṅar, Mil.* and elsewh.

ས་ *spyi*, I. adj. (synon. *tun*, also *dbyiṅs*, opp. to *sgos*) 1. **general, relating to all, standing higher than all:** **ťim-pon ċi**, chief prefect, governor general *C.*; adv. *spyi, spyir(-du)*, less frq. *spyi-la, spyi-na, spyir-gyis*, **generally, in general,** frq. followed by *sgos(-kyis), kyád-par*, **in particular, singly;** also like *cum tum* in Latin; *spyi daṅ ˛dir*, generally, and here, in this work, *Wdṅ.*; *spyii sdom*, v. *sdom*; — *spyii ḱoy ji daṅ ji bžin-du* (?) *Sch.*: 'according to general custom'. — 2. **all,** *C.*; *lhá-ḱaṅ spyii bstan-srúṅ Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra Cs.*, **general meaning**, more corr. *sgra-spyi, Was.* (294), **general expression.** — *spyi-yċér, spyi-ter Cs.*, bald-headed. — *spyi-tór = gtsug-tór Lex. spyi-tóg*, property of the community, common property; *W.*: **pi-tog-ne toṅ** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos.* — *spyi-pa*, **head, chief, leader, superintendent,** *Sch.*;

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spyi-dpon, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyi-bor ˚kúr-ba* to carry on the head; — *spyi-bos ǰyág-˚tsal-ba* to bow down bending the head; *žabs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byúg-nas*, pouring over his head, anointing him, *Domaṅ*; more frq.: *spyi-bo-nas dbaṅ skúr-ba*, v. *skur-ba*; *spyi-bo-nas dbaṅ bskúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yúg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-miṅ* common appellation: *dkor ni nór-gyi spyi-miṅ*, '*dkor*' is a general word for property, *Lex.* — II. often incorr. for *ċi*, also *dpyi*.

སྤྱི་ཏི་ *spyi-ti*, a fantastic, mystical doctrine of **Urgyen-Padma**, *tég-pa ċén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-ḱor Pth.*; *yáṅ-ti*, another of his doctrines.

སྤྱི་བཏོལ་ *spyi-brtól*, *Cs.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtól-ċan*, impudent; *spyi-brtól byéd-pa*, to be impudent *Cs.*

སྤྱིངས་ *spyiṅs-ba*, pf. *spyiṅs*, imp. *spyiṅ(s)*, the vb. a. to *˚byiṅ-ba*, **to sink, to lower, let down, dip under**; *ċur*, *Lexx.*

སྤྱིན་ *spyin* (*W.* *(*s*)*pin**), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skúd-pa* (*Sch.* also *bdár-ba?*) to spread glue on; **pin daṅ ǰár-ċe** *W.* to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rá-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-ǰor* glue-pot.

སྤྱིམས་ *spyims* (? *ċims*), *Ld.* = *spyi*; **ċimsi miṅ** = *spyi-miṅ*.

སྤྱིར་ *spyir* v. *spyi*.

སྤྱིལ་བུ་ *spyil-po*, 1. **hut** *Mil.*, *Pth.*; *rtsai*, **thatched hut** *Lex.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; **a cot**, a mean house. — 2. **inmate of such a one**, *Cs.*; also *spyil-pa*, fem. *-ma*.

སྤྱུག་པ་ *spyúg-pa*, pf. *spyugs*, imp. *spyug(s)*; **to expel, to turn out, to banish**; *yúl-nas* out of the country; *yul gžán-du Glr.*; *mťá-la*, *mťar* into the neighbouring country, over the frontier (v. *mťa*); when the place of banishment is named, the otherwise faulty spelling *bċúg-pa* is allowable; v. *˚ǰúg-pa*.

སྤྱོ་བ་ *spyó-ba*, pf. and imp. *spyos*, **to blame, to scold** *Dzl.*; *ċúṅ-ma rtág-tu spyó-žiṅ*, as my wife is always scolding; *ċes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: **to mock, to ridicule** (?). synon. *yšé-ba*.

སྤྱོངས་ *spyóṅ-ba* = *dpyáṅ-ba*.

སྤྱོད་པ་ *spyód-pa*, I. vb., also *spyád pa*, pf. *spyad*, *Ssk.* चर 1. = *byéd-pa*, **to do, to act**, v. *tsáṅs-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdig-pa*, *sdig-pai las*, *dgé-ba*, *dká-ba* (v. *dká-ba*), *ċos spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag ċi spyód-pas ˚dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mña-˚óg spyód-pai ˚báṅs Glr.*, simply = subjects; rarely c. dat.: *sdig-pa ˚bá-žig-la spyód-pa*, *Thgy.*, *dgé-ba bċú-la*, *Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. **to treat, to deal with**, *zas-skóm léṅs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žiṅ-la lhú-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. **to use**, to make use of, to employ, to enjoy: *bá-glaṅ nyín-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-riṅ-dus-su bdé-bar spyad kyaṅ*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *loṅs*: *lóṅs-spyod-pa*; to have for a sphere of activity, v. *mḱá-spyod*, *sá-spyod*, *sa-˚óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rigs-par* or *lóg-par*, to violate (a woman) *Thgy.* & others; *dga mgúr spyód-pa*, of a like meaning; the

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other synonymous phrases: ˌdod-lóg spyód-pa, mi ˌós-pai spyód-pa byéd-pa, Glr., nyál-po, čágs-pa, ˌkrig-pa spyód-pa, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution,** opp. to *ltá-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity:** *spyód-pa žin-tu dóg-par gyur-to* they were much restrained, narrowly watched *Glr.*; *sems-kyi spyód-pa* seems to be: faculty of mind, *Wdn.* — 3. **way of acting, conduct, course of life,** = *spyód-lam*; *byan-čub-sems-dpai* frq ; *ñán-* or *nyés-spyod* bad actions, *bzáñ-* or *légs-spyod* good actions *Cs.*; *spyód-pa žib-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment,** frq.: *spyód-pa rtsiñ-ba*, rude, rough, in manners *Glr.*; *spyód-pas skád-čig kyaň mi ťsugs*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

Comp. *spyod-ˌgrós* **gait and deportment** *Mil.* — *spyod-ñán* = *ñán-spyod*, *spyod-ñán byéd pa.* — *spyód-ťsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, **sphere of activity;** *kún-gyi spyód-yul ˌdi ma lags*, that is not a thing to be attempted by every body *Mil.*; *mťoñ-bai spyód-pa* range of vision *Tar.*; cf. गोचर. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour,** graceful demeanour, noble deportment; otherwise *spyód-pa mdzés-pa*; hence *spyód-pa daň ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa daň mi ldán-pa Dzl.*, **čod-ñán-čan** *W.*, **čo'-lóg }hé-ken**, *C.* **rude, unmannerly, ill-bred, disobedient.** 3. *Med.*: **diet,** and more particularly **bodily exercise;** *zas-spyód*, food and exercise. 4. **attitude:** *spyód-lam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྤྱོད་པ་པ་ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྤྱོད་པད་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: **čo'-pe'**, **lemon, citron** *C.*

སྤྱོན་པ་ *spyón-pa*, rarely for ˌ*byon-pa*.

སྤྱོམ་པ་ *spyóm-pa*, pf. *spyoms*, **to boast, to exhibit with ostentation,** e.g. virtues, (the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྤྲེ་ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed **monkey** of the southern Himalaya; *sprá-mo*; *spra-ǵrúg*.

སྤྲེ་(འ)ཆལ་ *spra-čál* v. *pra-čál*; *spra-tél* v. *tél-pa*.

སྤྲེ་བ་ *sprá-ba*, I. sbst. *W.* **šrá-wa**, **spunk, German tinder,** prepared of the fibres of a thistle (Cousinia); *spra-mé*, glowing tinder, *Pth.*; *ǵyi ni sprá-ba dkár-por ǵyogs*, white-nappy, as a botanical term, *Wdn.*, the colour of the tinder, referred to, being a light gray; *sprá-bai ťóg-gu* a medicinal herb *Wdn.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate:** *rgyán-gyis* frq., *mťsán-dpes Mil.* and elsewh. — 2. *yčes spras*, *Lex.?* *sprá-ba byéd-pa* **to love, to caress.** — 3. perh. identical with **šrá-če(s)**, **to empty** (a dish). — 4. *spra ˌkríd-pa* **to lead, to direct right.** — Cf. also *ytsaň sprá-wa*.

སྤྲེ་ཚིལ་ *spra-ťsil*, *Med.*, *C.* **wax** (*W.* **mum**).

སྤྲེག་པ་ *sprág-pa* v. *sbrág-pa*.

སྤྲོད་བ་ *spróň-ba*, *Cs.*, **to beg;** (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *spróň-po*, **beggar,** *Dzl.*, *Glr.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); **taň-lóň** *C.*, id.; *spraň-rgán Mil.*, an old beggar; *rdzús-mai spróň-po* a sham-beggar *Glr.*; *spraň-ǵrúg* beggar boy; *spraň-bán* mendicant friar *Glr.*; *spraň-zás* beggar's livelihood *Mil.*; *dkar-spraň* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-spróň* begging for beer *Mil.*

སྤྲོད་པ་ *spród-pa* v. *spród-pa*.

སྤྲི་སྟི་མ་རྫ་ཡ་, སི་ཅེན་ *spri-sti-ma-rdza-ya*, *si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

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Glr.; acc. to Chinese accounts: *Miṅg-ti*, 58—76 after Christ.

སྤྲི་མ *spri-ma, spris-ma, sris-ma, W. *sri**, **cream,** and other fatty substances, gathering on the surfaces of fluids; *ˌó-mai spris, Lt., žo(i)-spris, Wdh.*; gen. *ˌo-sri*, cream (of milk); *túg-spri*, the greasy surface of soup; ditto of urine *Med.*

སྤྲིན་བ *spriṅ-ba*, pf. *spriṅs*, **to send a message, to give information, to send word**; *ṕrin*, tidings *Dzl.*; *žes spriṅ-ṅo* so I send him word *Dzl.*

སྤྲིན *sprin, *ṭin*, Ld. *šrin*, Bal. *spin**, **cloud**, also as an emblem of transitoriness frq.; **šrin ḟigs, ḟor*, W.*, clouds are spreading; *sprin-gyi yséb-nas* from between the clouds *Glr.*; *glóg-sprin* thunder-cloud *Glr.*; *čár-sprin* rain-cloud; *ˌjá-sprin* cloud tinged with rainbow colours *Pth.*; *mig-sprin* v. this; *lhó-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyés* lightning; *sprin-dmár* clouds reddened by the sun, morning or evening red; *sprin-púṅ, sprin-tsógs*, an accumulation of clouds; *sprin-gyi ṕó-nya* the messenger of the clouds, Meghadūta, a poëm by Kalidāsa *Tar.*

སྤྲིབས་པ *spribs-pa* **to be hungry** *Sch.*

སྤྲིས་མ *spris-ma* v. *spri-ma.*

སྤྲུ་མ *sprú-ma, Cs.*, **hellebore**; *sprú-dkár, -nág Med.*

སྤྲུག་པ *sprúg-pa*, pf. and imp. *sprugs, *ṭúg-pa*, W. *šrug-čé** **to shake, to shake off, to beat out,** *rdul* dust; **to stir up,** *rdul-tsúb*, **to raise,** whirl up dust; *lus sprúg-sil-ba, lus sprug-sil byéd-pa Glr.*, to shake one's self (used of horses); fig. *nus mṭu rtsal sprúg-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. **šrul-čé, rum-čé* W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་བ *sprúl-ba* (cf. *ˌṕrúl-ba*), **to juggle, to make phantoms** (*sprúl-pa*) **appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dṅos;* thus e. g. beings, whom no Buddha could convert through his personal agency, *sku-dṅós-kyi sgó-nas*, are converted (acc. to *Pth.*) *sprúl-pai tábs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ṕrúl ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drág-poi sprúl-pa byás-pa yin Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of **a creative and miraculous power**; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprúl-pa* or *rdzu-ˌṕrúl*, and *sprúl-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation**: *yáṅ-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyiṅ-sprul* or *ysúm-sprul*, an em. of the third degree *Pth.*; *sprúl-pa ˌgyéd-pa*, to let emanations go forth, *Lex.* — Further: *sprúl-pa mkyén-pa*, to be an adept in the art of *sprúl-pa*, i. e. witchcraft, *Glr.*; *ri ynyis sprúl-te* producing two mountains by magic, *Dzl.*; ... *mṅóba ... bžúgs-pa sprúl-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

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slóṅ žig-tu, transforming himself into a friar, *Dzl.* frq.; *dúd-ˌgro tsim-par sprúl-ba*, to satiate animals by fictitious food *Dzl.*; *tams-čád sprúl-par ˌdúg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *sku-lús-kyi sprúl-pa brgya-rtsa-brgyád mdzád-de* or *sprúl-te*, to centuple one's self, *Glr.*; *sprul-pai rgyál-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gaṅ-la-gaṅ-ˌdúl-gyi sprúl-pa*, all-converting Avatara, frq.

སྤྲེ་ *spre*, gen. *spreu*, rarely *sprel* (*Ld.* **žreu*; *spriu**) **monkey**, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu žár-ma*, a blind female monkey, *Dzl*; *spre-ˌprúg*, young monkey. — *spre-rtséd*, apish tricks; foolery.

སྤྲོ་བ་ *spró-ba* I. vb. pf. *spros*, prop. the transitive of *ˌpró-ba* **to make go out, to disperse, to spread**; gen. however intransitive: 1. **to go out, to proceed, to spread**, of rays of light, of the wind, *Wdṅ.* — 2. fig. **to enlarge upon**, by way of explaining, representing, *Zam.*, *Pth.*; *ycig-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), **to feel an inclination for, to delight in**: *dgé-ba-la*, in virtue, *Dzl.*; *byá-ba gáṅ-la yaṅ spró-ba čuṅ*, feeling little inclination for doing any thing, *Thgy.*; *bsád-par spró-ba su yaṅ ma byuṅ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; **to be willing, to wish**, *Tar.*; in an absolute sense: *sems*, or resp. *fugs*, *spró-bar ˌgyúr-ba*, **to get cheerful, merry**, *Mil.* — 2. sbst. **joy, cheerfulness**: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spró-ba skyé-bai ṕyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-siṅ-ba Sch.*, great joy (cf. *siṅ*); *spro-siṅ-gé-ba*, *Sch.*, to one's wish (?); *spro ši-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spro ṫúṅ-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdṅ.*; *dga-spró*, **joy**, *dga-spró dpag-tu-méd-pa ṫob*, he got into a most cheerful humour, *Mil.* — **to-ḱáṅ**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-šés*, *šro-šés**, joy; *spro-séms*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

སྤྲོག་མ་ *spróg-ma*; *Sch. spós-kyi spróg-ma*, **little box for frankincense.**

སྤྲོག་ཞུ་ *spróg-žu* v. *ṕrog*.

སྤྲོད་པ་ *spród-pa*, secondary form *sprad*, the vb. a. of *ṕrod-pa* (by the illiterate it is often used for *ytod-pa*, not very current in common life) 1. **to bring together, to put together, to make to meet**: *ṅai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *ynyis žal spród mdzád-pa*; in another passage *de daṅ žal-spród-du bžúgs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ytod-du*); *bdág-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *yyul* or *ṫáb-mo*, to commit a battle; *rál-ḱa*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mṫeb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-ṭo' ṫéb-ṭo' kál-wa**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs*, never came to my notice). — 2. **to deliver** (a letter, message) *Pth.*; *spár-mor*, *lág-tu*, *Lex.*, to put into one's hand; **to set, to put, to propose**, **gyugs*, *ldem**, a task, a riddle, *W.*; **to pay** (cf. *ˌprod-pa*), *pyir sprod-pa*, to repay. — Moreover: *ṅó-sprod-pa*, **to explain**, *don daṅ spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-sprod-pa*, **to explain, to describe** v. *brda*; *brda-spród*, ibid. seems to denote grammar.

ས་ཁ་ *sprós-pa*. 1. pf. v. *spró-ba* I. — 2. **business, employment, activity**; *Cs.*:

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'spros-pa-čan, busy, **employed, occupied;** sprós-bčas, id.; čós-kyi and ˌjig-rtén-gyi sprós-pa, spiritual and secular business'; Sch.: 'spros kun, all affairs'; I met only with sprós-pa méd-pa or čód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos-sku, (v. sku 2) *Pth., Mil.*

པ

པ *pa* 1. the letter *p*, aspirate, the English p in pass. — 2. num. figure: 14.

པ *pa* I. vulgo ཨབ་པ་, ཨབ་པ་, *ă-pa, ă-pa,* (*Cs.* also ཨབ་ཏ་ *ă-ta*) 1. **father,** resp. *yab* (yet also *pa* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints *Mil.*) — 2. a male, not castrated, animal (vulg. likewise *à-pa*). **Comp.** *pa-glaṅ* bull. — *pa-rjes-bú, Sch.*, a child born after its father's death. — *pa-rtá*, stallion. — **pa-nór**, patrimony *C., W.* — *pa-spád* (*Sch.* also *pad*) v. *spad*; *pa-spún* v. *spun*. — *pa-pág*, boar. — *pa-má*, parents, *pa-má-la gús-pa, Stg.*; **pa-ma-méd-kan**, *W.*, orphan; also father or mother, parent; *pa-má-ycig-pa*, brothers and sisters born of the same parents. — *pa-miṅ*, relations on the father's side; *btsún-moi pa-miṅ bós-so, Glr.*, he invited the relations of his wife's father; *pa* (*daṅ*) *més* (*-po*), ancestors; *pa-més ši-bai dón-du*, for the (defunct) ancestors, *Wdn.*; — *pa-tsáb* 1. foster-father, guardian, *Sch.* 2. father to a country (?). — *pa-tsán, Mil.* 1. cousin by the father's side (patruelis) *C.* 2. also = *pa-spún* (?). — *pa-yži* = **pa-nór**, *C.* — *pa-yáṅ, Sch.*, step-father; — *pa-yúl*, fatherland, native country, frq.; *pa-yúl-la čágs-pa* or *srég-pa*, love of country. — *pa-yyág*, yak-bull. — *pa-yyár*, step-father, foster-father, *Cs.* — *pa-rá*, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; *pá-ga*, the opposite side; *ču pá-gar tón-nas*, to get to the opposite bank or shore, *Mil.* (not frq.). — *pá-gi*, 1. that which is on the other side, *Sch.* 2. *C.*, also *Pth., Mil.:* **yonder;** *pá-gii ri de*, that mountain yonder, *Pth.* 3. col.: **he.** — *pá-gir*, **there, thither.** — *pá-nos* = *pá-rol, pá-rol-tu Lh.* — *pá-mta*, the other end, the other boundary, *Cs.*; *pa-mta-méd*, without boundary, endless, *Cs.* — *pa-pyogs C.* = *pá-ga.* — *pa-tsád, pa-zád*, **distance;** *pa-tsád čig-na*, at a small distance (from the town), *Pth.*; *dénas pa-zád čig-na*, a bit farther on, *Dzl.*; *pa-tsad čig-tu ˌtón-nas*, stepping a little aside, *Pth.*; *pa-zád ˌgró-ba*, to go on, *Dzl.* frq. — *pa-ri* the mountain on the other side. — *pá-rol*, in *B.* very frq. 1. **the other side; opposite side, counterparty.** 2. for *pá-rol-pa, -na, -tu* v. below; *pá-rol-tu*, over to the other side, *skyél-ba*, to carry, *pyin-pa*, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = **पारमिता**, means of crossing (*Was.* **perfections,** *Köpp.* **cardinal-virtues**); gen. six of them are reckoned: *sbyin-pa, tsúl-krims, bzód-pa, brtson-ˌgrús, bsam-ytán, šes-ráb*; sometimes only five, at other times even ten, by adding *tabs, smón-lam, stobs, ye-šés*; *sbyin-pai, šes-ráb-kyi pá-rol-tu pyin-pa*, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — *pá-rol-na*, adv., **on the other side;** postp. e. gen. **beyond, behind,** with regard to space, *Sambh.*; **extending**

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beyond, both as to the future and the past, e. g. *bskál-pa gráṅs-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. **one living on the other side.** 2. also *po*, **enemy, adversary**, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsógs*, the hostile king, hostile army; *pá-rol ɲṅón-pa*, to vanquish the enemy; *pá-rol-gyis mi tsúgs-par ˌgyúr-ba*, not to be molested by the enemy. 3. also *po*, **the other; the neighbour**; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas*, *yo-byád*, *nor*, *Stg.*; *pá-rol ɲṅón-pa*, *Tar.* 12,20: excelling others, *Schf.* **exceedingly.** — Cf. also *par* and *pan* II.

པ་གུ *pá-gu*, *Sch.* **wall; edge, border;** in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: **tile**; v. *pag*.

པ་ཏིན་ *pá-tiṅ*, *W.*, **sweet dried apricots,** in *C.* **ṅa-ri-kám-bu**, in Hind. خوبانی, in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཏིལ *pa-til*, *pa-til* (*Ar.* فتيلة) *W.*, **lunt, match;** **dug-ce**, to light (a match).

པ་བ་དགོ་དགོ *pa-ba-dgo-dgó*, **puff-ball, bull-fist** (a kind of fungus) *Wdṅ.*

པ་བོན་ *pa-bóṅ*, *Glr.* and elsewh., *C.*, *pa-ˌóṅ Pth.*, *Bal.*, *pa-lóṅ Ld.*, **a large rock** or **block,** above ground.

པ་ཝན་ *pa-wáṅ*, 1. **bat** (animal) *Lt.*, *Thgr.*, *C.*; **po-loṅ-hel-kyí*, *pa-waṅ-ȧṅ-kyé*, *-ȧr-kyi**, *W.*, **pa-waṅ-tár**, *Sik.*, id. (= *bya-waṅ*). 2. *rdo pa-waṅ*, *Ssk.* sālagrāma, **ammonite.**

པ་རa *pá-ra*, 1. **breeding-buck.** — 2. v. *pár-ba*.

པ་རན་ *pa-ráṅ*, 1. also *pe-ráṅ*, = **pi-liṅ**, *C.*, **Feringhi, European.** — 2. vulg. **venereal disease.**

པ་རི་ *pa-ri* 1. *Lh.*, **a coarse covering** or **carpet.** — 2. a mountain on the other side.

པ་ལ *pá-la Ssk.*, **fruit,** *Lt.*

པ་ལམ་ *pa-lám*, *rdo-rje-pa-lám*, **diamond,** *Lt.*

པ་ལི་ *pa-li*, **shield, buckler.**

པ་སོད་སེད་དུག *pa-sòd sèd ˌdug*, **he changes colour, turns pale,** with consternation, *Ld.*

པག *pag*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, **swine, hog, pig** (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **ri-pag* and *lúṅ-pag** being distinguished as the wild boar and the tame hog); *pág-pai sna*, *Glr.*; *rús-pa*, *Med.*; *bèud(?) Lt.*; *pág-gi ɣdoṅ*, a pig's face, *Sambh.*; *pá-pag*, not castrated, *pó-pag*, castrated boar; *mó-pag*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. **boar's head** (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be **a mineral** used in medicine. — *pag-rgód*, wild boar. — *pag-mče*, tusks of a boar. — *pag-túṅ*, *Sch.*: a large boar(?). — *pag-prúg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pag-tsáṅ*, pig-sty. — *pag-tsil*, hog's lard; bacon. — *pag-tsógs* = *pag-kyu*. — *pag-rdzi*, swine-herd. — *pag-zé*, hog's bristle, *Wdṅ.* — *pag-yar-ma*, *Sch.*, the fattening of pigs(?) — *pag-ril*, pig's muck(?) *Lt.* — *pag-ṣa*, pork.

III. (*Cs. pág-ma*), **something hidden; concealment:** *pág-na mi yód-pa*, a man concealed behind, *Dzl.*, *pág-gam gru ɕig-tu*, in a corner, in obscurity, *Dzl.*; **tsá-big pág-la yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **pág-la zá-ce**, to eat (dainties) by stealth, *W.*; *nyi-ma rii pág-tu ˌgró*, *Thgy.*, the sun hides himself behind the mountain; *sgo-pág-nas blṭás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *ˌjáb*, *pa*; *pag nyan táṅ-ce W.*, **to listen.** — **pag-sté**, *W.* ('a hidden paring-axe' v. *sté-po*) plane; **pag-sté gyáb-ce*, *ḍúd-ce*, *ṣrúb-ce**, to plane. — *pag-tsóṅ*, smuggling, *có-ce*, to smuggle, *W.* **táṅ-kan**, smuggler, *W.* — *pág-ra*, parapet. — *pag-rágs*, rampart, intrenchment. — *pag-lám*, secret path (of smugglers). — **pag-súg**, bribery, *C.*, *W.*; **pag-súg táṅ-ce**, to bribe; *zá-ce*, to accept a bribe, *W.*

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ཕག་ཕག *p'ag-p'ág*, the name given in *Pur.* to **Codonopsis ovata**, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd.*

ཕང་ *p'aṅ* I. ˌ*p'aṅ* (*p'áṅ-ma, p'áṅ-bu Cs*) **spindle**; *p'aṅ-ló*, 1. the **whirl** of the spindle. 2. *šiṅ-rtai p'aṅ-ló*, **waggon wheel**, *Dzl.*

II. v. *paṅ.*

ཕང་འགྲོ་ *p'aṅ-ˌgró, Sch.*, the belly or body of a stringed instrument.

ཕངས་པ་ *p'áṅ-ba, p'áṅs-pa* (*Glr.* also *p'óṅs-pa*, prov.) **to save, to spare, to use economy**: *srog* to spare one's life; *mi-p'áṅs-te* or *-par* e.g. ˌ*búl-ba*, to give largely, not sparingly; *p'áṅ-sems*, **thriftiness**; *p'áṅ-sems-čan*, **thrifty, frugal**; **p'aṅ-sem čo-če***, *W.*, **to be thrifty, frugal.**

ཕང་མ་ *p'áṅ-ma*, **a medicinal plant**, *Med.*

ཕང་མེད་ *p'aṅ-méd*, stated to be = *rin-méd*, *Ts.*

ཕང་ལོ་ *p'aṅ-lo* v. *p'aṅ* I.

ཕང་ལོང་ *p'aṅ-lóṅ*, **vertebra** (?) *S.g.*

ཕཊ་ *p'aṭ Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject Milaraspa speaks rather obstrusely.

ཕད་ *p'ad*, **a large bag** or **sack**, *rás-p'ad, rál-p'ad, rtsid-p'ad*, sack of cotton cloth, goat's hair, yak's hair; *p'ad-k'á, -skéd, -mt'il*, **the mouth, middle,** and **bottom** of a sack; *p'ad-gáṅ*, a full sack, a sackful; *p'ad-stóṅ*, an empty sack; *p'ád-snam*, sack-twine, sack-cloth; *p'ád-tsa*, very coarse sack-cloth.

ཕན་ *p'an* I. sbst., **hanging ornaments**, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-, sgo-, ydun-p'an*, on pillars, doors, beams; *p'an-ydugs*, a parasol so decorated, *S.g.*

II. = *p'a* II., gen. in the combination of *p'an-čád* (*Glr.* also *p'an-čód*), also *p'án-la* or *p'an*, **towards, until**: *dá-ci-nas dá-lta p'án-la dar čig soṅ*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-niṅ-nas da p'an-čád lo ycig son*, *Thgy.*; **da p'an***, **until now**, *C.*; . . . *nas diṅ-saṅ p'an* (*-la*) *Glr.* from . . . till now; *p'yi-ma p'an-čád-du ˌgró-ba yin*, I am proceeding towards the future, *Thgy.*; *p'an-čád* also **beyond**: **de p'en-če' ma ḍo*** *C.* do not go any farther than that place; combined with its contrary *tsun*: *p'an-tsún(-du) gró-ba*, to walk to and fro, there and back; to walk past, frq.; *p'an-tsún-du p'úl-ba*, to push hither and thither, *Glr.*; *p'an-tsún mt'ún-pai ytam*, assurances of mutual friendship, *Glr.*; *p'an-tsun ycig-gis ycig-la yi-ge ytóṅ-ba, p'yag byéd-pa, ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *p'an-tsún sdúr-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *ynyis-ynyis-dag p'an-tsun-gyi ˌdra-bai yi-ge*, two equal letters (ă, ā etc.) at a time *Gram.*: *ma-p'áṅ-gi ˌgram p'an-tsún-du* on each of the two shores of lake *Ma-paṅ*, *Mil.*; *don p'an-tsún bsdú-rgyu yód-pa*, **correlative terms**, having reciprocal relation, *Gram.*: *p'an-tsún tor-ba*, **to scatter, to disperse**; *p'an-tsún-dag*, *Cs.*, both parties.

III. v. the following articles.

ཕན་དིལ་ *p'án-dil W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* ***zaṅs(-bu)***, *Pers.* and *Hd.* دیگچی (*dēgči*); *p'an-čuṅ*, a small vessel of that kind.

ཕན་པ་ *p'án-pa* I. vb. **to be useful**: *de ni bdag-la mi p'an*, that is no more of use to me; *p'án-par mi ˌgyur*, it will be of no use; *bu ˌdis ṅá-la p'án-par dka*, this son will hardly be useful to me, *Glr.*; *p'án-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la p'an*, useful for learning to walk, *Lt.*; *nad kún-la p'án-pa yin*, that is good for all diseases, *Lt.*; *ṅai nád-la p'án-pa yin-pas*, because I have recovered, *Glr.*; ***p'an soṅ***, it has helped, it has got better; . . . *na pan*, if . . ., then I shall get well, *Glr.*; *p'án-pa žig srid*, recovery might be possible, *Pth.*; *mi p'an*, it is useless, = **hurtful**; also: **it is not enough**, *Mil.*; *mi p'án-par ˌdód-pa t'ams-čád*, all the malevolent, *Domaṅ*: *k'á-la p'an*, lit. 'it is a mere en-

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joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pan-pa yin-pa*, adj., **useful**: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móṅs-pa-las pan-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya pan-pai tsig*, a wholesome instructive word, *Glr.*; *pan-pai grós*, useful advice, *Dzl.*

II. sbst. **use, benefit, profit**: *bstán-pa-la pán-pa žig byed-pa*, *Stg.*; *pan-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa daṅ bdé-ba*, *pan-bdé* **happiness and blessing**, very frq.; *pan-ₒdógs-pa*, *pan-ₒdógs byéd-pa*, **to be of use**, and adj. **profitable**, frq.; *pan-tógs*, **profit**; *pan-tógs čɛ*, *Thgy.*, **čén-mo**, *W.*, **very profitable**; ... *la pan gaṅ togs gyis*, render services to ... in every way possible! *Mil.*; *pan-grogs* a helping (useful) friend, *Pth.*; *pan-ynód*, profit and loss, *pan-bdé* v. above; *pan-zás*, wholesome diet, *Med.*; *pan-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *pan-(pai) sems*, **benevolence, readiness to help.**

ཕབ་པ *páb-pa*, I. v. *bébs-pa*. — II. *Sch.*: **to fall down** (?).

ཕབས *pabs*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕམ་པ *pám-pa* v. ₒ*pám-pa*.

ཕའུ *pau* v. *pag*.

ཕར *par* I. sbst. **interest** (of money), *W.*: **ñúl-la par kál-čɛ**, to impose, demand *interest, **čál-čɛ**, to pay interest; **exchange, agio.**

II. in later writings and col. for *pa* II.; also for *pan-čád*, *pa-zád*: **farther**; *par ₒgró-ba*, to go on; *par ₒkyám-pa*, to roam farther and farther, *Thgy.*; **pár-tsam**, *C.*, = *par*; *par ₒgro tsur ₒgró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *di-nas par*, away from here; *par mi mčio*, I do not go away, *Dzl.* 44, 6 (*Sch.* erron. 'to the father'); *par bžud*, go away!; ... *la par lta-ba*, **to look** (in a certain direction) *Mil.*, **away from one's self**, as opp. to: *raṅ-rig-séms-la tsur lta-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsúr-čig lén-pa*, **alternative song**, *Mil.*; *pár-slob tsúr-slob yin*, they are mutually scholars one of the other, *Tar.*; *par ɣčig láb-na tsur ɣnyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *par-tsúr-la*, *W.* also = **so-sór*, **in opposite directions**; **par-tsúr-la čo-čɛ** to separate vb. a.; **ḍo-čɛ**, to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, **the opposite side** (of a valley &.) vulgo frq. — *pár-ños*, id., *čui par-tsúr-gyi-lam*. — *par-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *pa* II. *Mil.* — **pár-tsam**, *C.*, = *pa-zád*. — *par-ₒdzúg* and *tsur-rgól* prob. = *sṅá-rgol* and *pyi-rgol*. — *par-zád* = *pa-zád*. — *pár-la*, 1. = *par*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo ɣčig pár-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne pár-la**, after dinner. — *pár-lam*, **way** or **journey thither**, *Sp.* ni f.

ཕར་བ *pár-ba*, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *par-spyáṅ*. II. v. ₒ*pár-ba*.

ཕར་རྫས *par-rdzás*, *Sch.*, **an old heir-loom.**

ཕལ *pal*, I.? *Ld.* 1. **pal čós-se* (or *te*) *dug**, **step aside! make way!** — 2. **pal-pál čá-čɛ**, **to feel flattered.** II. v. the following.

ཕལ་པ *pál-pa*, **usual, common**; *pal-pai miṅ*, his usual (common) name, *Thgr.*; *pál-pa-las pags-par bzáṅ-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gaṅ-zág pál-pa*, common people, *Mil.*; *tsoṅ-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. ₒ*jál-ba*; *šiṅ pál rnams*, common trees, *Mil.*; *snod pál-pa*, common vessels, *Mil.*; *pal*, the common people; *pál-gyi náṅ-na ɣnás-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **pál-(pai) skad**, 1. *W.* the language of common life, opp. to **čós-skad**, book-lan-

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guage (*C.* **ʼál-keʼ**). 2. *Sch.*: **rough-copy, waste-book**; *pál-po-* (*Cs.* also *-mo*) *če*, **a host, a troop**; *mi-rgód pal-po-če žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *οἱ πολλοί*, the mass of the people, majority, great part or number: *pal-čé-ba* id. — *pál-čén*, **a philosophers' school**, called Mahasânghika. — *pal-čér*, **manifold, for the most part, ordinarily**, also = **universally**; *pal-čér čo-ńés ˌdégs-so*, they raised a general lamentation *Dzl.*

པལ་ཆན *pál-čan* *W.*, **broad, wide**, e g. a broad valley; *pal-méd*, narrow.

པས *pas*, instrum. of *pa*, I. **by the father**; v. also *pas-spún*, sub *spun*. II. **of the opposite side, of the counter-party**, e.g. *pas rgól-ba*.

པི་ *pi*, 1. num. figure 44. — 2. *W.* for *pyi*, *pi-pa* for *pyi-pa*.

པི་ཀེར་ *pi-ker* (Urdu پِکر, *Ar.* reflexion) *W.* **čan pi-ker med* = *čan mi sto* it is no matter, it makes no difference.

པི་ལིན་ *pi-liń* v. under *rgya*.

པིག་པིག་ *pig-pig*, a kind of jelly *C.*

པིན་ *piń*, *Sch.*: 1. **earthen-ware pitcher.** — 2. **cup, cupping-glass.** — 3. *W.*: **sgó-piń***, **door-hinge.**

པིང་པ *piń-pa* v. པྱིང་པ; པིང་བ, པིང་ཅེས v. འབྱིན་པ

པིར་བ *pir-ba*, **pir-če* *W.* **to fall down.**

པུ *pu* numerical figure: 74.

པུ *pú*, I. sbst. 1. **the upper part** of an ascending valley or ravine: *pú bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pu-ču*, mountain-torrent, frq.; *pur ma ˌgro*, *pú yá-yir ma ˌgro*, *Glr.*, do not go to the upper part of the valley; *pu-lhágs*, higher situated and colder places or districts, opp. to *rgya-šód*, lower and milder parts. The not unfrequent phrase: *pú-tág ʼčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut up (with snow etc.), which is now used in a general sense; *ʼkrúl-bai pu-tág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *pu-tag-čód-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *ńa rgás-pa daṅ sems kyi pu-tág čód-pas ˌgró-ba mi yóṅ-bar ˌdug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *pugs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pu yyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e. g. **a village in Upper Kunawar**, missionary station of the Church of the United Brethren. — 3. vulgo **the spirit** or **gaseous element of liquors**, causing them to foam, effervesce or explode, cf. *dbugs;* perh. to be referred to no. II.

II. interjection and imitative sound: *pu ˌdébs-pa Glr.*, **pu gyáb-če* *W.*, **to make pooh, to blow, to puff, to inflate**; *pu skoṅ*, puff it up (the skin etc.), lit.: fill it with pooh! *pus*, with the breath; *pus ˌdébs-pa Sch.* **to blow, howl, cry** (?); *sna-rtsa-pu*, **n. of a disease**, *Lt.*

པུ་དུན་ *pu-dúṅ*, also *pu-ṭúṅ Glr.*, *pu-rúṅ Cs.*, **sleeve**; **pu-rdzús* *C.* (false sleeves), *pu-dún-* (or *-ṭuṅ-*) *rtse* (sleeve-edges) **hand-ruffles**; mittens, cuffs (to keep the wrist warm).

པུ་དུད་ *pu-dúd*, **honour, respect, esteem**; *pu-dúd-du byéd-pa*, *Glr.*, *púd-du ʼkur-ba*, *S.g.*, to show honour, respect.

པུབ་ *pú-ba*, pf. of *ˌbúd-pa*, **to blow**, col. used for the latter.

པུའོ་, པོའོ་ *pú-bo*, *pó-bo*, (*Sch.* also *pun*), a man's **elder brother**: *pú-nú*, the elder and the younger, i. e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dón*); in the passage of *Dzl.* ཀ་ཅ, 14, *nu* ought to be canceled, and *pu-nú-mo*, ཝ་ཅ, 6. 9. should be translated by sister-in-law. *pu-grás*, *Sch.*, the elder brothers, dub.

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ཕུ་རོན་ *pu-rón Pth.*, *pug-rón*, (**pur-gón** vulg.) **pigeon**; *pu-rón-gyi kyu Pth.*; *pug-skyá Sch.* of a light blue colour, like pigeons.

ཕུ་ལ་, ཕོ་ལ་ *pú-la*, *pó-la Ld.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *pu-šúd* **hoopoe.**

ཕུ་སེ་ *pú-se*, **mouse, souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུག་ *pug*, 1. = *pugs*. — 2. = *sbugs*, *púg-pa*; *lgán-pug-gan*, **the bladder**, in reference to its capaciousness, *S.g.*; *mje púg-tu nub*, the penis recedes into its cavity, *Wdn.*; **the eye of a needle**, *Lt.* — 3. pf. and imp. of ₒ*bug-pa*. — 4 = *pub Schr.* — 5. for *pug-ron*, q.v.

ཕུག་པ་ *púg-pa*, **cavern**; *brag-púg*, rock-cavern, grotto; *gad-púg*, cavern in a steep river-bank, or in conglomerate; *dbén-pug*, the solitary cavern of an anchorite, *Ma.*; *púg-pa-pa*, n. of an astronomer of the 15th. century, v. *pád-ma*; *pug-rtsis*, and likewise *pug-lúgs Wdn.*, his calculations.

ཕུག་རོན་ *pug-rón* v. *pu-rón*.

ཕུག་ཤུབ་ཤེ་ལེ་ *púg-šub-še-le* (?) *W.*, **hoopoe**; perh. = *pu-šúd*, which occasionally is also spelled *pu-gšud*

ཕུག(ས)་ *pug(s)*, (cognate to *pu*; also ₒ*bug-pa* and *sbugs*), **end, termination**; *pug-mda-túg-pai lón-ka*, the entrails, the beginning and end of which lie close together, *Mil.* (*mda*, v. under *pu*); **innermost part, an innermost apartment**, = *sbúgs*; *púgs-kyi nor* v. *sgo* init.; perh. also *púg-gi sa-rim ltá-bu Glr.* 45, 4 may be referable to this meaning. *séms-kyi púgs-tag čod-pas bde*, happy (am I), because the final aim of my mind is decided and settled, *Mil.*, evidently = *pu-tag čod-pa*, the former being perh. etymologically more correct. Similarly: *bu tse ₒdii bló-púgs čós-la ytód-čig Mil.*, may the boy direct the aim of his mind for this life unto religion! — **Time to come, futurity**, (opp. to ₒ*jral*, the present moment); *púgs-su*, *púgs-na*, **hereafter, at last, ultimately** (*Sch.* always?); *púgs-či ₒdra čig ₍oṅ*, how will it end? what will be the final issue? *Glr.*

ཕུགས་ཏ་ *púgs-ta*, *pógs-ta*, *pogs-ta*, *W.* (*Pers.* پُخْتَه), **firm, strong, durable**; *púgs-ta btsems*, sew it well (so that it will hold)!

ཕུན་པ་ *púṅ-pa* v. *púṅ-pa*.

ཕུན་པོ་ *púṅ-po*, 1. **heap**; *púṅ-por spúṅ-ba*, *Lex.* also *bčér-ba*, to gather into a heap; *nás-púṅ*, *rtsá-púṅ*, *lúd-púṅ*, *sá-púṅ*, a heap of barley, hay, dung, earth; **mass**, *me-múr-gyi púṅ-po*, a glowing mass. a mass of fire; *sprín-púṅ*, clouds, a gathering of clouds *Glr.*; *ynyér-mai púṅ-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *mi-ytsáṅ-ba rnám-pa sna-tsógs-kyi púṅ-po, dug ysúm-gyi púṅ-po, ₍jig-pai púṅ-po, zin-pai púṅ-po, Thgy.*; **accumulation, mass**, *bsod-nams-kyi, čós-kyi*, e.g. *čós-kyi púṅ-po* ∠ᴗ∞∞, the whole mass of the 84 000 religious lectures of Buddha (!) *Mil.* — 2. In metaphysics: **སྐན་ད་, the so-called five aggregates** (*Cs.*) or **elements of being**, viz. *yzugs, tsór-ba, ₒdu-šes, ₒdu-byéd, rnam-šés*, (v. *Kõpp.* I. 602, and esp. *Burn.* I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*púṅ-po lña-las grub-pai lus Wdn.*) which by some of the later and more popular writers is itself called *púṅ-po*. So this word, as being synonymous to *lus*, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ye-šui púṅ-po dur-kuṅ-ne žens*. — 3. Symb. num. for 5.

ཕུན་པ་ *púṅ-ba* v. འཕུན་པ་ ₒ*púṅ-ba*.

ཕུད་ *pud*, sbst. 1. (v. ₒ*pud-pa*, pf. *pud*), **a thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čáṅ-gi pud* meat- and drink-offering *Glr.*; *tóg-pud, ló-pud*, an offering of the first-fruits of harvest; *srús-pud* id., consisting of ears of corn, wound round a pillar of

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the house; *báṅ-phud*, first-fruit offering of the barn; *rdó-phud*, *sá-phud*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as **a specimen**); in a general sense, **a thing done for the first time**; *bág-mai phud*, prob the first cohabitation. — II. for *phu-dúṅ* and *phudúd*, q.v.

ཕུད་པ *phúd-pa*, I. pf. of ₒ*búd-pa*.

II. *Cs.* sbst. 1. **spindle covered with yarn.** — 2. **hair-knot, tuft of hair**; *phúd-can*, being provided with such a one.

ཕུན་(སུམ་)ཚོགས་(པ་) *phun(-sum)-tsógs(-pa)* 1. adj. **perfect, complete**, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, *nor daṅ loṅs-spyod Domaṅ*; adv. *dgé-ba bcu phun-sum-tsógs-par spyód-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. sbst. **perfection, excellence, superior good**, frq.; *pa-ról-poi phun-sum-tsógs-pa-la ċágs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *phun-tsógs*, frequent **name** for **males** and **females.**

ཕུབ་ *phub* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-phúb*, a leather buckler; *phub-ṡúbs*, the cover of a buckler, *Cs.*; *phúb-kyi mé-loṅ*, the centre of the shield, *Cs.* — 2. v. the following.

ཕུབ་པ *phúb-pa*, pf. of ₒ*búb-pa*.

ཕུབ་མ *phúb-ma*, **short straw**; *phúb-ma ẓig*, a small stalk, a bit of chaff; **phúb-ma ṭáb-ċe* or *ṭab táṅ-ċe**, to fan, to winnow; *phub-ldír Cs.*, chaff; *gró-phub*, wheat-straw.

ཕུམ་ཕུམ *phum-phúm*, **posterior, anus** *Pth.*

ཕུར་ *phur* 1. v. *phu* — 2. v. ₒ*phúr-ba*. — 3. v. *phúr-pa*.

ཕུར་པ *phúr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **phur-ċa* or *ṡa** (?) *Ld.*, a peg on a wall, to hang up things; *lċágs-phur*, **iron nail**; *ṡiṅ-phur*, **wooden peg**; *phur-rnyí* v. *rnyi*, *phur-bżi brkyáṅ-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyaṅ-ṡiṅ*, v. *rkyoṅ-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-phur* ₒ*débs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig phúr-tsugs-su ltá-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la sól-wa phúr-tsug-tu* ₒ*déb-pa** *C.*, to implore a god very earnestly. *phúr-bu* 1. = *phúr-pa*; the usual form of incantation is: *phúr-bus ydáb-bo, tó-bas brdúṅ-ṅo, phyág-rgyas mnán-no!* 2. (*yza*) *phúr-bu*, **the planet Jupiter**; its day: **Thursday.**

ཕུར་བ *phúr-ba*, *Sch.*: **to emboss**; *phúr-ma* or ₒ*búr-ma*, **relief work, embossment.** — 2. **to scratch**, v. ₒ*phúr-ba*; *mgo-phúr*, n. of a disease *Lt.*

ཕུར་བུ *phúr-bu*, v. under *phúr-pa*.

ཕུར་མ *phúr-ma*, v. *phúr-ba*. — 2. *phyé-mai phúr-ma*, **a decoration** resembling a flag.

ཕུར་མོ *phúr-mo*, a medicament *Wdn.*; *phur-tál? S.g.*

ཕུལ་ *phul* 1. **a handful**, also *phul-gáṅ*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *phúl-tu phyin-pa*, **to reach the highest degree, to be victorious**, to have the better of an argument; *yi-gei sgrá-la phúl-tu phyin*, he has finished his studies in grammar, *Glr.*; *mkás-pai phúl-tu phyin-par gyúr-to*, he became a great scholar, *Pth.*; also *phul-(tu) byuṅ(-ba)*, **accomplished, perfect, eminent** *S.g.*; p. n. = *ả-ti-ṡa*. — 3. *phúl-can*, **thick** = **róm-po** *Ld.*

ཕུལ་བ *phúl-ba* v. ₒ*phúl-ba* and ₒ*búl-ba*.

པེ་ *pe* 1. *W.* for *phye*; *pé-ku-lig*, **key.** — 2. num. figure: 104.

པེ་ར་, པ་ར་ *pe-ráṅ*, *pa-ráṅ*, **Feringhi, Europeans**, *C.*

པེག་རྡོབ *peg-rdób* v. under *peb-pa*.

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ཕེད་, ཕེན་ *ped, pen W.* for *pyed, pyen*; *ped-ped* v. *pyad-pyad.*

ཕེབ་པ་ *péb-pa*, 1. pf. *pebs*, resp. **to go** *C.*; **to come** *C.* and *W.*; also *čág* (or *pyág*)-*péb-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; **nyi-rán-la péb-loṅ yód-na** W., if you have time to come; **ɔo-ná ghá-le peb** *C.*, well, good bye! **dha sá-hib peb**, id. in speaking to a European; *čag péb žu naṅ* v. *snáṅ-ba* I. extr.; *péb-par smrá-ba Schr.*, to salute; *Sch.* also: to speak politely (??); *péb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *péb-sgo ltar Sch.*: 'according to the given order', but cf. *ɔgro-sgo ltar* under *sgo* 3; *péb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music *C.*, *Lexx.*; *Cs.* however mentions *peg-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-bsnyán.* — 2. for *ɔbab*; so it seems to be used, *Lt.*: *túr-du mi pebs*; *pó-bar mi pebs*, it won't go down his throat.

ཕེར་བ་ *pér-ba* **to be able** *Mil. nt.*, cf. also *dod*; *Cs.*: 'to become, to be fit' etc.

ཕོ *pó* I. num. figure: 134.

II. **man**, opp. to woman, **male**, *pó lo liṅá-bču-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyís-ma*) *Ma.*; *pó mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in *C.*: **pó-ṅá**, I (masc.) = *ḱó-bo*; esp. in reference to animals: **male, he** (ass), **cock** (bird), *Dzl.* and elsewh.; as apposition to the names of domestic animals when castrated: *pó-rtá*, **gelding**; *rá-pó*, **a castrated he-goat.** — *pó-skyés*, **man, male person**, *Pth.* — *pó-gós*, man's dress, man's coat; *pó-čás*, *Mil.* id. (?) — *pó-čén Wts.*, *Sch.*, gelding. — *pó-tó Bal.*, stallion. — *pó-rtágs* 1. *Physiol.* = *pó-mtsán.* 2. *Gram.*: sign for the masculine gender, *Cs.* — *pó-nád*, 1. *W.* andromany, inordinate desire after men. 2. v. *pó-ba.* — *pó-mó*, man and woman, men and women, male and female; *pó-mó med*, no difference of sex exists. **pó-tsé* Bal.*, male sex. — *pó-mtsan*, membrum virile, man's yard, esp. the penis; the rather vague expression *pó-mtsán* (or *pó-rtágs*) *bcád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pó-yan Sch.* and *pó-raṅ Cs.*, *pó-hraṅ C.*, an unmarried man. — **pó-ri* W.*, **pó-ré* C.* a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 2. *Cs.*: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *pó-so.*

ཕོ་གྱོག་ *pó-gyóg Sch.* (perh. *pó-gyó* v. *gyo-mo*), **hollow tile.**

ཕོ་ཉ་ *pó-nya*, less frq. *pó-nya-ba* (*Ssk.* दूत), 1. **messenger**, e.g. sent for a physician; *pó-nya ɣtóṅ-ba*, *pó-nya-mṅág-pa*, to send, dispatch a messenger; *brtsi-ba*, *Cs.* to receive one (?) — 2. **ambassador, envoy.** — 3. Passages like *ɣšin-rjei pó-nya* messenger of death, angel of death, and *bdé-ba-čan-gyi pó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *ȧn-ɔbye-lo*). Buddhist mythology has no available type for it, and *lha* (*Cs.*) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

ཕོ་ནོ་ *pó-nó Bal.* for *pu-nú.*

ཕོབ་པ་ *pó-ba* (resp. *sku-tog Cs.*) 1. **stomach** — 2. the second cavity of the stomach or **reticulum** of ruminating animals (cf. *gród-pa*). *pó-ba ljid-pa*, *Cs.* to overcharge the

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stomach, to clog; *sòl-ba Cs.* to purge, to cleanse; *pó-bai ka Cs.*, the upper orifice of the stomach, joining the oesophagus; *pó-nan*, a weak st., *bzaṅ*, a good, sound st. *Cs.* — *pó-tér*, swag-belly *Sch.*; *pó-nàd*, disorder of the st. — 2. v. *pó*, above.

II. pf. of ˚*bó-ba* for *pos Glr.*

པོ་བ་རི་ *pó-ba-ri*, also *-ris* or *pó-ris Lt.*, **black pepper**; the col. form: *pó-ba-ril-bu* **'stomachic pills'** prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

པོ་བྲང་ *pó-bráṅ* resp. for *káṅ-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *slei pó-braṅ*, the castle (palace) of Lé.

པོ་ཚོས་ *pó-tsós Schr.* **red paint**; *dúṅ-la pó-tsós bskús-pa*, red paint put on a shell *Pth.*; *pó-tsos-tsal Pth.*

པོ་རིས་ *pó-ris* v. *pó-ba-ri.*

པོ་རོག་ *pó-róg*, **raven**, perh. also **crow**; cf. *kwá-ta*; *pó-roŋ-mig*, **medicinal herb**, *Wdṅ.*

པོ་ལ་, ཕུ་ལ་ *pó-la*, *pú-la W.*, v. *pó-la.*

པོ་ལད་ *pó-lád W.* **steel**, *Pers.* پولاد, فولاد.

པོ་ལོ་ལིང་ *pó-lo-liṅ W.* **peppermint.**

པོ་ལོང་མདུད་ *pó-loṅ-mdúd Mil.* a kind of knot, complicated, and of magic virtue.

པོ་ལོང་ཧེལ་ཁྱི་ *pó-loṅ-hél-kyi* etc. v. *pa-wáṅ.*

པོ་སོ་ *pó-so*, *W.* **haughtiness, pride**; **pó-so còcè*, to demean one's self haughtily, *W.*; **pó-so-càn**, proud, haughty, puffed up; *ká-pó Mil.* bragging about things, which in reality one is not able to do; *pó-tsod*, prob. the same as *pó-so, Mil.: pó-tsód mṅónsès ma ˚čad cig*, do not boast of prophetic sight.

པོག་ *pog*, 1. *Wts.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. ˚*póg-pa* and ˚*bóg-pa.*

པོགས་ *pogs*, **wages, pay, salary**; *lo-, zla-, nyin-pogs* annual, monthly salary, daily wages; *dṅúl-pogs, smár-pogs, Cs.*, payment in money; *zóṅ-pogs Cs.* payment in goods. 2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *pogs-dód*, maintenance by an allowance of money (in exceptional cases).

པོན་ *pon*, v. ˚*páṅ-ba*; *pón-ba Glr.* for *paṅ-ba.*

པོངས་པ་ *póṅs-pa* (cf. ˚*póṅs-pa*) 1. **poor, needy**; *sems-càn nyam-ṭág-póṅs-dgu*, the poor and miserable creatures, *Glr.*; *sdúg-póṅs-pa*, id. *Stg., C.* — 2. **poverty.**

པོད་ *pod*, *skár-ma pod*, *Cs., Sch.*, **comet.**

པོད་ཀ་ *pód-ka*, **masquerade garment** with long sleeves.

པོད་པ་ *pód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, ˚*bral-mi pód-pa ltar yód-na yaṅ*, although he was scarcely able to part with . . . *Glr.*; ˚*di ni mi pód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi pod*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas zim gos bzaṅ su-yis pod* who can resist good food and fine clothes? hence *pod-pa-càn, Cs.*, **bold, daring**; **pod-čúṅ-se**, *W.* **timid, cowardly.** — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *deī bsód-nams tsam-la pód* it is nearly of equal merit as . . . *Dzl.*

པོན་(པོ་?) *pón(-po) Glr.* and elsewh., *póbpon Cs.*, *pón-po(n)*, *pón-to*, *pod-pód*, *W.*, 1. **bundle, truss**, of hay, straw, reeds; **sheaf.** *C.* — 2. **bunch, wisp, cluster, umbel**, *W.*; **tuft, tassel**; *dár-pon*, *skúd-pon*, *Cs.*

པོབ་ *pob* v. ˚*bébs-pa.*

པོར་པ་ *pór-pa C., B.* (*W.* **kó-re*, resp. **don-kyóg**), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lcágs-por, dṅúl-por, ysér-por*, and a glass tumbler *sél-por.* The word is also applied to vessels used for other purposes: *spyin-por*, glue-pot, *póg-por*, perfuming-pan. — *pór-pyis*, cloth for wiping the cup; *por-kúg*, id.(?); *por-sùg(subs?)*, the pocket or fold in the coat for receiving the cup, *C.*

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ཕོལ་ *pol*, *W.* 1. **blister** caused by burning, *pol-mig*, **a bad sore, ulcer, abscess**, *C.*, *W.* — 2. *Thgy.*, **a kind of fungus** (mould).

ཕོས་ *pos*, 1. v. *ˌbó-ba*. — 2. v. *ža*.

ཕྱ་, ཕྱི་ *pya*, **lot**, *pya débs-pa* to cast lots *Cs.*; **lot, fortune** *Cs.*, *pya brtág-pa* to judge of lots or fortune *Cs.*; **prognostic** *Sch.*, *pya-bzáṅ*, *-náṅ* good, bad fortune or prognostics *Cs.*; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya* (*daṅ*) *ɣyaṅ* lot (good luck) and blessing, *pya daṅ ɣyaṅ ˌgúg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-ɣyáṅ nyáms-pas* as China's fortune and welfare were prejudiced *Glr.*; *pyá-mkan* fortune-teller *Cs.*, but v. also the next article.

ཕྱ་མཁན་ *pyá-mkan*, 1. = *rdzá-mkan*, **potter**. — 2. v. the foregoing.

ཕྱ་ཆན་ *pya-čan Lt.?*

ཕྱལ་ལེ་བ་ *pya-la-lé-ba*, *Sch.*, **coarse, rude, negligent, disorderly** (?).

ཕྱར་ *pyá-ra*, **curtain before a door**, *Schr. Sch.*

ཕྱག་ *pyag*, 1. resp. for *lag*, **hand**; *bčom-ldan-ˌdás-kyis pyag sá-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag brgyáṅ-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: **čag gyaṅ sál-če**. — 2. **bow, compliment, reverence**: *pyag dáṅ-po-la*, whilst making the first bow, *Glr.*; also **compliment** in letters: ... *la pyag graṅs-med bčaṅs*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyíd-pa*; resp. *mdzád-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* **pyag byá-ča*, *W.* gen. **čag pul-če* or *čo-če*, resp. *jal-čag čo-če**, to salute, to pay one's respects, with *la*, e.g. ministers waiting on the king, *Glr.*; **čág-ga yoṅ**, he comes to pay his respects, *W.*; *pyag daṅ skór-ba byéd-pa*, to make bows and circumitions, *S.g.*; with or without a preceding *pyi* (vulg. *ˌton*), **to take leave, to bid adieu**, *B.* and vulgo (cf. *pyi* below), **dé-ne čag pul yin**, *W.*, so then I shall take my leave now. — *pyag ˌtsál-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *ɣžán-gyi žábs-la mgó-bos pyag ˌtsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag ˌtsál-lo*. — 3. **impurity, dirt**(?); v. some of the following compounds and also *ˌpyág-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkár* resp. for *mkar-ba* **staff**. — *pyag-ˌkur W.* = *pyag-rtén*. — *pyag-goṅ* the back of the hand *Cs.* — *pyag-rgyá* (**मुद्रा**) 1. resp. for *rgya* (I.) **seal**; *pyag-rgyás ˌdébs-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc, when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *ˌgról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Cs.* and *Sch.* are rather uncertain.) — *pyag-ṅár* wrist *Cs.*, yet v. *ṅar* I. — *pyag-ča Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód Mil.* for *pyag daṅ mčod-pa byéd-pa*. — *pyag-snyigs Lexx.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyay-rtén* (?). — *pyag-*

ནམ་ལ་ཕྱག་མཛད་ *C.* to pray to Heaven.

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rtén B. and col. **a present of welcome,** frq., **a present** in general, also **a fee** *Glr.*; *ṗyag-rtén rgya-čén* immense presents *Glr.* — *ṗyag-mtíl* resp. **palm of the hand.** — *ṗyag-mtéb* resp. **thumb.** — *ṗyag-dár* **sweepings, dust, rubbish**; *ṗyag-dár byed-pa Dzl.* and elsewh., *ṗyág-pa Lex.*, **gyáb-če** *W.* to sweep, to clean; *ṗyag-dar-pa* a sweeper *Dzl.*; *ṗyag-dár-gyi ṗúṅ-po, ṗyag-dar-kród* dust-heap; *ṗyag-dar-kród-kyi čós-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn.* I, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *ṗyag-na-rdó-rje, ṗyag-rdór* v. *rdo-rje-ɔčaṅ.* — *ṗyag-dpé* resp. for *dpé-ča* v. *dpe* 3. — *ṗyag-dpúṅ* resp. for arm. — *ṗyág-ṗyi* **attendant, man-servant** = *žabs-ṗyi*; *ṗyág-ṗyi byéd-pa* to be a servant; *ṗyág-ṗyi-la* or *ṗyag-ṗyir ɔbréṅ-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *ṗyag-ṗyís* resp. **towel.** — *ṗyag-bríṅ* resp. 1. **hand-writing, manuscript.** 2. **drawing** *Glr.* 3. **letter** *W.*, *brtsé-bai ṗyag-bríṅ* your kind letter, your friendly correspondence. — *ṗyag-ɔbúl* resp. **gift, present.** — *ṗyag-sbál Cs.* resp. = *ṗyag-goṅ*; *Sch. ṗyag-sbál-du bčúg-pa* to hold one's hand ready for taking or receiving, v. *sbal.* — *ṗyag-smáṅ* 1. resp. for *sman C.* 2. = *ṗyag-rtén W.* — *ṗyag-ma* **broom, duster, mop** *C.*, *Lexx.* — *ṗyag-tsaṅ Sch.*: 'the all-filling One, the all-universalizing One' (?) — *ṗyag-mtsán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *ṗyag-čás Glr.* and elsewh.). — *ṗyag-mdzúb* resp. for **finger.** — *ṗyag-mdzód* **treasurer,** of kings or in large monasteries. — *ṗyag-rdzás* resp. for *nor-rdzás Mil.* — *ṗyag-žábs* resp. for *rkaṅ-lág Schr.* — *ṗyag-ra* (prob. for *ṗyag-gra*) **privy, water-closet.** — *ṗyag-rás* resp. for **towel** *Sch.* — *ṗyag-lán* the return of a salutation, **reciprocal greeting** *Mil.* — *ṗyag-lás W.* resp. for *las* = *ṗrin-las B.* — *ṗyag-lén* resp. for *lag-lén* **practice, exercise,** also **ceremony** (?) **religious rite** (?); . . . *la-ṗyag-lén ɔdebs-pa Pth?* . . . *la-ṗyag-lén-du ɔgro-ba Mil.* (?) — *ṗyag-žiṅ* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *ṗyág-sa* = *ṗyag-ra*; *ṗyag-sén* resp. for *sén-mo*; *ṗyag-sór* resp. for *sór-mo.* — *ṗyag-sról* **law, regulation; practice, use; tradition.**

ཕྱང་དོ་བ་ *ṗyáṅ-ṅe-ba, Cs.* = *ɔjól-le-ba*, **hanging down** (belly, v. *ṗyal*); *Lexx.* give **ཐམ,** slender, slight-made; *Sch.*: **straight, stretched** (?); *ṗyaṅ-ṗrúl* or *-ɔṗrul Lexx.* pendent ornaments.

ཕྱད་ཕྱད་ *ṗyad-ṗyád,* vulg. *ṗed-ṗéd,* **awkward gambols,** clumsy attempts at dancing.

ཕྱད་པ་ *ṗyád-pa,* also *ɔṗyád-pa,* **constant, firm, persevering**; *ṗyád-par,* **always, continually, perpetually**; *Lexx.* = *rgyún-du* (of rare occurrence); *ṗyad ma ṗyod Mil.?*

ཕྱམ་ *ṗyam* = *lċam* (*Sbh.* also *kyam*), *ṗyam-ṛnas, -rten, -stegs,* **support** (of rafters); *Sch.*: the resting-point of a beam.

ཕྱམ་ཕྱམ་པ་ *ṗyam-ṗyám-pa, Thgr.* **glittering**; cf. *lċám-me-ba.*

ཕྱམ་མེ་བ་ *ṗyám-me-ba, Glr.* **slow, not hasty, not greedy, indifferent to.**

ཕྱར་ཀ་ *ṗyár-ka Sch.* **blame, affront, insult** (v. *ɔṗyá-ba?*) *ṗyar-ɣyáṅ Sch.* id.; *Lexx. ṗyar-ɣyéṅ?*

ཕྱལ་ *ṗyal,* resp. **belly, stomach,** *Cs.*; *ṗyal-ṗyaṅ-ṅe, Lexx.* = *gród-pa ɔjól-le-ba,* **paunch, swag-belly**; *ṗyál-mo* id.?

ཕྱི་ *ṗyi* (*W.* **ṗi**) I. **behind** adv.: *ṗyi-bkan-du nyál-ba Sch.*, to lie on one's back; *ṗyi-gros-su gyé-ba, Glr.*; **či-ḍo gyáb-pa** *C.*, to retreat, to recede, with the back in advance; *ṗyi lús-pa*, to lag behind; *ṗyi-rtiṅ Sch.*, **heel**; *ṗyi-sdér, Sch.* **the spur of birds**; *ṗyi-na, Cs.*; **behind**; *ṗyi-nas, Cs.*, **from behind**; **ṗi-nur-la** or **ṗi-log-la ḍúl-če**, to walk backward, *W.*; *ṗyi-ynón yoṅ*, pursuing he comes rapidly near, *Mil.*; *ṗyi mig ltá-ba*, to look round (back), *Glr.*, *ṗyi mig ma ltá-bar*, without looking round; *ṗyi mig čig ɣzigs-pas*, resp. just looking round (back), *Mil.*; **ṗi* (*mig*) *lóg-te ltá-če** *W.* id. — *ṗyi-ṗyir*, behind, following, e.g. *ṗyi*

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ˌgró-ba, to walk behind or after another person, *Pth.* — *ɲyi ˌbráṅ Lex.* (also *mčis-bráṅ*), spouse, wife. — *ɲyi-ma*, the posterior *Schr.*(?) — *ɲyi-bžin* adv. and postp., **after**; *ˌgró-ba, ˌbráṅ-ba*, frq.; *ri-dags-kyi ɲyi-bžin rgyúg-pa*, to pursue game, deer; *ɲyir-bžin*, id.; *ɲyi-la*, later lit. and *C.*, id.; *... kyi ɲyi-bžin ɲyin-pa, ˌóṅ-ba, ˌgró-ba*, to go after; v. also *ɲyir* and *ɲyis*.

II. **after**; adv.: *sṅa-ɲyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *ˌdi-ɲyi* sc. *tse*, the present and the future life; frq.; *dus ɲyi žig-na*, at a later period, some time afterwards *Dzl.*; *deĩ ɲyi nyin* on the following day *Dzl.*; *nyi-ma deĩ ɲyi de nyin ǩó-na*, id., *Tar.* — *ɲyi-dgra* v. *dgra.* — *ɲyi-čad* = *ɲyin-čad* q.v. — *ɲyi-ǩog W.*, the later part of the afternoon. — *ɲyi-dro, ɲyi-ro* (also *Mil.*) *W.*, gen. **ɲi-ǩog, ɲi-ro** id., also evening. — *ɲyi-nas*, **in future**, in time to come, *Mil.* — *ɲyi-ɲréd Tar.*: *nyi-ma ɲyi-ɲred-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *ɲyi-ɲyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *ɲyi-ma* adj.: **later, subsequent,** following, *sṅá-ma ma ȝu ɲyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *ɲyi-ma ɲyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewh.; *nyál-bai ɲyi-ma*, the last going to bed, *Mil.*; *ɲyi-ma-rnams*, the later ones, the moderns, frq. — *ɲyi-mo* adj. **late**, *da (nyi-ma) ɲyi-mór soṅ dúg-pas*, it having grown late (in the day) *Mil.*; **'i go ɲi-mo ɲe dug**, this door is not opened until later (in the day), *W.* **ɲi-mo čó(s)-ǩan-ni tá-gir**, the last baked, newest bread, *W.* — *ɲyi-rabs*, the later generation, posterity. Cf. *ɲyin, ɲyis*.

III. **outside**, *ɲyii žiṅ*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *ɲyii sónam*, husbandry, farming *Glr.*; *ɲyii-rgya-mtso*, the outer sea, the ocean, *Glr.*; *ɲyii mi Dzl.* (Ms.), people from abroad, other, strange people, not belonging to the family, *mgrón-nam ɲyi-mi-dag ˌóṅs-na*, if (when) guests or strangers come, *Dzl.*; *ɲyi-na*, **out of doors, abroad**; *ɲyi-nas*, from without, from abroad; *ɲyi-ru, ɲyir*, **out** (proceeding from the interior of a place to the exterior), less frq., v. *ɲyi-rol*; *ɲyi-la*, id., *B.* and *C.* frq. *ɲyi-ǩyóg Sch.*: with knees bent outward. — *ɲyi-gliṅ* v. *rgya-ɲi-liṅ* under *rgya* comp.; *ɲyi-dgrá* v. *dgra.* — **ɲi-(s)ta-la** and **-ru**. *W.* for *ɲyi-ról-na* etc.; **ɲi-sta-la čá-če**, euphemist. for 'going to the water-closet'. — *ɲyi-náṅ*, **the outside** and **inside**, **ɲi naṅ lóg-če**, *W.*, *bsgyúr-ba, Schr.* to turn inside out, e.g. a bag; *lčágs-kyi sgróm-la-sógs-pa sgrom ɲyi naṅ rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *ɲyi naṅ ɣnyis-ka smin-pa*, ripe both as to the outside and inside, *Dzl.*; *ɲyi naṅ ɣtsaṅ*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *ɣsaṅ* is added as a third item, being explained by: *ɲyi lus naṅ ȝag ɣsáṅ-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos ɲyi naṅ ɣsaṅ Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *ɲyi naṅ bar ɣsúm-gyi byá-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *ɲyi lta* and *naṅ lta, Glr.* fol. 89, as well as *ɲyi ltár-du* and *naṅ ltár-du, Pth.* p. 10 I am at a loss to explain. — *ɲyi-pa* 1. *B.* and col. **a Non-Buddhist**, more particularly **a Brahmanist**, also for *ɲyi-pai čos*, the doctrine of Brahma *ɲyi-pa-la dga Glr.* 2. *Chr. Prot.*: **heathen**, one that is neither a jew nor a Christian. — *ɲyi-yul* 1. *Sch.* **foreign country.** 2. *ɲyi snáṅ-bai yul*, **the external world**, opp. to: *náṅ-gi sems, Mil.* — *ɲyi-rol*, 1. **the outside**, *mál-gyi ɲyi-rol*, the outside of the bed, *Glr.*; *ɲyi-rol-na, -tu, -nas*, in *B.* gen. for *ɲyi-na, -ru, -nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

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ཤྱི་ལྕག *śyi-lcag*

ཤྱིར་ *śyir*

of (the house), (he comes) from without (the village), frq.; **śi-log* W. id.; **cág-ri śi-log la**, outside before the (garden) wall. 2. mystic: *ydon bgegs śyi-rol-tu ˚dzin-pa*, to believe goblins and demons to be really **existing in the outer world** *Mil.* — *śyi-sa*, **excrements** *S.g.*; the supposed food of certain demons *Thgy.* — *śyi-lha?*

IV. *śyi-la*, **on account of**, v. *śyir*.

ཤྱི་ལྕག *śyi-lcag*, *Cs.*; **a blow** with the side of the hand.

ཤྱི་ཐན་ *śyi-tán*, **threat, menace**, *Mil. nt.*

ཤྱི་བདར་ (or བརྡར་) བྱེད་པ་ *śyi-bdár* (or *brdar*) *byéd-pa*, **to clean, to cleanse** *Dzl.* and elsewh.; *byád-kyi śyi-bdár bsól-nas kyaṅ* though you do not wash your face *Mil.*

ཤྱི་ཤུར་ *śyi-śúr*, a kind of **ornament**, similar to *śan*.

ཤྱི་བ་ *śyi-ba S.g.*, ˚*śyi-ba Lt.*, 1. the large **marmot** of the highlands of Asia, Arctomys Boibak. — 2. v. ˚*byi-ba*.

ཤྱི་རྒོ་ *śyi-mo*, I. col. **ă-śyi*, *ă-pi**, **grandmother**, *Cs.* II. v. *śyi* II.

ཤྱིང་པ་ *Pur.* **śyiṅ-pa**; *Ld., Lh.* **śíṅ-pa**, elsewh. *čiṅ-pa*, **felt**, ˚*déd-pa*, to make felt, to mill, to full *Sch.*; *śyiṅ-gúr*, felt-tent, a Tartar hut; *śyiṅ-stán*, felt-carpet, felt-covering; *śyiṅ-déb Sch.*: a wrapper or cover made of felt.

ཤྱིད་ *śyid* = *śyi*, **after, following**; *śyid-nyin*, the day after to-morrow, *Cs.*

ཤྱིད་པ་ *śyíd-pa* I. (v. *śyi* ni f.) **to retard, prolong, maintain**, with *tse*: to maintain one's life, to earn a livelihood, *W.* e.g. **gár-ra čó-te* or **čós-si náṅ-ne tse śíd-če**, to maintain one's self as a smith, or by religion, (being a Lama). — II. **to freeze**, **káṅ-pa śid-soṅ**, the foot is frozen, suffering from chilblains; **miy śid soṅ*, the eyes are inflamed, snow-blind, *W.* (*C.* **čí**). — III. v. ˚*śyid*; *byid*.

ཤྱིན་ *śyin* for *śyi*, in certain phrases: 1. *śyin-čád, -čàd*, **later, afterwards**, *śyin-čád sdom*, bound over for the time to come, e.g. not to do a thing again; *da śyin-čád*, from the present moment, from henceforth, frq.; ˚*dí śyin*, id.; *de śyin-čád*, rarely *de śyin-nas*, *Tar.* 57, 2 since, since that time, ever since. — 2. **outside**, *śyin rtsig-pa médde* as there was no wall outside *Glr.*; *śyin-dgrá* a foreign enemy *Glr.*; *śyin-las* outward business, foreign affairs *Dzl.*

ཤྱིན་ཅི་ལོག་ *śyin-či-lóg*, anything **wrong, incorrect, deceptive, fallacious**; **perversity**; *śyin-či-lóg-gis bslád-de* corrupt, depraved by perversity *Dzl.*; *śyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba śyin-či ma lóg-pa* correct view, opinion *Pth.*; *śyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo śyin-či ma lóg-par*, with a never erring mind *Mil.*

ཤྱིན་པ་ *śyin-pa* I. *B., C.* **čin-pa**, *Sp.* **śin-pa**, little used in *W.*: 1. **to come, to get to, advance, arrive**; *lam śyed tsám-du*, having got about midway, *Dzl.*; *der śyin-pa daṅ*, frq.; *ču śrág-pa tsám-du śyin-to*, the water reached up to his shoulders, *Dzl.*; **śín-na* *Sp.*, is he arrived? *sbyin-pai śá-rol śyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-tsád liṅar śyin-pa*, to be five miles in length, *Dzl.* — 2. **to go, to proceed**, *sṅón-la śyin-pa*, *Pth.*; *ma śyin-par sleb*, without going, without moving from the place, he arrives at ... *Mil.*; *bud-méd deï rtsar ma śyin*, he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du naṅ-du śyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *śyi*, and therefore = ˚*byúṅ-ba*, ˚*tón-pa*.) — II. v. ˚*byin-pa*.

ཤྱིར་ *śyir*; prop. the termin. of *śyi*: I. 1. adv. **back, towards the back, behind**; *śyir ˚óṅ-ba*, to come back, to return *Dzl.* and elsewh., frq.; also used in a special sense rel. to re-birth *lan-gčig śyir ˚óṅ-ba*, *śyir mi ˚óṅ-ba* v. ˚*brás-bu*(*bži*); *śyir ˚gró-ba*, *śyir ˚dóṅ-ba* etc., id.; *śyir ˚dúg-pa*, to remain behind, at home, *Dzl.*; *śyir ˚jóg-pa*, to leave behind, at home, to lay aside, to lay up, *Dzl.*; **again** (*rursus*), *śyir láṅ-ba*, to get up again, after having fallen; *śyir ldóg-pa, lóg-pa*, to come back again, to return; *śyir ldóg-pai lam*, the way back, the return, *Dzl.*; *śyir mi ldóg-pa*, the not

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taking place of relapses, the prevention of them, *Lt.*; *pyir zlóg-pa*, to bring back, to draw off, to divert from; *pyir sós-par ˚gyúr-ba*, to return to life; *pyir sáṅs-nas*, having come to himself again, having recovered, *Dzl.*; *pyir má-la smrás-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after,** *ṅai pyir e' ˚gro Pth.*, will you follow me? come with me? instead of this more carelessly: *ṅa pyir Mil.*; *pyir-bžin* = *pyi-bžin* frq. —

II. **afterwards, hereafter,** at a later time *Thgy.*; *pyir ˚óṅ-ba*, to come too late *Dzl.*

III. **out,** *pyir-la* out (motion from an interior to an exterior place), *pyir tón-pa, ˚gró-ba, ˚dèṅ-ba, γšéys-pa* to go out, *skyúr-ba*, to cast out, *pyir bstán-nas*, turned inside out (the lining of a coat) *Glr.*; *pyir ˚búd-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi γtóṅ-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-žiṅ* acc. to *Lexx.* = **भूयस** more (exceeding in number or degree).

IV. postp. c.g., also *pyir-du*, more rarely *pyir-na* (*W.* **pi-la**) **on account of,** 1. (propter) = **by** or **through,** *čii pir kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; **i nad či pi-la yoṅs**, by what has this disease been caused? *W.*; *γnód-pai pyir-du*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of,** *brtág-pai pyir-du*, in order to try or to prove *Glr.* Whether *pyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that,** can be determined only by the context.

ཕྱིས་ *pyis* I. adv. **behind,** *pyis ni sgra ˚byuṅ*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later,** *pyis ˚byuṅ-ba*, to arise, to follow, to come later *Wdn.*; also in reference to things past, of a later date than others that had happened before them *Glr.*; *pyis-nas kyaṅ*, **also in future, in after times** *Mil.*; *pyis-nyin*, on the following day (= *saṅ*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis* = *da pyin-čád Glr.*; *dus pyis* = *dus pyi žig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *sú-bas kyaṅ pyis* last of all *Dzl.*; *pyis-pa* v. ˚*pyi-ba* (I.); it is also construed like a sbst.: ... *tob-pai pyis žig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth,** *snáˊ-pyis, lág-pyis, pyág-pyis*; *pyis-pa*, v. ˚*pyi-ba* II.

ཕྱུག་པ་ *pyúg-pa* adj. **rich,** also fig.: *yón-tan du-mai dpál-gyis pyúg-par šog*, may I grow rich in the splendour of numerous accomplishments! *pyúg-po*, adj. **rich,** sbst. **a rich man,** *pyúg-po čén-po žig* a rich nobleman *Mil.*; *pyúg-mo* a rich lady; *pyug-kyád* riches, wealth, opulence *Dzl.*; *pyúg-par ˚gyúr-ba* to grow rich, *byéd-pa* to make rich; *pyug-dbúl* rich and poor; *pyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུགས་ *pyugs*, **cattle,** *sgoi pyugs* v. *sgo*; *pyugs ˚tsó-ba* to tend cattle *Glr.*; *pyúgs-kyi siṅ-rta Cs.*, a bullock cart; *pyúgs-nad* disease of cattle, murrain; *nor-pyúgs*, chattels, all kinds of property *Dzl.*

ཕྱུར་བུ་ *pyúr-bu Sch.* **hay-rick, shock of sheaves, heap of sticks** (*Schr.* ˚*pyúr-ba*, to heap up).

ཕྱེ་ *pye W.* **pe**, resp. *γsáṅ-pye, žib*, 1. **flour, meal,** esp. 2. **flour of parched barley,** = *rtsám-pa.* — 3. for *pyé-ma*, **dust, powder** etc.; *pye ˚tág-pa, tság-pa*, to grind corn to flour; to sieve; *pyer ˚tág-pa*, to reduce to flour. — 4. v. ˚*byéd-pa.* — *rgyágs-pye* flour as provision for a journey *Glr.*; **náṅ-pe** *W.* = *rtsám-pa*; also parched meal. *lčágs-pye* iron filings; *rdó-pye*, stone reduced to powder, small particles of stone; *spós-pye, tsándan-gyi pyé-ma*, sandlewood powder, fumigating

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powder; *bág-pyé* wheat flour; *brág-pye* small fragments of stone, produced by stone-cutting *Glr.*; *śiṅ-pye* saw-dust; *gsér-pye* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-baṅ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi* घीसत्तू) flour roasted with melted butter, sweetened with sugar, considered a dainty.

པྱེ་མ་ལེབ *pye-ma-léb Lex*, **pe-ma-leb-tse* W.*, **butterfly.**

པྱེད་ *pyed* I. **half**; *pyed-daṅ-gnyis* ('which with an additional ½ would be = 2') **one and a half** etc.; *brgya-prág pyed-daṅ-ysúm*, two hundred and fifty; **yáṅ-če' C.*, **yáṅ-ped, péd-di(saṅ) ped, péd-yaṅ-ped* W.* one fourth, a quarter; *yúṅ-pyed* one eighth (little used); *mi-pyéd* half a man, also used for woman *Pth.* (n.f.); *zla-pyéd* v. *zlá-ba*; *zla-ba-pyéd-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs., pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *ₒdii náṅ-na ṅai pyéd-ma žig kyaṅ yód-de*, as I have still a partner in this business; *pyed-krúṅ*, half a *skyil-krúṅ* (q. v.), drawing in one leg, and stretching out the other *Glr.*; *pyed-gliṅ*, peninsula; *pyed-brgyád* = *pyed-daṅ-brgyad* hence sbst.: half a rupee, = 7½ points on the gold-steelyard *C.*

II. v. *ₒbyed-pa*.

པྱེན་ *pyen* (vulg. *pen*), **wind, flatulence** *Med.*; *ytóṅ-ba*, to let go a wind; *pyen ṅor soṅ*, a wind has escaped (me etc.); *pyen-dbúgs Cs.*, id.; *pyén-dri*, a low, soft wind.

པྱོ་བྱོ་ *pyo-pyó*, **čo-čó zér-wa**, **to set on** or **at** (to set a dog at a person) *C.*

པྱོགས་ *pyogs* 1. **side, direction**; *pyogs gaṅ-nas* from whence? *pyogs der*, **there, thither**, in that direction; *yul dei pyógs-su* or *-la) soṅ*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyógs-su Wdn.* towards the nape of the neck; *pyogs ycig-tu* or *-la* towards one side, in one direction; also for **together**, e.g. to sweep together, to heap together; vulgo also for **at the same time, at once**; *kyim-pai pyógs-su byin-pas*, bestowing on lay-men *Dzl.*; *čos pyógs-su ytóṅ-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-baṅ pyógs-su*, to devote to benevolent designs *Mil.*; **for, in behalf of, for the benefit of:** *ytáṅ-grogs pyógs-su ṅi-lcébs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *ₒdi-pyogs-su*, here with us. — 2. **quarter** of the heavens, **the cardinal points** of the horizon; *pyogs bži*, the four points of the compass; *pyogs bžir*, round about, in all directions; c.g. **round** (a person or place); *pyogs bži-nas*, from all sides; frequently also *pyogs bču*, the ten points of the compass are spoken of, which are the following: *ṅar, ṅar-lhó, lho, lho-núb, nub, nub-byáṅ, byaṅ, byaṅ-ṅár, steṅ-* and *ₒóg-pyogs* (Zenith and Nadir); *pyogs-skyóṅ, pyogs-skyoṅ-rgyál-po, lha čén-po pyogs-skyoṅ-ba bču* similar to *jig-rtén-skyoṅ* (v. *skyóṅ-ba*), yet ten in number; *rgya-gár-gyi ṅár-pyogs-na*, to the east of India; *rgya-gár ṅár-pyogs-pa-rnams*, the eastern Indians. — 3. *sa-pyogs*, **country, region, neighbourhood, part**, *dben-pai sa-pyógs*, lonely region, solitary part; *jigs pai sa-pyógs*, an unsafe country; *yul-pyógs* id., *ṅai sa-pyógs-na* in my country *Mil., C.* — 4. **part, party,** also *pyogs-ris*; *yžán-la pyogs ₒgyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c. genit. *W.*, **čog-(ri) čó-če**, *pyogs ₒdzín-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to **every** thing; *pyógs-ča Mil.*, *pyógs-lhuṅ Lex.*, prob. also *pyógs-žen Tar.* 184, 22, partial, interested; *pyogs-čai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsúṅs-pa* **similar** *Wdn., Tar.*; *pyogs-mtun-du Tar.* 190, 16 ought to be rendered: **appropriate, suitable, adequate;** *ráṅ-pyogs* one's own party, *yžán-pyogs* the other or opposite party; *gnyén-pyogs* **friends**, *dgrá-pyogs* enemies; *dkár-pyogs* **the good,**

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ཕྱོགས་པ *pyógs-pa* = to hail out a boat

ཕྲག་པ *prág-pa*

the well-disposed, esp. the good spirits, *nág-pyogs*, *sdig-čan-gyi pyogs* **the bad, malicious**, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **ka-saṅ-stón-čogs** *Ld.*, **last autumn**.

ཕྱོགས་པ *pyógs-pa* I. vb. **to turn** vb. n., *čós-la* to turn to religion *Schr.*; *pyir pyógs-pa* to turn one's self back, to turn aside (*Schr. pyir pyógs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. ₒ*či-kar pyógs-pa* turned to dying = near dying? *kór-ba-la rgyáb-kyis pyógs-pa*, to turn one's back to the orb of transmigration; *mṅón-du pyógs-pa*, 1. **to be visible, to be evident, to be exposed to view** (?), *lhoṅos-su mṅón-du pyógs-pai brág-las ₒbyuṅ-ba* growing on a surface rock on the south-side *Sambh.*; *don de mṅón-du pyógs-par byá-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. **to be openly** or **evidently attached to, to adhere to** (?) *rgyúd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., **attached to, following; a partizan, an adherent.**

ཕྱོད་པ *pyod-pa Cs.* **progress**, *pyod čé-ba*, great progress; *Lex.*: *sa-pyod-če* v. *čod.*

ཕྱོར *pyor Mil.*, prob. for *mčor.*

ཕྲ *pra*, ₒ*pra*, **ornament** (?), **jewel** (?) *pra rgyág-pa, rgyáb-pa, ₒgód-pa, ₒdébs-pa, Sch.* also *pras sprá-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rā-gai pra btáb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-tsógs-kyis pra bkód-pa Mil.*; *pra-tsóm* border, trimming, *Lex.*

ཕྲ་རྒྱས *pra-rgyás Was.* (241) = *bág-la nyál-ba*, **vanities**, i.e. passions, errors, erroneous notions.

ཕྲ་དོག *pra-dóg* v. *prag-dóg.*

ཕྲ་བ *prá-ba* 1. v. ₒ*pra-ba.* — 2. *Lt.* a disease of children. — 3. adj., gen. *prá-mo* (*Cs.* also *bo*) **thin, fine, minute**, opp. to *sbóm-po* q.v., *sbrul prá-mo žig Tar.*; in a general sense, **little, small**, *séms-čan prá-mo-rnáms*; *ná-pra-mo*, little as to age, young, *Mil.*; **trifling, little, slight**, *rnám-rtog prá-mo* slight scruples, *Mil.*; *rdzun prá-mo*, a little lie, a fib, *Thgy.*; **ṭá-mo-ne ṭóṅ-wa, láb-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; **thin, high**, rel. to voice *W.*; *pra-žib Lex.*, fine and exact; *šin-tu prá-ba*, in reference to the doctrine of Buddha, implying prob. its subtilties. Cf. *pran.*

ཕྲ་མ *prá-ma*, **calumny, slander**, esp. through tell-tales and intermeddling persons *B.* and col.; *prá-ma byéd-pa Dzl.*, *smrá-ba Cs.*, *júg-pa B.* and *C.*, **čó-če** *W.*, resp. (when referring to a person of higher rank) *ysól-ba, žú-ba*, to calumniate, slander, vilify, blacken; *prá-ma-mkan Cs.* calumniator, slanderer.

ཕྲ་མེན *pra-mén*, **sorcery, witchcraft** *Schr.*; so prob. *Pth.*: *mi-dgos-pai pra-mén-gyi ṅan-sṅágs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi*, योगिन्) id.

ཕྲ་མོ *prá-mo*, v. *prá-ba*; ཕྲ་ཤགས *pra-šags*, v. ₒ*prá-ba.*

ཕྲག *prag* provinc. also *dbrag, srag*, 1. **intermediate space, interstice, interval**, hence *prág-tu* = *bár-du Thgy.*; **a hollow, ravine, defile**; *smin-prág* v. *smin-ma.* — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination ας: *bču-prág* a decade, *brgya-prág* a hundred (century), *stoṅ-prág* a thousand (chiliad), *brgya-prág ǰíg, brgya-prag bčú*; *stoṅ-prág bži-bču-žig*, a number of forty thousand *Dzl.*; *bdun-prág*, ἑβδομάς, week (recognized as a measure of time, but in common life not much in use).

ཕྲག་པ *prág-pa*, 1. sbst., resp. *sku-prág* **shoulder**, *prág-pa-la ₒgél-ba Glr.*, *tógs-pa Sambh.* to load on one's shoulder; *grógs-poi prág-pa-la ₒdzég-pa*, to mount the shoulder of one's companion *Dzl.*; **upper arm**, *prág-pa ynyis-kyi ša Dzl.*, *prag-góṅ*

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Lt. id. — 2. vb., also ˛*phrág-pa*, **to envy, to grudge**, *Cs.*; *phrag-dóg*, *phra-dóg*, the envy, *phrag-dog skye* envy is stirring within me, I envy, frq.; *phrag-dóg-čan*, envious, grudging, jealous *Pth.*

ཕྲན་ *phran*, v. ˛*phran*.

ཕྲད་ *phrad*, *tsig-phrád*, *phrád-kyi yi-ge*, **particle**, e.g. *rnám-dbye-phrad* the signs of the cases, *kyi*, *la* etc.

ཕྲད་པ་ *phrád-pa* v. ˛*phrád-pa*; *phrád-po* for *khrád-po Wdh.*

ཕྲན་, ཕྲན་བུ་ *phran*, *phrán-bu*, (*Ts.* also *phrán-te*) = *phrá-mo*, **little, small, trifling**, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: **rin ṭ ɛ́m-bhu ṭɛ̀-dhe** (lit.: *sprad-de*) having paid, spent a trifle; **žú-ba ṭ ɛ́m-bhu žig** a small request; **ṭ ɛ́m-bhu čig** a little bit *C.*; as sbst.: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *phran-bui nad* form a class of their own; *yan-lág-gi phran yčód-pa Glr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives** and other small instruments used in surgery *Med.* — 3. *phran-rán* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *phrán-la rán-gi* = to me my ..., inst. of: *ňá-la ňa-rán-gi*. — *phran-tségs*, **trifles, minor matters**; ˛*dúl-ba phran-tségs-kyi yžì* the minutiae of religious discipline, Dulva.

ཕྲན་རྩྭག་ *phran-rtság*, *phran-ne-rtsag-tsi* stated to be = *phyin-či-lóg Ld.*

ཕྲན་ཚེགས་ *phran-tségs* v. *phrán-bu* extr.

ཕྲལ་ *phral* v. *phrál-ba*; ཕྱི་བ་ *phri-ba* v. ˛*phri-ba*; ཕྱིད་ *phrid* v. *sbrid-pa*.

ཕྲིན་ *phrin*, ˛*phrin*, **news, tidings, intelligence, message**, *phrin bzáň-po*, good tidings, favourable accounts; *phrin-bkur-mk'an*, messenger, vulgo; *phrin skúr-ba*, *spriň-ba* to send word, information, *kyér-ba*, to bring tidings, intelligence; *spród-pa*, ˛*pród-pa* to deliver; *smrá-ba*, *rjód-pa*, *byéd-pa* to report, to deliver messages orally; to superiors: *ysól-ba*, *žú-ba*; to inferiors: *sgó-ba*, *ysúň-ba*; *kó-boi phrin yaň dé-la byós žig* deliver a message to him also from me *Dzl.*; *phrin-ytam* message, report *Cs.*; *phrin-pa* messenger; newsmonger *Cs.*; *phrin-bzáň* gospel *Chr. Prot.*; *phrin-yig* letter, epistle; *phrin-lán* answer to a message. — *phrin-lás* (*W.* **čag-lás**) 1. resp. for *las* **labour, business; deed, work**, frq.; *ráb-tu-ynás-pai phrin-las mdzad* (the Buddhas) performed the work of consecrating *Glr.*; *phrin-lás rnam bži* the same as *ži-rgyas-dbaň-drág-gi phrin-lás Glr.*, v. explanation under *žì-ba*; *phrin-lás čól-ba*, *phrin-bčól byéd-pa* ccdpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. po. for *phrin-lás-pa* **commissary** *Glr.*, where Avalokitesvara is called *phrin-lás* of all Buddhas. — 3. **efficiency, power** *Mil.*

ཕྲུ་གུ་ *phrú-gu* v. *phrug*.

ཕྲུ་བ་ *phrú-ba*, ˛*phrú-ba* = *kóg-ma* **earthen pot, pan, stew-pan.**

ཕྲུ་མ་ *phrú-ma*, ˛*phrú-ma* 1. **uterus, matrix of animals**, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also **the urinary bladder.** — 2. **encampment**, = *dmag-sgár Lex.*

ཕྲུག་ *phrug* 1. in compounds for *phrúg-gu*, *phrú-gu* **child, a young one** (of animals); *phrúg-gu-mo* a little girl *Cs.*; *phrúg-gu skyéd-pa* to beget children, *ysó-ba* to rear, to bring up (children); *phrúg-gu skye* a child is born; *žor* a miscarriage, abortion, takes place; *phrúg-gui dus* childhood; *dá-phrug* orphan; *nal-phrug* bastard; *glán-phrug* the young one of an elephant; *sén-phrug* a lion's cub etc.; metaph. of disciples and subalterns: *tsoň-phrúg* the merchants of a caravan in their relationship to their leader *tsoň-dpón*. — 2. **fine cloth** or **woollen stuffs** *Wts.*, *snam-phrúg* id., *dbus-phrug* woollen goods from Ü *Mil.*

ཕྲུགས་ *phrugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཕྱད་གཞོན་ *ṕrud-ɣžoṅ* v. *ɣžoṅ-pa.*

ཕྲུམ་ *ṕrum Lt* and *S.g.? prum-rús* **cartilage, gristle.**

ཕྲུམ་ཕྲུམ་ *ṕrum-ṕrúm Sik.* = *ṕum-ṕum.*

ཕྲེའུ་ *ṕreu Cs.* = *ṕrá-mo.*

ཕྲེད་པ་ *ṕréṅ-ba* v. *ˌṕréṅ-ba.*

ཕྲེད་ *ṕred*, *ˌṕred*, **cross, transverse; across, athwart, obliquely**; *ṕréd-du*, col. **ṭed-ṭéd-la**, crossways, in a cross direction; *ṕréd-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *ˌṕraṅ*); *ṕred-ytán* bolt or bar of a gate; **ṭéd-la ḍáṅ-po**, horizontal *W.*

ཕྲོ་བོ་ *ṕró-bo* something like: **a child's frock** or **chemise** *Ld.* (?)

ཕྲོག་ *ṕrog* etc. v. *ˌṕrog*; ཕྲོབ་, ཕྲོལ་ *ṕrob*, *ṕrol* v. *ˌṕrob*, *ˌṕrol.*

ཕྲོས་ *ṕros* v. *ˌṕró-ba.*

འཕག་པ་ *ˌṕág-pa*, pf. *ˌṕags*, 1. **to rise, to be raised,** e.g. a post or stake raised by the frost; **to soar up**, to fly up to heaven, a miraculous feat often performed by the saints of legends, *Dzl.* and elsewh.; of rays of light, *Dzl.* and elsewh.; fig.: to be higher, more elevated, *deï stéṅ-du* (or *dé-las*) *dpag-tsád brgyad-kri* (or more accurately *kris*) *ˌṕágs-so Glr., Pth.*, (this region) lies by 80000 miles higher than that *Stg.*; **to grow larger, longer**, of the apparent lengthening of the teeth when aching *W.*; of horses: **to rear, to rise up** on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *kyed kun ˌṕágs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *ˌṕágs-pa* (*Ssk.* आर्य), **sublime, exalted, raised above,** *ṕál-las ˌṕágs-par bzáṅ-ba* a more than ordinary beauty *Dzl.*; *ɣžan-pas ˌṕágs-par gyúr-to* he far excelled others *Dzl.*; *kyád-(par) ˌṕags-(pa)*, **distinguished, excellent, glorious,** *yúl-las kyad-ˌṕags rgya-gar-yul* India, the most glorious country; *nór-sna kyád-par ˌṕágs-pa brgyai ˌbúl-ba* an offering of a hundred of the most costly kinds of jewels *Pth.*; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *ˌṕágs-ma*; *ˌṕágs-pa* 'par excellence' is Avalokitesvara, in *W.* esp. the one, that has his throne at Triloknath in Chamba, v. *re-ˌṕágs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *ˌṕágs-pai nor bdun* the seven treasures of the saints: *sbyin-pa, tsúl-krims, dád-pa* and the like *Mil.* — *ˌṕágs(-pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *ˌṕags-pai skad*, the Sanskrit language *Lex.* — *ˌṕags-ryyal Tar.* and elsewh. = उज्जयिनी *Schf.*, town and district of Ujain. — 2. the word is stated to imply also **to play, to joke, to make sport** *C.*

འཕང་ *ˌṕaṅ* 1. v. *ṕaṅ* I. — 2. also *ˌṕaṅs*, *dpaṅs, spaṅs*, **height**, *ˌṕáṅ-du*, *ˌṕáṅs-su* in height; *kri-ˌṕaṅ* v. *kri*, *go-ˌṕaṅ* v. *go*; *ynam-ˌṕaṅ*, the height of the heavens *Lex., Mil.*; *dbu-ˌṕaṅ* fig. highness, sublimity, *dkon-mčóg-gi dbu-ˌṕáṅ smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Domaṅ*; *ˌṕaṅs-mtó* high *Dzl.*; *ˌṕáṅs-mto-ba*, *ˌṕaṅs-mton-dmán* relative height *Dzl.*

འཕངས་ *ˌṕáṅ-ba* fut., *ˌṕaṅs-pa* pf. of *ˌṕén-pa.*

འཕངས་པ་ *ˌṕáṅs-pa* 1. frq. for *ṕáṅs-pa* **to spare, to save** *Dzl.*; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version प्रेयस्; *ˌṕaṅs-méd ytóṅ-sems-ldan* liberal, bounteous, without restriction *S.g.* — 2. *Glr.* also for *ˌṕóṅs-pa* provinc.

འཕན་ *ˌṕan* I. v. *ṕan* (I). — II. *ˌṕáṅ-yul Glr.*, *ˌṕán-po Huc* II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

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ཟམས་པ *ˌpám-pa*

ཟམས་པ *ˌpám-pa*, pf. *pam*, opp. to *rgyál-ba* **to be beaten, conquered, to come off a loser, to get the worst of,** *yyúl(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ˌpám-par ˌgyúr-ba B.*, **pam ḍó-wa* C.* id ; also with *pam*, as if it were a sbst.: **pam kúr-wa* C.* to put up with, to bear a loss, damage, defeat; *ˌpam bláṅ-ba Glr., Pth.* prob. id.; *ˌpám-par byéd-pa* to beat, to defeat, to conquer, *rgyá-rnams ˌpám-par byas* he conquered the Chinese *Glr.*; *rás-pas bón-po čós-kyis pám-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. *čos* 3.) *Mil.*; **pam čúg-če* or *kál-če**, *W.* id.; *pam pog soṅ* I have met with a loss, I suffered damage, opp. to *gyal ṭob soṅ*; *pam-rgyál ma bsrés-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ˌpám-pa Mil.*, **sems pám-po* C.* dejection; *yid-ˌpám-ma* a low-spirited, dejected woman *Mil.*; *pám-pa Glr.*, *pám-po* the vanquished etc.; **pam-pe ṅo-lén čó-če* W.* to give in, to ask pardon; *mi-ˌpám* 1. **invincible.** 2. **a man's name.** 3. *mi-ˌpam mgón-po Zam.*, also *mi-ˌpám čós-kyi rje* is stated to be = *ˌjam-dbyáṅs.*

ཟར *ˌpar Cs.* in compounds: **board,** *sgo-ˌpar* board or leaf of a door.

ཟར་བ *ˌpár-ba* I. sbst. v. *pár-ba.*

II. vb. (vb. n. to *spór-ba*) 1. **to rebound,** of stones, **bar-náṅ-la* W.* **to splash up,** of water, **to fly up,** of sparks; **to leap, to bound, to throb,** of the veins, *rtsa ˌpar*, the pulse is beating; **par tá-če* W.*, to feel one's pulse; **nyiṅ-ka par dug** his heart is throbbing, palpitating; **pár-ra rag** I have heart-throbbing (v. *rag*); *ˌpár-ˌpro čad* v. *ˌpró-ba* 2; *sá-la ˌpár-ba*, **to fidget, to be restless, to jump,** from fear *Pth.*; *pár-gyis ˌpár-ba Lex.* prob. the same as *ˌpár-ba.* — 2. *Cs.* **to be raised, elevated, promoted, advanced.**

ཟར་མ *ˌpár-ma, Sch.* **'double, manifold';** *brgya-ˌpar-ma, Sch.* 'more than hundred'.

ཟལ་ག *ˌpál-ga Cs.*, **incision, indentation, notch.**

ཟུལ(-ཡིག) *ˌpul(-yig)*

ཟིག་པ *ˌpíg-pa, pig-pa*, pf. *ˌpigs Sch.* = *ˌbig(s)-pa.*

ཟིར་བ *ˌpír-ba Ts.* = *ˌpúr-ba*, **to fly.**

ཟུག་པ *ˌpúg-pa Sch.* = *ˌbúg(s)-pa* (?).

ཟུང་བ *ˌpúṅ-ba*, pf. *puṅ*, **to sink, to begin to decay, to be in declining circumstances, to get into misery,** either by one's own fault, or that of others (opp. to *tséṅ-ba*) *Glr.* and elsewh.; *bód-yul ˌpúṅ-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul ˌpúṅ-bai puṅ-góṅ*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgár-gyis rgyá-yul púṅ-bar byás-pa-rnams drán-nas*, remembering the calamities brought on China by Mgar *Glr.*; *ˌpuṅ-bar ˌgyúr-ba B.*, **púṅ-du ḍó-wa* C.*, **puṅ čá-če* W.*, to be ruined, to perish, *ˌpuṅ-bar byed-pa B.*, *ˌpúṅ-la sbyór-ba Mil.*, prob. also *ytóṅ-ba, ˌjúg-pa* to ruin, to undo *Pth.*; *raṅ-ˌpúṅ* having been reduced by one's own fault: *ˌpuṅ-dkrol* or *krol* **the decay of fortune, ruin, destruction** *Mil.* and elsewh.; *ˌpuṅ-ɣźi* cause, occasion of decay *Mil.*

ཟུད་པ *ˌpúd-pa* **to lay aside, to put away, to separate,** = *ˌbúd-pa Cs.* (?), *śúg-pa ˌpúd-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

ཟུབ་པ *ˌpúb-pa* = *ˌbúb-pa* **to cover with a roof** *Sch.* (?)

ཟུར་བ *ˌpúr-ba*, pf. *pur*, 1. **to fly**; *pir-gyis ˌpúr-ba Lex.*, prob. id.; cf. *par-ba.* — 2. **to wrap up, envelop, muffle up**; *Dzl.* ཀ།ཅ, 10: *rin-po-če gós-kyi mtá-mar* the gem into the skirt of the coat, and likewise *Dzl.* ཉཁཝ, 13 read: *gós-mtar púr-te*, inst. of *byúṅ-ste*; *mgo gós-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* **to rub with the hand,** e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

ཟུལ(-ཡིག) *ˌpul(-yig)* **prefix,** *de sogs da-yig gás-ˌpul-čan*, these and others have *d* with the prefix *g*: *bás-ˌpul-kao* words beginning with *k* with the prefix *b*; *bá-yis ˌpúl-bai sla*, viz. *bsla ...*; *das-ˌpul-méd* these receive no *d* as prefix; *sa-*

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ཨཕུལ་བ་ ˌphúl-ba

ra-lá-rnams ˌphúl-tsul ni the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyaṅ-ˌphul* words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtsegs-ˌphul*, words beginning with two consonants and a prefix *e.g. bska Gram.*

ཨཕུལ་བ་ ˌphúl-ba I. v. the preceding article. — II. vb. 1. = ˌbúl-ba, **to give.** — 2. **to push, to jostle;** *ˌphul-túg gyáb-cè*, to push with the fist, with the trunk, (of elephants) etc., *W.*; *grú-moi ˌphul-rdeg cig byéd-pa*, to jostle with the elbow *Mil.*; vulgo *ˌphul-dag or *tag* W.*, *ˌphul-tsúg* *C.*

ཨཕེག་ ˌphég v. *phyeg.*

ཨཕེན་པ་ ˌphén-pa pf. ˌphaṅs, fut. (and frq. for the pres.) ˌphaṅ, imp. *phoṅ, phaṅs*, 1. **to throw, to cast, to fling;** *nám-mkha-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; **Ka páṅ-cè**, to shovel snow (out of the road, from the roof); **páṅ-te bór-ra tsig-te bor** am I to throw down the wood, or pile it up? *W.*; **pu phaṅ-cè** to cast the hair *W.*; hence ˌphaṅ, spindle, and ˌphén-siṅ, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. **to fire off, to discharge, to let fly,** *mda*, an arrow, *yżan-la*, at another *Dzl.*; ˌphen-duṅ dart, javelin *Sty.*; **to shoot,** ˌphen-mi śés-pa, *W.* **phaṅ-mi-śes-kan**, one that does not know how to shoot. — 3. *Sch.* ˌphen-pa *btaṅ-ba* **'to intend, to have a mind, to think upon, to consider',** (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

ཨཕེལ་བ་ ˌphél-ba I. vb. pf. *phel* (ཕྱེ) vb. n. to *spél-ba*, opp. to ˌgrib-pa, 1. **to increase, augment, multiply, enlarge**, frq.; **sum lan nyi-la tsam phel** how many are two times three? *W.*; ˌphel-ˌgrib-kyi dbáṅ-gis in consequence of the increase and decrease *Gram.*; ˌphel-ˌgrib-nád, prob. diseases arising from an excess or deficiency of humours *Wdn.* — 2. **to improve, to grow better,** *bsam-ytán* or *tugs-dám ˌphél-ba yin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also ˌphél-ka, 1. **increase.** 2. **development** *S.g.*

ཨཕོ་བ་ ˌphó-ba pf. and imp. ˌpos, prop. intrans. to *spó-ba*, = *ynas-spó-ba*; 1. **to change place, shift, migrate** frq.; *myur-du ˌpos-śig*, go speedily elsewhere! *Dzl.*; in a more general sense **to change,** ˌpho-méd *bdé-ba* changeless happiness; in a similar sense ˌpho-ˌgyur-méd-pai *rnal-ˌbyór Mil.*; yet frq. also vb. a.: *kú-ba yaṅ ˌpho yaṅ ˌpho byás śiṅ* pouring off the gravy again and again *Pth.*; very frq. *tse ˌphó-ba*, ˌči-ˌphó-ba, *śi-ˌphó-ba*, to exchange life, **to die,** (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *či-żiṅ ˌphó-ba*; *či-ˌpho-ba ˌdébs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* **to fall out, to shed,** of wheat and corn in general.

ཨཕོག་པ་ ˌphóg-pa, pf. and secondary form *phog*, **to hit, strike, touch, befal, meet,** *mnár-bai dris ˌphóg-pa tams-cád* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: ˌod-zér, *grib-ma mi-la ˌphog*, a ray of light, a shadow falls upon that man *Glr.* frq.; *kó-la nad, tsád-pa, čád-pa ˌphog*, disease, heat, punishment etc. has befallen him; *yza-ˌphog-mkan* **an epileptic person** *W., C.*; the signification: **to hurt,** seems to be less inherent to the word than dependent on contingent circumstances.

ཨཕོན་ ˌphoṅ *Cs.* **archery,** ˌphóṅ-sa archery ground, ˌphóṅ-mkan archer, ˌphoṅ-skyén good, skilful archer *Dzl.*

ཨཕོན་ཚོས་ ˌphoṅ-tsos *Cs.* **buttocks;** ˌphoṅs sitting-part, posteriors *Lt., Wdn.*; ˌphóṅ-la skyón-pa *Sch.* 'the riding of two persons on one horse'.

ཨཕོངས་པ་ ˌphóṅs-pa 1. vb., pf. ˌphoṅs or *phoṅs*, **to be poor, indigent:** ˌphóṅs-par *bżúg-pa* to let (another) pine in poverty *Thgy.*; with instrum. **to be deprived of, to lose,** *rgyál-po srás-kyis ˌphóṅs-nas* the king having lost his son *Pth.* — 2. also *phóṅs-pa*, sbst. **poverty,**

ཨཕོངས = ཨོག

ཨཕོངས་པ་ ˌphóṅs-pa

ཨོག

and adj. **poor**, v. *phóṅs-pa*; perh. also **dejected, disheartened.**

འཕོད་པ ˌphód-pa = *phód-pa*, *Cs.*; འཕོན་པོ ˌphón-po = *phón-po*; འཕོབ་པ ˌphób-pa = ˌbébs-pa *Sch.*

འཕྱ་བ ˌphyá-ba, pf. ˌphyas, acc. to *Lex.* = *smód-pa* **to blame, censure, chide**; the context however, in which the word occurs, seems to suggest the meaning: **to scoff, to deride,** (*Sch.*) e.g. *Dzl.* ༢༢, 13. ༥ང, 7. ༢ཅ༠, 15; also *Pth. mis* ˌphyá-ru ˌoṅ, people will laugh at you.

འཕྱག་པ ˌphyág-pa, pf. ˌphyags or *phyag?* **to sweep, to clean** *Lex.*, *Pth.*; cf. *phyag-dár.*

འཕྱང་བ ˌphyaṅ-ba, pf. ˌphyaṅs, vb. n. to *dpyáṅ-ba*, **to hang down,** *dar sṅon-poi ge-sa* ˌphyaṅ-ba a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mču túr-du* ˌphyáṅ-ba the lower lip hanging down, as a sign of death *S.g.*; **to cling to a person,** from love etc.; *rje-btsún-gyi skú-la Mil.*, to the Reverend's person (or body?); *jú-žiṅ* ˌphyáṅ-ba to cling to, to take a firm hold of *Thgy.* — ˌphyaṅ-*tág* **plumb-line, sounding-line** *C.* also *dpyáṅ-tag.* — **čán-kɐm-pa** **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྱང་མོ་ཉུག or ཡུག ˌphyaṅ-mo-nyug or *-yug Sch.*, **singular, strange.**

འཕྱད ˌphyad *Sch.* = *phyad.*

འཕྱན་པ ˌphyán-pa *Lexx.* = *yán-pa* **to ramble, to range, roam about, wander, stray from**; ˌphyán-te ˌgró-ba *Dzl.* ༢ཅ, 4.

འཕྱར་ཁ ˌphyár-ka *Sch.*, **blame, affront, disgrace.**

འཕྱར་བ ˌphyár-ba, imp. ˌphyor and *phyar* 1. **to raise, to lift up**; *phrú-gu nám-mkha-la Glr.* to lift the infant up to heaven; **to hold aloft,** e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzúb* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: **to fan, to sift, to winnow.** — 2. **to hoist,** a flag, frq.; ˌphyar-dár or *dar-*ˌphyár, a flag: in a general sense: **to hang up,** so esp. *W.* **čár-la** (*Lad.* **čás-la** for *čárs-la*), **bór-če** id.; **čár-la tán-če** to hang a man; *čár-šiṅ* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* **to show, to represent, to excite, to waken**; ˌphyar-*yyeṅ*, engaging, winning behaviour (= ˌjog-*sgégs*), *phyár-ba byéd-pa* to assume an alluring attitude; ˌphyár-*ka-čan*, tempting, graceful, charming.

འཕྱི་བ ˌphyi-ba I. sbst. **marmot,** *phyi-ba.* — II. vb. pf. *phyis*, ˌphyis 1. **to be late, to be belated, to come too late**; *gál-te* ˌphyis-*na*, if I come too late *Dzl.*; *da kyod čuṅ* ˌphyis-*pa yin* you come just a little too late *Pth.*; ˌphyi-*mo* v. *phyi* II. — 2. also ˌphyid-*pa* **to wipe, to blot out,** *mig* to wipe the eyes *Pth.*; *mči-ma* the tears *Glr.*; **to pull out,** *spu* the hair *W.*; **to tear out,** *rlig-pa* the testicles *Sch.*; ˌphyi-*rás Cs.*, **wiper, wiping-clout, duster**; *lág-*ˌphyi *Cs.*, **towel,** v. *phyis* II.

འཕྱིག་པ ˌphyig-pa, *Sch.* **to bind,** better ˌkyig-*pa.*

འཕྱིད་པ ˌphyid-pa v. ˌphyi-ba.

འཕྱིལ་བ ˌphyil-ba for ˌkyil-*ba* **to wind, to twist,** (the hair) *Wdn.*

འཕྱུག(སྐ)་པ ˌphyúg(s)-pa, rarely *čug-pa* **to be mistaken,** also *W.*; **to miss.** *lam*, the road *Lex.*; *ču-tsód*, to mistake the hour *Pth.*

འཕྱུར་བ ˌphyúr-ba 1. **to mount, to rise up,** of smoke; **to overflow; inundate,** of rivers and lakes *Lex.* — 2. *Sch.* **to heap up, to accumulate?** v. *phyúr-bu.*

འཕྱེ་བ ˌphyé-ba, pf. ˌphyes, **to crawl, to creep,** like snakes; esp. *lto-*ˌphye, 'belly-creeper', **snake, serpent**; ˌphyé-*ba čén-po*, **महोरग**, name of a demon; ˌphyé-*bo*, fem. *mo* **cripple** *Lex.* = *rkaṅ-med.*

འཕྱེན ˌphyen *Mil.* = *pyen*, **wind,** *ytóṅ-ba*, to let go a wind.

འཕྱོ་བ ˌpyó-ba pf. ˌphyos? 1. **to swim,** of fishes, *Mil.* — 2. **to soar, to float** in the air *Thgy.* — 3. **to flow, heave, swell,** of fluids *Mñg.*; ˌphyo-*dár-ba Sch.*, to undulate. — 4. **to range, roam about, gambol,** *rtse-žiṅ* ˌpyó-*ba*, of deer *Mil.*; *ri-la* ˌphyo

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dgu, po. the wild animals of the field *Sch.* — 5. *snyiṅ ˌphyo Sch.*, 'the heart is swelling, courage is rising'; however *śés-pa ˌphyo Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems ˌphyo Lt.?*

འཕྱོངས་ *ˌphyóṅ-ba Lt.* perh. = *ˌphyáṅ-ba*; occasionally, like *ˌphyoṅs-pa* used incorr. for *mčóṅs-pa.*

འཕྱོངས་རྒྱས་ *ˌphyoṅs-rgyás Sch.*, **pride, haughtiness, insolence.**

འཕྱོན་མ་ *ˌphyón-ma*, **harlot, prostitute,** *byéd-pa*, to whore, to fornicate *Lex.*

འཕྱོར་བ་ *ˌpyór-ba*, v. *phyár-ba*, also for *čór-ba*; *ˌphyór-po* for *mčór-po*, hence *ˌpyór-dga Sch.* **dandy, fop.**

འཕྱོས་མ་ *ˌphyós-ma Sch.*, purchase-price of a bride.

འཕྲ་བ་ *ˌphrá-ba* I. vb., also *prá-ba*, pf. *ˌphras*, **to kick, to jerk, to strike with the foot,** *ˌphra-šágs* a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; **ṭa-šag gyáb-pa**, to give one a kick. — II. = *phrá-ba, prá-mo.*

འཕྲག་, འཕྲག་པ་ *ˌphrag*, *ˌphrág-pa*, **to envy, grudge,** v. *phrag.*

འཕྲན་, ཕྲན་ *ˌphraṅ, phraṅ, lam-ˌpráṅ*, **a foot-path** along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi ˌphraṅ* the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bár-doi ˌphraṅ-sgról*, prob. a prayer for deliverance from that abyss *Thgr.*

འཕྲད་འཕྲལ་ *ˌphraṅ-ˌphrul Sch.* **something hanging down.**

འཕྲད་པ་ *ˌphrád-pa* pf. and fut. *phrad* **to meet together;** *daṅ* **to meet with, to fall in with, to find;** *de daṅ phrád-do*, you shall see him *Dzl.*; *de ni ṅa dan prad mi ṭub*, him I cannot admit *Dzl.*; *bdag daṅ ˌphrád-par šog čig*, come to see me *Dzl.*; *snar ṅa daṅ ˌphrád-pai ˌóg-tu* not until they have met me (sensu obscoeno) *Dzl.*; *byis-pai ro žig daṅ phrád-do* he found the dead body of an infant *Dzl.*; *ˌphrad-tsams Sch.*, intersecting line of two plains, **corner, angle.**

འཕྲབ་པ་ *ˌphráb-pa* = *ˌphrá-ba* and *ˌkráb-pa*; *ˌphráb-byéd-pa* **to flutter,** of a bird wounded by a shot.

འཕྲལ་, ཕྲལ་ *ˌphral, phral*, prob. to be regarded as a sbst., like *druṅ, mdun, sṅa* etc., expressing **immediate nearness;** 1. in reference **to space,** but seldom, as for instance *ˌphrál-du kyi krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect **to time:** *phral daṅ phugs*, what is going to happen immediately and at a later period, presence and futurity; *ˌphral-phúgs-kyi ˌgal-rkyén ṭams-čád sél-bar byed Glr.* to avert immediate and subsequent disasters; *ˌphral phugs gáṅ-la bzaṅ* that is good both for the nearest and the more distant future; *ˌphral daṅ yún-du* now and for a long time to come; *ˌphral-sog-ˌjog-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *ˌphrál-gyi ˌdug-ṭsugs ṅán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *ˌphral-du ša yžan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *ˌphrál-du sleb yoṅ Mil.* I shall come immediately; *ˌphrál-du dgós-pai yo-byád* the things necessary for daily use *Dzl.*; *ˌphrál-du ˌbyór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. c.g.: *deī ˌphrál-la phan* that will help the moment directly after it; more frq. after verbal roots = *ma-ṭág-tu*: *phebs-phrál* as soon as he had arrived *Mil.*; *smras-phrál* as soon as it has been spoken *S.g.*; *skyes-phrál* immediately after birth *Lt.*; in compounds: *phral-rkyén, phral-dgós, phral-phúgs* cf. above; *phral-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) **ṭal-ḍig čó-če** to prepare, to get ready. — 3. fig., **common, ordinary, of daily occurrence, common-place,** *phrál-skad B., C.*, (*W. *pál-kad**) common dialect; *žes phral-skad-la snaṅ* so you may hear it in the language of the common people, *Gram., Wdṅ.*

འཕྲལ་བ་ *ˌphrál-ba*, pf. *phral*, fut. *dbral*, imp. *phrol*, vb.a. to *ˌbrál-ba*, **to separate, to part,** **ka ṭál-wa**, id., *C.*; *daṅ* from;

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rtags daṅ phral he deprived them of their insignia *Glr.*; *srog daṅ ˌphrál-ba* to put to death, to inflict capital punishment *Glr.*; *zúg-tu ˌphrál-ba* to cut into quarters (cattle) *Mil.*; *ltó-ba phrál-ba* to cut open, to rip up the belly *Tar.*; *dbrál-bar dka* difficult to part, hard to be kept asunder *Lex.*

འཕྲས་པ ˌ*phrás-pa* 1. pf. of *phrá-ba*; as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkaṅ-ˌphrás*, id.; *rtas-ˌphras rgyag-pa*, the kicking of a horse; *lag-ˌphrás*, a blow with the hand, *Cs.*; ˌ*či-ˌphrás Lexx.*, *ṣi-ˌphrás* vulg. (*W.* **ṣin-ṭás* or *ṭe**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony.** (*Sch.* ˌ*phras*, to lie on one's side?). — 2. instrum. of ˌ*pra*, *Sch.*: *phras spras-pa.*

འཕྲི་བ ˌ*phri-ba* pf. and imp. *phri(s)*, fut. *dbri*, vb.a. to ˌ*bri-ba*, **to lessen, diminish; to take away from,** **Ka ṭi-cè** to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *ṭig-ro phri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*ṭig-ró* = cipher six) *Wdk.*

འཕྲིག་པ ˌ*phrig-pa* 1. **to struggle, flutter,** *Cs.*; **to throb, pulsate,** *Lt.* — 2. *Sch.* **to desire, covet, demand.** — 3. *Sch.* **to be suspected.** — 4 **error?** *Sch.*: ˌ*phrig-ldáṅ*, **erroneous, mistaken, faulty, incorrect.**

འཕྲིན ˌ*phrin* v. *prin*; ˌ*phrin-pa* **to inform** *Cs.*

འཕྲུ་བ ˌ*phrú-ba*, **འཕྲུམ** ˌ*phrú-ma* v. *phrú-ba* etc.

འཕྲུག་པ ˌ*phrúg-pa*, pf. *phrugs*, **to scratch one's self,** *phrúgs-na Lt.* if one scratches; *za-ˌphrúg byed* he scratches himself on account of an itching *Med.*

འཕྲུགས ˌ*phrugs S.O.*, perh. = *phrug* II.

འཕྲུལ ˌ*phrul*, **jugglery, magical deception,** the abstract noun to *sprúl-ba*, q.v.; ˌ*phrul-čé-ba* great in magic power *Glr.*; ˌ*phrul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; ˌ*phrúl-ghi koṅ-jo* the enchantress *Koṅ-jo Glr.*; ˌ*phrul-gyi spyan-gyis* with a magic eye, by means of magical vision *Dzl.*; *phá-rol ynón-pai ˌphrul daṅ ldán-pa* possessing magic power for subduing an enemy *Sambh.*; *rnám-(par) ˌphrúl (-ba)*, *čo-ˌphrúl*, *rdzu-ˌphrúl*, frq.; *sgyu-ˌphrúl* less frq., id.; *mig-ˌphrul*, optical deception *Cs.* — ˌ*phrul-gyi ˌkor-lo*, ˌ*phrul-ˌkor*, **magic wheel,** in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Stg.*, an electrifying machine and the like. ˌ*phrul-dgai lha*, *dga-bži-ˌphrul-gyi lha*, *yžan-dga-ˌphrul-dbaṅ-byed-kyi lha*, the names of various regions that are residences of gods. ˌ*phrul-snáṅ* 1. **delusion, mockery.** 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sroṅ-btsan-sgam-po's.*

འཕྲུལ་ཐུར ˌ*phrul-thúr S.g.* seems to be **catheter.**

འཕྲུལ་བ ˌ*phrúl-ba*, 1. by its form intrs. to *sprúl-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = ˌ*phrul* in *rnam-par ˌphrúl-ba* (v. under ˌ*phrul*), e.g. *rnám-par ˌphrúl-ba dú-ma*, many transformations, magic tricks, for which *rnam-ˌphrúl* gen. is used. — 2. **to be mistaken, to err, to make blunders** *Mil.*, better ˌ*khrúl-ba*. — 3. **to separate, part, discriminate,** the good from the bad, truth from falsehood *Ld.* (= *phrál-ba?* like *drúṅ-po* and *dráṅ-po*).

འཕྲེ་བ ˌ*phre-ba* pf. ˌ*phres Cs.*, ˌ*phre byéd-pa Sch.*, **to incline, to lean against; to put down, to lay down;** *Dzl.* ᘐ, 12, where however the context is not perfectly clear.

འཕྲེང་(བ་), **ཕྲེང་(བ་)** ˌ*phreṅ(-ba)*, *phreṅ(-ba)* sbst. col. *W.***ṭáṅ-ṅa**, *Ü*: **jaṅ**) *Ssk.* **माला, a string, a thread** or **cord,** on which things are filed, strung, or ranged, e.g. *mé-tog-gi ˌphréṅ-ba Glr.* a wreath, garland of flowers; ˌ*phreṅ-ba dmar-po* a wreath of red flowers *Wdn.*; *gaṅs-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *ṣiṅ-rtai ˌphreṅ-ba rim-pa bdun* 7 circles of chariots *Pth.*; *yig-ˌphreṅ* a line of letters; ˌ*phréṅ-ba ˌdógs-pa* to bind a wreath; ˌ*phreṅ-skúd*, ˌ*phreṅ-ṭág* the string or cord of the wreath; ˌ*phreṅ-rdóg* bead,

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hence ˌprén-ba esp.: a string of beads, **rosary**; *graṅ-ˌpreṅ*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig-ˌpreṅ* string of pearls, rosary composed of pearls; *nor-bu-ˌpreṅ-ba* of precious stones; also title of a book; fig. *don ma go tsíg-gi ˌprén-ba bzuṅ*, they only keep to the string of words, without understanding their import *Mil.*

ཕྲེད་བ ˌprén-ba vb.n. **to love, to be fond of, greatly attached to,** with accus. of the person, *séms-la* and similar supplementary words being generally added: *bláma yid-la ˌprén-bai rtags, bú-mo séms-la ˌprén-bas Glr.; yáb-kyi tógs-la prén-bar gyúr-te*, or *ˌprén-bžin-du* as she was very dear to her father *Glr.*; *žin-tu ˌprón-ba žig byuṅ* an ardent longing for home came over me *Mil.nt.*

(འ)སྲེད་ ˌpreṅ, sometimes incorr. for *praṅ*.

འཕྲེད་ ˌpred, v. *pred.* — འབྲེས་ ˌpres, v. ˌpré-ba.

འཕྲོ་བ ˌpró-ba, pf. ˌpros, prop. vb.n. to *spró-ba*, 1. gen. with *las*, from, **to proceed, issue, emanate from, to spread,** in most cases rel. to rays of light; *sku ˌod-zér ˌpró-ba* a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. **to proceed, to go on, continue,** and ˌpro **continuation,** opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **láb-ʻto žen-ghyi čḗ-pa* C., Schr.*: the interruption of a conversation by another person; *ˌjig-pro bčad* the process of destruction came to an end *Glr.*; *sbyin-pai ˌpro čád kyaṅ slóṅ-mo-pai ˌpro ma čad Pth.* the gifts had come to an end, but not the begging; *ˌpar-ˌpro čad* the pulse no longer beats *Thgr.*; *čos-bsgyúr-ˌpro-rnams bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód-ˌpro-la mi yoṅ* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out its seat and to demonstrate its essence *Mil.*; ˌpro *túd-pa* to annex the remainder, to append the continuation; **ʻto žág-pa* C.* to lay the continuation aside; **žól-wa** to put it off, both expressions implying an interruption of work; ˌpro *lus soṅ* or *las soṅ* a remainder is still left of what has not been used or consumed; **ˌdi ghaṅ ʻtó-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲོག་པ ˌpróg-pa, pf. and imp. *progs*, fut. *dbrog* 1. **to rob, take away; to deprive of,** ccgpar. *nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Glr.*; hence *rgyál-sa prógs-pai mi* usurper *Glr.*; *tsád-pas mii mtu-stóbs ˌprog* the heat deprives a man of his strength *Med.*; yet also: *sems-yid ˌpróg-pa* to take another man's heart, to run away with his affections, to captivate him *Glr.*; ˌprog-*byéd*, and also ˌpróg-*ma* = *dbaṅ-pyúg* 1. **इश्वर** i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-ˌpróg*, robbery *Ma.*, **čom-* or *čom-ʻtóg**, id., *W.*; **čóm-ʻtóg táṅ-kan** robber, **waṅ daṅ čom-ʻtóg čó-te** by violence, *W.* — 2. **to make one lose a thing,** *bdág-gi glaṅ progs* (by his negligence) he has made me lose my ox *Dzl.*; *sdóm-pa ˌpróg-tu byuṅ* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, **to overthrow,** kings, dignitaries etc. *Stg.*, analogous to *gyo-ba, ˌgul-ba, ˌkrugs-pa.* — 3. **to remove, do away with, expel,** demons *Glr.*

འཕྲོན་ ˌproṅ *Glr.*, provinc. for ˌpraṅ and ˌpreṅ, v. ˌpreṅ-ba.

འཕྲོད་པ ˌprod-pa 1. vb.: pf. *prod*, vb. n. to *spród-pa*, **to have been delivered, transmitted,** *lág-tu* into the hands of a person, hence ˌprod-ˌdzín, **ʻod-zin* W.* **receipt, quittance;** *ño* or *ños-ˌprod-pa* **to know, perceive, understand;** so prob. also *snyiṅ-la ysál-bar ma prod Schr.* — 2. adj. **fit, proper, suitable, agreeing with, congenial to,** *pó-bar* agreeing with the stomach *Med.*; *mi-ˌprod zas* unwholesome food *Med.*; *mi-ˌprod-pa* also signifies adverse fortune, adversity *C.*;

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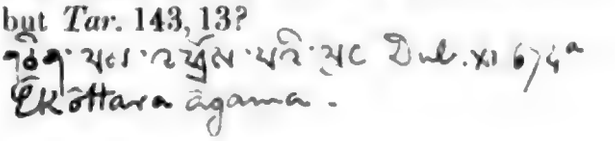
kaṅ-pa e' ₒjrod ce-na if the question is, whether the house is likely to prosper.

འབྲོབ་པ *ₒjrób-pa Sch.* = *ₒjráb-pa*, འབྲོལ་བ *ₒjrol-ba Sch.* = *ₒjrál-ba.*

འབྲོས་པ *ₒjrós-pa* v. *ₒjro-ba*; *ₒjros ytóṅ-ba Schr.*, *ₒjros-par byed-pa Sch.* **to spread, to pour forth,** e.g. light, *ₒjros Tar.* 48,3, acc. to *Schf.*: a detailed work; but *Tar.* 143,13?



ད

ད *ba* 1. the letter **b,** originally, and in the frontier districts still at the present day, corresponding to the English b; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh;* in *Sp.* as a final letter, it is softened down to w; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ṅ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w.* Regarding the irregularities in the pronunciation of initial *db* v. the Phonetic Table. — 2. num. figure: 15.

བ་ *ba* I. (also *bá-mo Cs.* ?) **cow,** *ₒdod-ₒjoi ba* v. *-jo-ba*; *ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glaṅ* v. below; *ba-ycin* urine of a cow; *ba-lci* cow's dung; *ba-ču*, resp. *-čab* = *ba-ycin* (used by hindooizing Tibetans, the cow being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-jrúg* calf; *ba-rmig* a cow's hoofs; *ba-rmig-gi ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai ₒó-ma*; *ba-rdzi* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-šá* cow-beef.

II. affix or so-called **article,** for *pa*, to substantives the roots of which end with a vowel or with *ṅ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdaṅs,* a ruddy complexion), or it denotes **'having'** (= . . . *po-čan*, as: *sna-dmár-ba* or *sna-dmár-po-čan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བ་དཀར་ *ba-dkár* **lime, lime-stone** *Schr.*

བ་གམ་ *ba-gám, S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80,21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyúg-pa* 4.

བ་གླང་ *bá-ylaṅ* **ox, bull;** **ba-laṅ tsogs** *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glaṅ-spyod* appellation for the western part of the globe, v. *ylin.* — 2. for *bál-ylaṅ Dzl.*

བ་ཏི་ *bá-ti, Hind.* **बाटी, a large brass dish.**

བ་ཏི་ཀ་ *bá-ti-ka Stg.*, a small long-measure, ¼ of a barley-corn.

བ་ཏག་ *bá-tag W.*, also *Sambh.*, 1. **root.** — 2. **stalk of fruit.**

བ་དན་ *ba-dán* 1. **पताका,** of which the word is a corruption acc. to *Lis.*, an **ensign**

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with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.* — 2. also *ṡes-rab-ral-gri*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བ་དམ་ *ba-dám*, *Pers.*, *Urd.* بادام, from the *Ssk.* **वाताम्र**, 'windmango' *Shksp.*, **almond.**

བ་སྤུ་ *bá-spu* **a little hair,** the little hairs of the body, *bá-spu lan* or *ldan*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bá-spu ɣyo Glr.*, *Mil.*; *ba-spu tsam yaṅ med* (I feel no repentance) even as great as a hair *Dzl.*; *bá-spu-ċan* **hairy, covered with hair,** *ba-spu-méd* bald; *bá-spui bú-ga* or *ḳuṅ* (*-bu*) **pores.**

བ་བུ་ *bá-bu* (*Pers.* پاپوش, *pāpōš*) **a soft shoe,** *skúd-pai* knitted shoe, *pún-pai* felt-shoe, but in general they are made of wool or goat's hair.

བ་བླ་ *ba-bla* (*Ts.* **bhá-bla**) *Med.* **arsenic.**

བ་འབོག་ *ba-ˌbog W.* **clod, lump of earth.**

བ་མེན་ *ba-mén Mil.*, *Wdn.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: **buffalo-calf;** though in *Sambh. gaṅs-ri-ba-mén* are spoken of.

བ་མོ་ *bá-mo* **hoar-frost,** *B.* and col.; *ba-tsa* (Campbell in Summer's Phenix p. 142, 5: *pen-cha*), inferior, **impure soda,** incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; *bá-tsai skyúr-rtsi Cs.* muriatic (hydro-chloric) acid.

བ་རཱ་ཎ་སི་ *bā-ra-ṇa-si*, v. *wā-ra-ṇa-si.*

བ་རུ་ར་ *ba-ru-ra* an astringent medicament *Med.*

བ་ལ་ཧ་ *bá-la-ha*, *ċaṅ-sés bá-la-ha*, n. of a demon, v. *rta-mċóg.*

བ་ལུ་ *ba-lu* = *da-li*, various low alpine species of **Rhododendron.**

བ་ལེ་ཀ་ *bá-le-ka* medicinal plant, belonging to the climbers *Med.*

བ་ཤ་ *bá-ṡa* 1. v. *ba* I. — 2. prob. = *bá-ṡa-ha* a bitter-tasted officinal plant, acc. to *Wdn.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བ་ཤུ་ *bá-ṡu*, *W.* **a virulent boil, ulcer.**

བ་ཧོ་ *bá-ho Ld.*, *ba-ho-ka C.*, **currants, small raisins.**

བ་སོ་ *bá-so* **elephant's tooth, ivory;** *bá-so-mkan* worker in ivory.

བག་ *bag* I. a primary signification of this word seems to be: **a narrow space;** thus with *Sch.* fig. *bág-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, *nor bág-tsam re* a little money *Mil.*; *bag-ré Thgr.*, perh. the same; *dáṅ-ga bág-tsam bde* the appetite is growing a little better *Lt.*; *tsér-ma bág-tsam yód-pa* having a few prickles *Wdn.*; *bág-tsam-pa* **slight, insignificant, trifling,** *sdug-bsṅál*, a slight misfortune *Thgy.*; *ma-bdé-ba bág-tsam-la bzód-pa mi byéd-pa Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: **attention, care, caution,** relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ro dáṅ-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* **प्रमाद**): **careless, heedless, fearless;** *mi-bdé-bai* fearless of misfortune *Dzl.*; *ˌdi-lta-bui bag méd-par ˌgyur* I shall be freed from the fear of such things *Dzl.*; **fearless,** without fear or consideration, without regard to consequences or to the judgment of others etc., *čáṅ-la bag-méd ˌdi-tsam ˌtúṅ-ba Pth.* without shame drinking such great quantities of beer; *mi-dgé-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.*; *ˌdod-čágs-la bág-med-pas* to indulge in sensuality without restraint *Dzl.*; **heedlessness** with regard to good and evil *Tar.* 4, 22; **moral carelessness, indifference, want of principle,** *bág-med-la nyál-ba C.*, stated to be = *bág-la nyal-ba*, v. *bag* II; of an op-

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posite meaning: *bag-yód(-pa)* **reverence, fear, shame,** often parallel to *ṅó-tsa, ˌdzém-pa*; **conscientiousness,** almost **religious awe;** adj. **conscientious;** *spyód-pa bág-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bág-yod-par mdzód-cig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bág-yod-pai ɟyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag daṅ ldán-pa* id.; *bag daṅ ldán-par mdzod Glr.*; *bág-tsa-ba* **to be afraid;** *bag mi tsa* I am not afraid *Mil.*; sbst. **fear, timidity, anxiousness** *Mil., Stg.*; *bág-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa c. la,* to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yaṅs-su* (or *-kyis*) *Sch.* (*'cura relaxata'*) without fear, fearlessly, coolly; *bag ˌkúms-pa Sch.* to be afraid; *bag ˌbébs-pa* to drop, abandon, cast away all fear, *yżan-la* the dread of a person *Mil.* frq.; *bág-pa Dzl.* ཁ་, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bág-tu dógs-nas* afraid lest they should take fright (another reading: *bróṣ-su*) *bágs-kyis* with fear, with awe *Mil.*; *bágs-kyis byéd-pa* to act carefully, with caution *Dzl.* ཟེ, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* ཟཀ་, 1 (*Ms.*; with *Sch. ma* is wanting, and both passages are rendered incorr.); *bág-po* adj. = *bág-yod-pa Cs.*; *bag-zón* dread, fear, anxiety *Sch.* —

II. **inclination? passion?** *bág-la nyál-ba Was.* (241) '**vanities** (in Chinese: lullings into security'), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba,* which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čágs* denotes **passion, inclination, propensity,** gen. in a bad sense, *las-ṅan bag-čágs, ṅán-pai bag-čágs,* also occasionally without any addition, id.; *bag-čágs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čágs bzaṅ, Mil.* —

III. in compounds also for *bag-ɟyé* and *bág-ma.*

བག་ཡ་ *bág-pa* 1. vb. **to be afraid,** v. *bag* I. — 2. **purity?** *Cs.*

བག་ཡོད་ *bág-po* 1. = *bag-yód Cs.* — 2. **bridegroom.**

བག་རྩྭ་ *bag-ɟye* (*W.* **bág-ɟe**) **wheat-flour**; *bag-skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón,* warm porridge; *bag-sbyár* paste; *bags-sbyin* **lute, putty,** a compound of meal and glue; *bag-léb,* resp. *bżes-bág C.* a cake of bread (*Hind. chapāti*).

བག་མ་ *bág-ma* **bride,** *lén-pa* to choose, to take frq.; *bág-ma-la* (or *bág-mar*) *lén-pa* to choose for a bride, *ɣtóṅ-ba* to give for a bride (wife), *ˌgró-ba, čá-ba Ma.*, **čá-ce** *W.*, to become a bride, to get married; **bág-ma ṭi-te* (or *láṅ-te*) *bór-ce**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slóṅ-čaṅ,* which step however may remain yet a private affair; after some time he brings *tig-čaṅ,* the 'settling-beer', and finally *bsú-čaṅ,* the 'taking-home-beer', whereupon follows the wedding, *bág-ston,* and the consummation of marriage, *bza-mi byéd-pa.* — *bag-gós* **wedding-garment;** *bag-grógs-mo* **bride's maid** *Cs.*; *bag-zoṅ Cs.* (prob. more correctly: *rdzoṅs*) **dowry.**

བག་ཚམ་ *bág-tsam* v. *bag* I.

བག་ཙེ་ *bág-tse* a little **basket for wool** or **clews of wool,** *W.*

བག་ཞིས་ *bág-žis* (also *báxis, bóxis* etc.) *Ar.* بَخْشِيش 1. **fee,** drink-money. — 2. *Sp.* **a present, alms.**

བགས་ *bags* v. *bag* I.

བང་ *baṅ* 1. **foot-race,** *baṅ ni yżán-las mgyógs-pa* to be quicker in running than another: *de daṅ baṅ mnyám-par rgyúg-pa* to run with equal swiftness as ... *Pth.*; *baṅ rgyúg-pa Cs.*, **bhaṅ táṅ-wa** *C.*; **baṅ táṅ-*

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ce W.*; *baṅ ˚grán-pa* to run a race; *baṅ-rtsál sbyóṅ-ba Mil.* to exercise one's self in racing; *baṅ daṅ ˚gró-las-dag-gis nyén-pa* or *baṅ-˚grós nyén-pa* to overexert one's self in running *Med.*; **bhaṅ-gyóg, bhaṅ-čóṅ* C.* **running-match, race**; *baṅ-čén(-pa*, also *-po) Pth., Glr.* **swift messenger, courier**; **bhaṅ-mi* C.*, **baṅ-mi* W.*, id. — 2. v. *báṅ-ba.*

བང་བ་ *báṅ-ba, báṅ-kaṅ, báṅ-mdzod* **store-room, store-house, corn magazine,** also **treasury** *Dzl.*; *šiṅ-baṅ Kun.* a large box for grain, half underground; *báṅ-ṗud* first-fruit offering from the barn; **bhaṅ-gha* Ts.* **repository**; (*dbus-baṅ*, pronounced:) **u-bháṅ* Ts.* **cupboard, press, case.**

བང་རིམ་ *baṅ-rim = kri-˚ṗáṅ*, the part of the *mčód-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བང་སོ་ *báṅ-so* **grave, tomb,** *ysón-por báṅ-sor ˚dzúg-pa* to bury alive *Glr.*; **sepulchre, monument,** *báṅ-so ˚débs-pa*, or *rtsig-pa* to build a sepulchre *Glr.*; *báṅ-so mčód-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བངས་པ་ *báṅs-pa Sch.* 1. = *sbáṅs-pa.* — 2. = *báṅ-ba.* — 3. = *báṅ-so.*

བཏ་ཏི་ *bát-ti* (*Hindi*) 1. a weight = 2 *ser*, about 4 pounds. — 2. **balance, pair of scales**; **bát-ti tág-ce* W.* to weigh.

བད་ *bad* 1. **moisture, humidity,** **šiṅ bad kór-na* W.* when wood attracts humidity; **bád-can** moist, humid, damp, from rain or dew *W.* — 2. **hoar-frost** = *bá-mo Sch., Wts.* — 3. in compounds for *bád-kan.* — 4. **edge, border,** *bad ni yser* the edge is of gold *Sch.*; *mkar-bád S.g.* = *ka-bad? bad-˚búr Mil.?*

བད་ཀ *bád-ka C.* a plant, similar to mustard, yielding oil.

བད་ཀན་ *bád-kan* mucus **phlegm,** a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myoṅ-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *˚byor-byéd* in the rest of the joints; b. in a morbid state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bad-kan-lhén* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-lčags-drégs* intestinal catarrh; *bad-kan-mgul-˚gágs* mucous consumption; *bád-kan grúm-bu dkár-po* etc. *Med.*; *bad-kan-rlúṅ* phlegm and air, *bad-kan-mkhrís* phlegm and bile; *bad-kan-khrag* phlegm and blood *Med.*

བན་ *ban* 1. *C.* **beer-jug, pitcher.** — 2. v. the following articles.

བན་ཆུང་, བན་བུན་ *ban-čúṅ, ban-búṅ* **a little, a bit**; *kyod-ráṅ ṅyams-ban-búṅ-gyi snáṅ-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šiṅ sna-tsóys ban-ma-búṅ* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-če* in moderate quantity, 'tolerably many'.

བན་དྷ་ *bán-dha Sch.* **skull, cranium**; frq. spelled *bhán-dha*, hence perh. = **भाण्ड** vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བན་དེ་, བན་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese authority (Illustr. 75) = **वन्द्य**, *reverendus, salutandus*, for which also in the Tibetan language *btsún-pa* is always used as an equivalent: **a Buddhist priest**; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgáṅ* an old priest *Glr.*; *ban-spráṅ* and *spraṅ-báṅ* a mendicant friar; *ban-čúṅ* ('*pen-kiong*' *Desg.* 370) pupil, disciple in a monastery; *ban-lóg* col., a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to *Sch.*): **a Bon-priest,** in which case, however, the word prob. would be *bon-báṅ.*

བན་ཟོན་ *ban-zón Sch.*: for *bag-zón* **dread, fear.**

བབ་ *bab* v. *˚báb-pa.*

བབ་ཅོལ་ *bab-cól* **hastiness, rashness,** want of consideration in speaking and acting = *yzu-lúm*; *sdig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

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བབ་མོ་, བས་མོ་ *báb-mo, bás-mo* (?) *Ld.* **soft, mild**; also **chaste, modest** (corrupted from *bág-mo*?).

བབས་ *babs* 1. **sunk, settled**, v. ₒ*báb-pa*; *nú-ma-la raṅ-bábs-kyi rdzas byúg-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* **settlement, colony** *Sch.* — 2. **shape, form, appearance** *Sch.* — 3. *rta-babs* v. *rta*, comp.

བམ་(ཟ་) *bám(-pa)* 1. **rotten, decayed, putrid,** *ro bám-pa* putrid corpse *Tar.*, *bam-ró*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén*, id.? *Thgr.* — 2. **mould,** white film on liquids; **mouldy, fusty, musty** *W.*

བམ་པོ་ *bám-po* 1. **bundle** of wood or grass *Schr., Sch.* — 2. **division, section,** of books, (of greater length than a chapter); in metrical compositions it is said to comprize a number of 300 verses; *glegs-bám* v. *glegs*; *bam-šiṅ Sch.* **board,** prob. = *gleṅs-šiṅ*.

བམ་རིལ་ *bam-ril* 1. *Sch.* **dull, weak,** from old age or long labour, **worn out,** by much usage. — 2. *W.* **mould.**

བར་ *bar* sbst. (*Cs.* also *bár-ma*) 1. **intermediate space, interstice, interval,** *mKar ynyis-kyi bar zám-gyis sbrél-ba Glr.* overbridging the space between the two castles; *sa-bár* **straits, narrow sea**; *ču-bár* **isthmus, neck of land**; **páṅ-gi bar, láṅ-kę bar, ₒčę bar** **shelf** of a repository, cup-board etc. *W.*; **intermediate, middle, mean,** *stod smad bar ysum* upper, lower and middle country *Ma.*; *bar ₒdir* here in the middle countries *Glr.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs*, in *Wdṅ.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsir-ba* to be squeezed between two rocks *Thgy.*; *ló-ma daṅ yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la ₒgró-bai mi* people travelling between China and Tibet *Glr.*; *deï bár-la, de-bár* **between** *Glr.*; **in the mean time, at the same time,** *Glr.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bdún-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.*; *túṅ-čin byá-bai sá-ča bár-du byon* he went as far as the country called *tuṅ-čin Glr.*; *dá-ltai bár-du Glr., da-tsam-gyi bár-du Dzl.*; *da-bár, Mil.* **until now, hitherto**; *de(i) bár(du)* id., when referring to what is past = **until then**; ₒ*brás-bui bár-du ťób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl*; frq. with verbs: *rtsé-mo-la ťug-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to **as long as,** *ma ťób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *ṅa ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-ṅán-las ₒdás-pai bár-du Dzl.* ལ, 4 (s. l. c.); *bár-nas* **from between,** *rtsíb-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi*. — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. **bhár-kya** partition-wall *C.* — *bar-skábs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-ǩaṅ Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós Schr.* waist-coat. — *bár-ₒga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čód, -čad*, perh. also *-ycod*, sbst. to *bar-du ycod-pa*, (v. *ycod-pa*) **hinderance, impediment; danger; damage, failure, fatal accident**; *tsé-la bar-čád ₒoṅ*, or *byuṅ* (my) life is in danger; *lús-kyi, sróg-gi bar-čád-du ₒgyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čad-la ši* W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ṅá-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood

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mischief *Mil.*; *bar-čád ma tsúgs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du ɣčód-pa* to commit sin, to trespass *Mil.* — **bár-ta** *W.* cloth round the loins. — *bar-stóṅ Sch.* empty space. — *bár-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, ni f.); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do ɣčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: **hard, difficult; difficulty,** — perh. Bunan. — *bar-snáṅ* (seldom *bar-snáṅ-ba*) **atmospherical space**; *stéṅ-gi bar-snáṅ-la* in the heavens, in the air, frq.; *bar-snáṅ-la ₒpar* (a fragment of a blasted rock) flies up into the air; *bar-snáṅ-du* or *-la* c. genit., the common word for **over,** *goi bar-náṅ-la*, over (his) head. — **bár-pa** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* **at intervals, from time to time, now and then**; *bar-bár-la* id.; **mā bar-bár-la**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi* **mediator, intercessor, umpire.** — **bar-tsód** *W.* middling, **lúṅ-po bar-tsód** a moderate wind. — *bar-mtsáms, bar-ₒtsáms* **interval** (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa = bar-mi Sch.* — **bar-lhay** gap, vacancy, deficiency *W.*, **bar-lág káṅ-čɛ** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག *bar-lig W.* **a field** or **estate** let to a person for the term of his life, for usufruct.

བལ་ *bal* **wool,** *bál-gyi* woolen, *bal daṅ ldán-pa* woolly *Wdṅ.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *siṅ-ba* the third, of the finest *W.*; **bal táb-čɛ** to beat wool *W.*; *lug-, ra-, rṅá-bal* sheep-wool, goat's and camel's hair; *rás-bal, šiṅ-bal* cotton *Cs.*; *šíṅ-bal* prob. also the down on willow-blossoms *Sch.*; *srín-bal Wdṅ., Schr.*: raw silk, yet perh. also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-skúd* a woolen thread or yarn, worsted. *bal-skyé Sch.*: mould on fermented liquors. — *bal-gláṅ, Cs.* also *bál-gyi glaṅ-po-čé*, a kind of elephant, for which sometimes incorr. and ambiguously *bá-laṅ* is used, *Dzl.* and elsewh. — *bal-tér* thin woolen cloth *Cs.*; **bal-ₒdáb** *W.* tuft of wool, as is used for spinning. — *bal-ɣrúg* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བལ་ཡུལ་ *bál-po, bal(-po)-yúl* **Nepal,** frq. designated as *rín-po-čei gliṅ*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, fem. *bál-po-ma, bál-mo Glr.*, a Nepal man or woman; *bal-nyiṅ C.*, (*-snyiṅs*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas* I. v. *bás-pa.* — II. instrum. of *ba*; *bas-bldágs*, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Cs.* (?) — III. v. *pas*, where there is to be added: **to say nothing of, much less,** e.g. *Kron ₒdom dgu-brgyá-bas brgya yaṅ ₒbru mi ɬub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Glr.*

བས་པ་ *bás-pa* (cf. Pers., Hind. بس) *Cs.*: pf. of *byéd-pa* inst. of, *byás-pa* in the signification of **'done (with), settled'**; *bás-par byéd-pa*, id. *Sch.*; in *Bal.* frq.: **bas, byas, bas-se*, or also *byás-te yód** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi yčig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta* **border-country** *Sch.*

བས་མོ *bás-mo* v. *báb-mo.*

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བི་ *bi* 1. num. figure: 45. — 2. in *W.* gen. for *byi.* — 3. *bi* and *biu Pur.* for *bya* **bird, fowl, hen.**

བི་གང་, བི་ཡང་ *bi-gáṅ, bi-yáṅ* in compounds *big,* **hole** *W.* for *bú-ga,* cf. *big-pa*; *bi-gáṅ-čan* having holes.

བི་དང་ *bi-taṅ, Lh.* **door,** prop. Bunan.

བི་ནཱ་ཡ་ཀ་ *bi-nā-ya-ka Ssk.,* v. *bgegs.*

བི་ཤྭ་ཀར་མ་ *bi-šwa-kar-ma Ssk., lhai bzó-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བི་ཥ་ *bi-ša* (*Ssk.* word for poison) n. of certain medicinal plants, e.g. *bi-ša-dkar* Polygonatum, in *Lh.*

བིག་པན་ *big pan Cs.* **vitriol**; *Sch.* **potash, garlic-ashes**; mentioned in *S.g.* as a caustic.

བིག་བི་ལིག་ *big-bi-lig Kun.* **quail.**

བིད་བིད་ *bid-bid*(?) *Ld.* **mouth-piece of a hautboy, hautboy reed.**

བིམ་པ་ *bim-pa* **बिम्ब, विम्ब.** Momordica monadelpha, a cucurbitaceous plant with a red fruit *Wdn.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. ꝏ; transl. p. 108; so also *Pth.: mču-sgrós bim-pa ltá-bur mdzes* (where *Sch.* gives the signification of **peach,** on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བིར་བིར་ *bir-bir W.* **crumbs, bits, scraps.**

བིལ་བ་ *bil-ba Ssk.* **विल्व**, *Hind. bilb, bél,* Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བུ་ *bu* I. sbst., resp. *sras,* 1. **son,** common in *B.* and *C.*; **čé-bu* W.,* the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu máṅ-bar ˌgyúr-ba* to get many children; *bu mi ɔsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu,* mother and children; also transferred on animals: *rta ma brgya bu brgya* a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

Comp. *bu-ˌkrid* (or *pu-tri?*) a fem. noun proper. — *bu-grógs Cs.* **step-brother, foster-brother.** — *bu-rgyúd* **offspring, issue, progeny, generation** *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *ṅéd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ydúṅ* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* **uterus, womb** *Med.* — *bú-po* male child, son *Dzl.* — *bu-ɔprug* children. — *bú-mo,* vulg. also *bó-mo* 1. **daughter,** frq. 2. **girl,** *ṅa bú-moi dús-na yin-te* when I was still a girl *Glr.* — *kyeu daṅ bú-mo* lads and lasses *Dzl.*; **maiden, virgin**; *bú-mo ɔtsáṅ-ma, ɔsár-ma, ɔsár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W.* gen. for *bud-méd,* frq. — *bu-smád, Cs.* also *bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-tsá* (*Dzl.* ed. *Sch.* also *bu-tsá*) 1. **children's children** *Thgy.*; family = *bu-smád* 2. *W.*, **son,** gen. for *bu;* **boy,** **bú-tsa daṅ bó-mo*.* — *bu-tsáb Cs.* = *bu-dod.* — *bu-tsás ˌbrél-ba Glr.* (acc. to the context) to cohabit. — *bu-sriṅ* brother and sister. — *bu-slób* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

བུ་གա་ *bu-ga* 1. **छिद्र**, in compounds *bug,* **hole, opening, orifice, aperture,** *bá-spui bú-ga* pore, passage of perspiration *Dzl.*; *sna-búg* nostril; *bú-ga dgu*(*-po*) the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáṅs-pai bú-ga* and perh. also *yid-ˌjug bú-ga Med.*, appears to be = *mtsog-ma* **the fontanel** or vacancy in the infant cranium, with which various fables are connected; **cavity, vessel,** (anatom.), also **veins** *Med.* — 2. symbol. num.: 9.

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བུ་གུ *bú-gu* **hole,** *sgoi* key-hole *Dzl.*

བུ་སྟོན་ *bu-stón* name of a learned Lama and author of *čos-byúṅ*, about the year 1300 *Glr.*, an adherent of the Adi-buddha doctrine, v. *Cs. Gram.*

བུ་རྡོ་ *bú-rdo Sch.*, **idle talk, tittle-tattle.**

བུ་ཡུག་ *bu-yúg* **snow-storm** *Mil.*

བུ་རམ་ *bu-ram Hindi* गुड़, *guṛ*, hence *W.* **gu-rám**, **raw sugar, muscovado; treacle,** *Mil., Lt.; bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šiṅ, bur-šiṅ*, vulg. **gur-šiṅ** **sugar-cane**; *bu-ram-šiṅ-pa*, **रघ्वाकु**, name of the first king of the solar dynasty in India, *Glr.; bu-ram-čaṅ, bur-čaṅ* sugar-beer *Lt.*; *bur-dkár? Lt. bur-stáṅ ɣčig* (more correctly *ltaṅ*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bú-lon* (cf. *bun*) **advanced money, debt,** **ṅul gyę bú-lon mi-la táṅ-čę** *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr., Sch.*??) *bú-lon ɔjál-ba* (*W.* **čál-čę**), *spród-pa Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa, bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* **debtor,** *dṅul brgyai* of a hundred rupees.

བུ་ཧག་ *bu-háɣ* v. *sbugs-háɣ.*

བུག་པ་ *búg-pa* 1. sbst. **hole,** *búg-pa ˚búg-pa* to bore holes *Glr.*, cog. to *bú-ga.* — 2. *Sch.*, to get holes (?).

བུག་ཞོལ་ *bug-žól* v. *sbugs.*

བུག་སྦུག་ *bug-súg Ld.* **birdsfoot-trefoil,** Melilotus.

བུང་བ་ *búṅ-ba* 1. a humming and stinging insect, **bee** etc.; *buṅ-lčáɣ* sting, and also the wound caused by it; **buṅ-ba čáɣ taṅ soṅ** *W.* the bee has stung. 2 *Cs.* a bright black stone.

བུངས་ *buṅs* **mass, heap, bulk,** *buṅs-čén* a large heap *Lt.*; *dri-čui buṅs-čę* a great quantity of urine *Mɨg.*; *buṅs byéd-pa* to heap one upon another, pile up. — *buṅ* **many** (?).

བུད་ *bud*, every darkening of the air through dry matter, **a cloud of dust,** more exactly *tal-búd; bud-tsub* dust from threshing; *búd-kyis btab* wrapt in vapour *Mil.*; perh. also **snow-storm** (*Sch.*), yet not exclusively.

བུད་དྷ་ *búd-dha Ssk.*, **Buddha,** n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *saṅs-rgyas*; *bud-dhai ɔpreṅ-ba*, **búd-dé ṭáṅ-na** **rosary** *Ts.*

བུད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa.* — 2. pf. cf. *˚búd-pa.*

བུད་མེད་ *bud-méd B.* and *C.*, 1. **woman,** *bud-méd sdúg-gu* a fair woman *Dzl.*; *bud-méd daṅ sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. **wife, spouse,** not frq. *Dzl.* (*W. bú-mo* and *ă-ne*).

བུད་ཤིང་ *búd-šiṅ* **fire-wood, fuel,** also dung used as such; *búd-šiṅ bšág-pa* to cleave or chop wood.

བུན་ *bun* 1. = *bú-lon Mil., bun ton* **lend us!** *Mil.*; *bun btáṅ-du ma nyán-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bún-to, bún-yig* 1. **debtor's account-book.** 2. **bond** or obligation, **bill of debt.** — *bun-bdág* 1. **creditor.** 2. **money-changer, banker.** — *bún-yig* v. *bún-to.* — 2. **interest,** **bhyn kyé'-pa** to bear interest *C.*; *bun ɔjál-ba* to pay interest *Cs.* — 3. (house) **rent** *Sch.*(?) — 4. *bun-ré Sch.* **a small matter,** cf. *ban-bún*; *bun-bún Sch.* piece-meal, scattered, dispersed. — 5. v. *˚bún-pa.*

བུན་ལོང་ *bun-lóṅ* — *čų bun-loṅ-lóṅ byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lóṅ-gi snaṅ-sás* troubled, impure, sinful thoughts.

བུབ་པ་ *bub-pa* v. *˚bub-pa.*

བུབས་ *bubs* = *yug*, also *tan* (**थान** *Hind.*) 1. an entire **piece of cloth** rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus S.g.* the whole body, opp. to separate parts.

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བུམ་པ *bum-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e. g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *šél-bum* glass-bottle; *čáṅ-bum* beer-bottle; *mčód-bum Cs.* vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puṅ-pa*). བུམ་བཟང་མཆོག ལེ་ལོ་ ། ། .

བུར་ *bur* 1. **bolt, bar,** vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám.* — 3. for *ₒbur.*

བུར་རྟིན་ *bur-rtiṅ* (or perh. *tiṅ*) *Sch.*, a kind of **bell** or **gong** in temples.

བུར་ཚེ་ *bur-tse* n. of certain plants in *Ld.* & *Kun.*

བུལ་ *bul W.*, **bhul*, *bhul*, *bhu* and *bhu-tog** *C.*, *Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda,** not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* **slow, heavy, tardy,** *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **ḍúl-ce búl-po**.

བུལ་ཧ་རི་ *bul-ha-ri*, **bul-gar** *W.*, **Russia leather, juffs.**

བུས་པ་ *bús-pa* 1. for *byis-pa Lt.* — 2. v. *ₒbúd-pa.*

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye.* — 3. for words here not noted refer to *pe.*

བེ་ཁུར་ *be-kúr S.g.?*

བེ་གེ་ *be-gé* v. *beg-gé.*

བེ་ཅོན་ *be-čon*, also *-tson*, *Ssk.* **गदा**, 1. **club,** with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེ་དྲ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བེ་ཏོ་, བེ་དོ་ *bé-to*, *bé-do*, vulg. **calf.**

བེ་དྷ་ *bé-dha* v. *ₒbé-dha.*

བེ་སྣབས་ *be-snábs Cs.*, **thick slime** or **mucus,** e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེ་བུམ་ *be-búm*, also *beu-búm*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

བེ་འབུམ་ *be-ₒbum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — 'are also perused by Buddhists for their edification'.

བེ་མོ་ *bé-mo* **cow-calf,** female calf *C.*

བེ་རྫི་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.

བེ་ཟ་ *bé-za W.*, from the *Hind.* **ब्याज**, **interest,** *ṭá-ka bé-za* a double paisa interest, of 1 rupee, = 4 – 6 pCt. pro month.

བེ་རག་ *be-rag* (spelling?), **fillet** of the women in *Ld.*, ornamented with coloured stones.

བེ་ལེ་ཀ་ *be-le-ka S.g.*, a kind of **surgical instrument.**

བེ་ལོག་ *be-log Sch.* **great-grandfather.**

བེ་ཤིང་ *be-šiṅ* **oak-tree,** = *ča-ra*; *be-kród* oak-forest *Wdh.*

བེག་གེ་ *beg-gé Lt.*, a disease; *Sch.*: measles.

བེག་ཚོ་ *bég-tse* a hidden **shirt of mail.**

བེད་ *beṅ Sch.*, **stick, cudgel, club.**

བེད་ *bed*, 1. = *ke*, *ke-béd*, **advantage, profit, gain, high price,** *tsá-la drúg-ču bed yód-pai skábs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; **bed tób-če** *W.* to gain, to make profit; *bed-čód Mil.* is stated to be the same as *loṅs-spyód*; *bed-čód tsod bčád-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest,** *C.*, *W.*

བེན་ *ben* **a large pitcher; jug, beer-pot,** *Glr.*; **čú-bhén**, water-pot, *C.*

བེམ་པོ་ *bém-po* 1. **dead matter,** mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig ₒgye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *lus bem-rig ynyis-kyi so-mtsáms-su* on the

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boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* **a pestilential disease**; in the *Mṅg. bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-poi náṅ-nas ɣser bton* she took gold out of the . . .?

བེའུ་ *beu Cs.* **calf.**

བེའུ་བུམ་ *beu-búm* v. *be-búm, Mil.*

བེའུ་རས་ *beu-rás*, in *Stg.* mentioned as a material for clothing; *Schr.*: **'fine linen'**, which however is as yet unknown in Tibet.

བེར་ *ber* 1. **cloak,** *bér-gyi tú-ba* tail of the cloak *Glr.*; *ber nág-po* a black cloak *Glr.* and elsewh.; *ˌjol-bér* dress with a train *Wdk*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čén* for a collar; *ber-túl* fur-cloak. — 2. **strength, sharpness, keenness, pungency,** of spices, spirits, snuff etc.; *ber-càn* sharp, pungent, piquant; ***å-rág-la ber máṅ-po yod*** the gin is very strong *W.*; ***bér-ra rag, lčeĩ bér-čе máṅ-po rag*** it bites, burns my tongue; *za-bér Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba.*

བེར་ཀ་ *bér-ka W.*, *bér-ma, ber-lcág Mil.*, **stick, staff** (cf. *dbyúg-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma lčag ɣčig* a simple staff *Mil.*; *lčags-bér* iron-bar, crow-bar; *smyug-bér* cane, walking-stick.

བེལ་ *bel Cs.* **leather bag.**

བཻ་དཱུ་རྱ་ *wai-dūr-ya, Ssk.*, **azure stone, lapis lazuli** *Dzl. wai-dūr-ya dkar-po* and *snon-po*, v. table of abbreviations.

བཻ་རོ་ཙ་ན་ *wai-ro-tsa-na Ssk., Tib.: rnam-par-snaṅ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བོ་ *bo*, 1. num. figure: 135. — 2. **affix,** to designate some words as nouns.

བོ་རྟོག་པ་, བོ་ལོན་པ་ *bo-tóg-pa, bo-lóṅ-ba Ts.*, **ankle, ankle-bone.**

བོ་དེ་ *bo-de Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོ་དྷི་ *bo-dhi Ssk.*, **wisdom**; also n. of **the Indian fig-tree,** ficus religiosa, *byaṅ-čub-šiṅ*; n. of **the white narcissus** (*Lh.*).

བོ་བ་ *bó-ba*, prob. pf. of *ˌbó-ba.*

བོ་མོ་ *bó-mo W.* for *bú-mo.*

བོ་ལོ་ *bó-lo*, **ball,** for playing *Ld.*

བོག་པ་ *bog-pa* v. *ˌbógs-pa.*

བོག་རྩ་ *bóg-ra Sch.* **roof.**

བོགས་ *bogs, Cs.*, **gain, profit, advantage**; *bogs ˌdón-pa Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: **gain for the mind,** benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོན་ *boṅ* 1. also *boṅs*, **size, dimensions, volume, bulk,** *boṅ-čé, -čén* large, *boṅ če don čuṅ*, large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boṅ-čé, -čúṅ, ˌbriṅ* big, little, middling, as to size of body, *S.g.*; *boṅ-túṅ* little in stature; *boṅ-tsád, boṅ-tsád = rdzógs-pa* full size, a full-grown body *Thgy.* — 2. v. *boṅ-na.* — 3. also *bóṅ-ba, Cs.*: 'general name for small stones, pebbles etc.'; in medical works *ziṅ-gi bóṅ-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boṅ-bu.* — 5. provinc. for *baṅ Glr.*

བོན་ཁྲ་ *boṅ-krá Sch.* a species of **falcon.**

བོན་གུ་ *bóṅ-gu* v. *bóṅ-bu.*

བོན་ད་ *boṅ-ná*, various species of **wolf's bane,** aconite, *boṅ-dkár, -nág, -dmár, -sér*, used as medicines, or even as poisons.

བོན་ནག་ *boṅ-nág* v. the preceeding and the following article.

བོན་བུ་ *bóṅ-bu, Sch.* also *bóṅ-bo*, 1. **ass,** *bóṅ-ɣo* or *ɣo-bóṅ* he-ass, *bóṅ-mo* or *mo-bóṅ* she-ass, *boṅ-ɣrúg* colt or foal of an

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ass; *boṅ-sgál* an ass's load; *boṅ-sbáṅ* dung of an ass; *boṅ-rdzi* keeper or driver of an ass; *dre-bóṅ Cs.* 'an ass generating a mule'. — 2. n. of insects, *rgyás-poi bóṅ-bu* sugar-mite, lepisma, *Ld.*; *boṅ-nág* (perh. *buṅ-nág*) dung-beetle *Lh.* — 3. *Cs.*: **blockhead, fool.**

བོད་ *bod* 1. *Ssk.* **भोट, Tibet,** *bód-(kyi) yul* id. 2. for *bód-pa, bod ka-čig* some **Tibetans** *Tar.*, *kyed bód-rnams* ye Tibetans. — 3. for *bód-skad* the **Tibetan language,** *bód-du bsgyur ˌjug* I will have it translated into Tibetan *Pth.*; *bód-skad,* in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa, bód-(kyi) mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rigs* or *mi-brgyúd* the people of Tibet in contradistinction to other nations, *bod-ˌbáṅs* the Tibetan people, opp. to its ruler.

བོད་པ་ *bód-pa* 1. v. *bod.* — 2. = *ˌbód-pa.*

བོན་ *bon* (acc. to *Schf.* = **वीज**) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos,* or shorter *čos* and *bon,* were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in *C.*, but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po,* follower of this religion.

བོར་ *bor,* v. *ˌbór-ba.*

བོར་རྫ་ *bór-ra,* **a sack of corn,** holding about 30 *kal W.*

བོལ་ *bol, bol-góṅ* 1. **the upper part of the foot** *Stg.* — 2. **the leg of a boot** *W.* — 3. **clod of earth** *C.* — 4. v. *ˌbol.*

བོལ་གར་ *bol-gár* = *búl-ha-ri.*

བོལ་པོ་ *ból-po* v. *ˌból-po.*

བོས་ *bos,* v. *ˌbód-pa.*

བྱ་ *bya* 1. sbst. **bird, fowl, hen,** cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa,* v. this and the sbst. *byá-ba.* — 3. **)a čó-če* W.*, **to castrate, to geld.**

བྱ་ཀ་རྣ་ *byā-ká-ra-ṇa,* **व्याकरण,** prop.: **explanation,** 1. = *luṅ-du-ston-pa* **prophecy,** cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

བྱ་ཀྲི་ *bya-kri Mág.*, *bya-tri Lt.*, n. of a medicine.

བྱ་རྐང་ *bya-rkáṅ,* 1. **a bird's foot.** — 2. n. of **a vein** *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ *bya-skád,* also *bya-sgrúṅs, bya-čós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ *bya-skón* **fowler's net** *Lex.*

བྱ་སྐྱི་ *bya-skyi Stg.*; *Sch.*: **roof, shelter.**

བྱ་ཁང་ *bya-kháṅ Cs.* **bird-cage.**

བྱ་ཁྱུང་, ཁྲ, ཁྲུང་ *bya-kyúṅ, -khrá, -khrúṅ* = *kyuṅ, kra* and *kruṅ-krúṅ.*

བྱ་གག་ *bya-gág Dzl.* and elsewh., a species of ducks, *Sch.*: **the gray duck.**

བྱ་དགའ་ *bya-dgá* **gift, present,** esp. as a reward; *sbyin-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྒོད་ and རྒྱལ་ *bya-rgód* and *-rgyál* **bird of prey** *B.* and col.; *bya-rgod-spos Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-phúṅ-poi ri,* **गृध्रकूट,** vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་རྒྱ་ *bya-rgyá* **fowler's net.**

བྱ་སྒབ་ *bya-sgáb* n. of one of the smaller lobes of the lungs.

བྱ་སྙེའུ་ *bya-snyéṅ* v. *bya-rmyéṅ.*

བྱ་ཀྲི་ *bya-tri* v. *bya-kri.*

བྱ་ཐལ་ *bya-tál Glr.* light-gray **bird's dung.**

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བྱ་འདབ་ *bya-ˌdáb* 1. lit. **a bird's wing.** — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་འདྲེ་ *bya-ˌdré Sch.*, a winged diabolical creature, **harpy.**

བྱ་ན་ *bya-na* (acc. to *Lis.* corrupted from **ཞ་ཆན**) **seasoning, condiment, sauce,** in a legend; prob. also in a gen. sense: **meat, food,** *byá-nai yo-byád Lex.*, *byá-na-ma*, prob. id.; *tsá-ba byá-na-ma žig kyér-nas* bringing some warm food *Mil.*

བྱ་རྣག་ *bya-nág* **raven,** or some similar bird *S.g.*; *bya-nag-rdó-rje Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་ནན་ *bya-nán Sch.* (sub. *byá-ra*) **earnest endeavour.**

བྱ་པ་ *byá-pa Cs.* **fowler, bird-catcher.**

བྱ་པོ་ *byá-po* 1. **cock,** the male of the domestic fowl, more definitely: *byá(-po) mtsa-lu B.* and col.; *byá-po dán-po, gnyís-pa* etc., the first, the second cock-crow *C.* — 2. **byá-po skyá-po* *W.* **sparrow.** — 3. *bya-po-tsi-tsi Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, Impatiens Roylei.

བྱ་སྤུ་ *byá-spu*, **down** (feather), *byai spu B.* and col.

བྱ་ཡི་ *bya-yí*, **cock,** the male of any bird.

བྱ་ཡུག་ *bya-yírug* 1. **a young bird.** — 2. **a young fowl, chicken.**

བྱ་བ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. **deed, action, work,** without any reference to time, *ˌjig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-ba zín-pa* an action completely past *Gram.*; *byá-ba mań yań ˌbrás-bu čúń-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po dań blón-po-rnams-kyi byá-ba byúń-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense *byá-ba* = **secularity, worldliness,** *byá-ba btáń-ba žig ryyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byed nyúń-ba žig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mań žig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *bstán-pa-la* (or *bstán-pai*) *byá-ba byás-pai lo-rgyús* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba dań ˌbrél-ba* seems to be a grammatical term relating to the verb.

བྱ་བཱ་ *bya-báń* v. *bya-wáń.*

བྱ་བལ་ *bya-bál Sch.* **down** (feathers); *Lt.* 121?

བྱ་བྲལ་བ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, **an ascetic,** *Ld.-Glr.*

བྱ་མ་ *byá-ma* **a female bird, hen, brood-hen.**

བྱ་མ་རྟ་ *byá-ma-rta* **courier, estafet.**

བྱ་མ་བུམ་ *bya-ma-búm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱར་སྐྱག་ *bya-ma-byar-skyág*(?) **dandelion,** Taraxacum *Ld.*

བྱ་མ་བྱི་ *bya-ma-byi S.g.*; *Sch.* **flying squirrel.**

བྱ་མ་ལེབ་ *bya-ma-léb Sch.* **butterfly,** = *pye-ma-léb.*

བྱ་མོ་ *byá-mo* 1. **the female** of any kind of birds. — 2. **hen, female fowl,** also in conjunction with *mtsá-lu*, cf. *byá-po*(?).

བྱ་རྨྱངས་བ་ *bya-rmyáń-ba Sch.*, *bya-rmyéń* (another reading *snyeń*) *byéd-pa*, **to yawn** *Mil.*

བྱ་དམར་ *bya-dmár* **flamingo** *Sch.*

བྱ་ཚའ་ *bya-tsáń* **bird's nest.**

བྱ་ཚེ་རིན་ *bya-tse-rín Sch.* **the white crane.**

བྱ་ཚོགས་ *bya-tsógs* **a flight of birds.**

བྱ་རྫི་ *bya-rdzi* **one attending to poultry.**

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བྱ་ཝཱཾ *bya-wáṅ S.g.; Sch.*: **night-hawk, goat-sucker,** caprimulgus; **bat.**

བྱ་བཛོན་ **bya-bzón* Bal.* **egg.**

བྱ་རྩེ་ *bya-zé* **crest, tuft** (of feathers) of birds *Sch.*

བྱ་ཟུག་ *bya-ẓúg* prob. **owl**; *Sch.* quail(?).

བྱ་རྟ *byá-ra Cs.*: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying **a watchman,** superintendent (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa Glr.*, **čó-če* W.*, *ɣtoṅ-ba Mil.* c. *la*, **to give heed, to pay attention, to look sharp, not to lose sight of;** also, **to be on one's guard against, to take a thing seriously,** e.g. *nád-la* a disease *Lt.*; **ǰá-ra ì-mig** (prop. *yid-mig*) **čo**, pay strict attention! *W.*

བྱ་རོག་ *bya-róg* **crow, raven,** mentioned in S.O. as an inveterate enemy of the *ẓug-pa* (owl).

བྱ་ལས་ *bya-lás*, **labour, work,** *zin-pa-méd-pai bya-lás* endless labours *Mil.*

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. *lo.* — 2. *Sch.* 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma Ts, Ld.* **bat.**

བྱ་གག(-པ་) *byág(-pa)* 1. *Cs.* **pliancy, nimbleness, agility of body**; *byag-mk'an* rope-dancer *Lex.* — 2. sometimes erron. for *ǰag* and *ǰág-pa.*

བྱང་ *byaṅ* 1. **north**; *byaṅ-ɣyógs* and prob. also *byáṅ-ka Mil.* id.; *byáṅ-gi, byaṅ-ɣyógs-kyi* northern; *byaṅ-ńós* north side, northern brow or slope of a hill; also n. pr., *Glr.*; *byaṅ-táṅ* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Ld.* — 2. **northern country,** coinciding with *byaṅ-táṅ: byáṅ-la bčúg-go* he was banished to the north country *Glr.*; *byáṅ-pa* a man from *Jaṅ-táṅ* — 3. the significations of *byaṅ-snyom-pa Sch.* **to tailor, to cut to a proper shape,** and of several other compounds, require a different etymology yet unknown. — 4. for *byáṅ-bu.*

བྱང་ཀྱུད་ *byaṅ-rkyáṅ* **trowsers, small-clothes, breeches** *Mil.*

བྱང་ཁོག་ *byaṅ-k'óg* 1. **the inside of the body,** *byaṅ-k'og-stód* the upper part of the body, cavity of the chest, *byaṅ-k'og-smád* lower part of the belly, abdomen, bowels *S.g.*; **ǰaṅ-k'óg-la zug rag** I feel a pain in my bowels *W.* — 2. **rump**; opp. to *yan-lág* limbs *Lt.*

བྱང་གཱ་ *byáṅ-ga Lt.?*

བྱང་སྒྲ་མི་སྙན་ *byaṅ-sgra-mi-snyán* the northern continent of the ancient geography of India, v. *gliṅ.*

བྱང་ཆུབ་ *byaṅ-čúb*, **बोधि**, prop. wisdom; with the Buddhists **the highest perfection and holiness,** such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Kõpp.* I, 425, 435; *byaṅ-čub-mčóg* id., frq.; *byaṅ-čub-mčóg-tu sems* (or resp. *ṭugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it *Dzl., Glr.*; *byaṅ-čub ˌdód-pa* to aim at it, to be anxious to obtain it *Dzl.*; *lén-pa* to attain it; *byaṅ-čub-séms* the mind intent on and suited for it, universal charity; *snyiṅ-rje-byaṅ-čub-séms-kyis kun blaṅ-nas* submitting to every thing with a loving and charitable mind; *byaṅ-čub-séms-dpa*, **बोधिसत्त्व**, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Kõp.* I, 422; *byaṅ-čub-séms-ma* fem. of it *Thgr.*; *byaṅ-čub-šiṅ*, **पिप्पल**, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; *byaṅ-čub-snyiṅ-po* **बोधिमण्ड**, n. pr. = *rdo-rje-ɣdan.*

བྱང་རྡོ་ *byaṅ-rdo Cs.* **monument,** prop. inscription-stone.

བྱང་པ *byáṅ-pa* 1. v. *byaṅ*. — 2. *S.g.? byaṅ-pa-srín Sch.*: an insect.

བྱང་བ *byáṅ-ba*, pf. of ₒ*byáṅ-ba* q.v.; *byaṅ-séms* **a pure, holy mind** *Mil.*, prob. = *byaṅ-čub-séms*.

བྱང་བུ *byáṅ-bu*, བྱང་མ *byáṅ-ma* 1. **inscription, direction, label.** — 2. the **tablet** on which an inscription is written, *záṅs-kyi byáṅ-bu-la* (to write) on a copper plate or tablet *Glr.*; *yig-byáṅ*, *ka-byáṅ*, resp. *žal-byaṅ*, = *byáṅ-bu* 1; *sgo-byáṅ* inscription over a door, *dur-byáṅ* on a sepulchre; *rtags-byáṅ* a mark on a thing *Cs.*; *brjed-byáṅ* list of marked luggage; *miṅ-byáṅ*, resp. *mtsan-byáṅ* list of names *Pth.*; *ṡog-byáṅ* cards *Sch.*; *byaṅ-rdó* a stone monument.

བྱད་ *byad* I. 1. *Cs.* **proportion, symmetry, beauty,** *dpe-byad Dzl.*, id.; *byád-čan* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. **face, countenance** *Lex.*; *byad spus kéṅs-pa* a hairy face *Glr.*; *byád-kyi bkrags Thgy.*, *mdaṅs Lt.*, brightness, radiancy, beautiful complexion; *byad-bžin* face *Dzl.*, मुख *Lex.*; *byad-gzúgs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewh. —

II. (*Cs.* also *byád-ma*) 1. **enemy.** — 2. **a wicked demon,** *byád-ma rmé-ṡa-čan Wdṅ.* — 3. also *byad-stem(s)*, *S.O.* and elsewh., **imprecation, malediction,** combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *gžán-gyi byad, ṗá-rol-poi byad-stéms* a malediction practised by another; *byád-du* or *stéms-su júg-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byád, ča-byád* q.v. — IV. frq. for *byed*.

བྱན་ *byan* 1. *Ld.* frq. for *byá-na*, **jan čo-kan, ján-ma** **cook.** — 2. v. the following.

བྱན་ཀྲོ *byán-po Cs.* **married man**; *Sch.*: a free man, one divorced from his wife; *byan-mo Cs.* **wife, spouse**; *Sch.*: 1. **a divorced woman.** — 2. **a whore.** Only this latter signification seems to be known among the common people, e.g. **ă-pę ján-mo**, as a vulgar abusive term; *byan-tsud-pa Sch.* 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byán-moi byi-bor* (or *-por*) *raṅ byan tsud Lex.*, and: *séms-la raṅ byan tsud Mil.*

བྱབ་པ *byáb-pa* 1. **to clean, cleanse, wash, wipe,** *naṅ tams-čád-la* to clean the whole house *Domaṅ.* — 2. **to take up, to gather with both hands,** e.g. barley *C.*; *byab-zed Sch.* instrument for cleaning, brush; *byabs-krus Sch.* shower-bath.

བྱམས་པ *byáms-pa* 1. **kindness, love, affection,** *byáms-sems* id. — 2. **kind, loving, affectionate,** used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byáms-pai tiṅ-ṅe-ₒdzin* the meditation of love, compassion, frq.; *mi kún-la byáms-ṡiṅ* being kind towards every body; *byáms-pai ɣnyen* kind, affectionate relations, frq; *byáms-pa máṅ-na* when I have many well-wishers, patrons *Dom.*; *byáms-pa* as a n. pr., also *byáms-pa mgón-po* **Maitreya,** the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Kõpp.*; *byams-bžúgs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžúgs*, like Sākyathubpa; yet he is by no means uniformly represented in that posture.

བྱར་ *byar*, supine of *byéd-pa*; *byar-méd* 1. prop.: *non faciendum*, **not to be done.** — 2. sbst. **inactivity,** inaction in the specifically Buddhist sense, **apathy, indifference,** *byar-méd-kyi ṅáṅ-la ɣnás-par gyis Thgr.*

བྱས་པ *byás-pa*, pf. of *byéd-pa*; *byás-na* '*si feceris*', '*sin feceris*', after a preceding prohibitive *ma byed* also to be rendered by **else**; as sbst. 1. '*factor*'. 2. '*factus*': *byéd-pa byás-pa* a doer of deeds, as the first grade of holiness; *byás-pa ṡés-pa, ɣzó-ba Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos Mil.*, also known in *C.*, seems to be a notion akin to our **conscience,** **jhę-čų́ záṅ-po, ńém-pa** *C.*, **jhę-lę́** id.

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ཇི་ *byi* 1. *Glr.*, *Pth.*, *byi byéd-pa* **to commit adultery** or **rape of females**, *byi-čád* punishment for it. — 2. v. *byi-ba*. — 3. *Pur.* **bi** **bird**, cf. *byiu*.

ཇི་དོན་(གྱི་) *byi-tán(-ga)* **a medicine** *Med.*

ཇི་ཕུར་ *byi-tur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma Sik.* **porcupine.** — 2. **spine** of a porcupine or a hedgehog *Sch.*

ཇི་དར་ *byi-dár* a kind of silk stuff? *Wdk.*

ཇི་དུར་ *byi-dúr* v. *byi-tur*.

ཇི་དོར་ *byi-dór* **the wiping, cleaning**; *pyag-bdár žés-pa byi-dór-gyi las dei min* the word *pyag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *ynás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdár byéd-pa Dzl.* **to dress, trim, decorate one's self, to make one's self smart.**

ཇི་པོ་ *byi-po Sch.* **bosom.** — 2. *W.* **male-cat, tom-cat.**

ཇི་བ་ *byi-ba* 1. sbst. *B.* and *C.*; col. *C.* **jhi-tsi** *Ld.*, *Pur.* **bi-tse**, *Ld.*, *Lh.* **sa-bi-li(g)**, **rat, mouse,** and various other animals: *byi-ba-rkaṅ-riṅ Sch.* rabbit (?); *dṅúl-byi Sch.* white rabbit. — *byi-dkár Sch.* white hare. — *byi-kúṅ* mouse-hole. — *byi-rdo Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág Sch.* fitchet, polecat. — *byi-prúg* young mouse. — *byi-brún Dzl.* mouse-dung. — *byi-blá* v. sub *byi-la*. — *byi-tsáṅ* mouse-nest, mouse-hole. — *byi-tsér* medicinal herb *Med.* — *byi-ˌdzin Cs.* mouse-trap; *byi-bzúṅ Lt.*, **bi-zum** *W.*, etymol. id.; but applied to that troublesome plant, **the bur** (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loṅ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa Cs.*, = *byi byéd-pa* 1. **to mouse; to steal, to pilfer.** 2. **to commit adultery.** — III. pf. of ˌ*byi-ba* q. v.; *byi-ba spu*, *Sch.*, hair that has fallen off.

ཇི་བོ་ *byi-bo Lex.*; *Sch.* **little child, infant,** = *byis-pa*.

ཇི་བཞིན་ *byi-bžin* n. of one of the lunar mansions, v. *rgyu-skár*.

ཇི་ཟེ་ *byi-zé Cs.* = *tabs*, **manner, way, method.**

ཇི་རུ་ *byi-ru* **coral**, frq., also *byú-ru*; *byi-ru mdog* light red *Glr.*

ཇི་རྭ་ *byi-rúg* medicinal plant *Med.*

ཇི་ལ་ *byi-la*, *B.*, *W.* **bi-la*, *bi-li** (*Hind.* **billā**), **cat**; *byi-lai brun*, cat's dung *Lt.*; *byi-bla Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

ཇི་ལམ་ *byi-lám Wdk.?*

ཇི་ཤང་ *byi-šáṅ Wdṅ.?*

ཇིན་བ་ *byiṅ-ba* v. ˌ*byiṅ-ba*.

ཇིན་ཇིན་ཐུ་ལུ་ *byiṅ-byiṅ-tú-lu S.g.* n. of an animal (?).

ཇིན་རབ་ *byiṅs-pa* 1. *Cs.* **general, common.** — 2. *Sch.* **hidden, concealed.** — 3. *Cs.* **root.** The word seems to be a secondary form of *spyi* ano *dbyiṅs*, yet in various passages of medical works none of the above meanings is applicable.

ཇིན་ *byin* 1. **pomp, splendour, magnificence,** e.g. of kings; *byin-čé-bar bžúgs-pa* to be enthroned in great splendour *Dzl.*; *yzi-brjid daṅ byin če Dzl. mtu daṅ byin Dzl.*; *byin-čan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. **blessing,** a bestowing of blessings, a power working for good, *byin-báb Lex.*, *-pháb Sch.*: conferring blessings (?), *bčom-ldan-ˌdás-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. *byin-gyis rlób-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, **to bless,** *mi* a person, *sa-yzi* a place *Mil.*, also followed by the termin.: *séms-čan-gyi sdug-bsnál ži-bar byiṅ-gyis rlobs* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyén ˌdzóm-bar byin-gyis rlobs* bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud ynyén-po bzáṅ-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

(ཀུང་བཟེར་) བཟུབ་པར་ཅུ "You must take care of the alms bowl" Bhikṣuṇī prātimokṣa. fol. 17 b.

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ₒdrén bdúd-kyis byin-gyis brlabs heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzád-pa* frq., *ɣtóṅ-ba*, resp. *stsól-ba Cs.*, = *byin-gyis rlób-pa*; *byin-rlabs-čan, byin-rlabs daṅ ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs žúgs-pa Mil.*; ₒ*dre-ₒdúl byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the ₒ*páɣs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན *byin-rtén Cs.*, the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ *byin-pa* 1. sbst. **calf of the leg,** *byin-pa ná-ba* pain in the calf; *byin-súl Cs.* 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa.*

བྱིན་པོ *byin-po Sch.* **all, the whole; general;** *byin-gyis ɣrá-ba* by degrees, more and more fine etc.?

བྱིན་རླབས *byin-rlabs* v. *byin* 2.

བྱིབ་པ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up,** *gós-kyis Lt.* — 2. *Cs.* **to hide, conceal, keep secret, hush up.**

བྱིའུ *byiu* 1. *Pur.* **biu**, **little bird, bird** *S.g.* — 2. *Sch.* **alpine hare.**

བྱིལ་བ *byíl-ba* **to stroke,** *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱིལ་མོ *byíl-mo* **naked** *Sch.*

བྱིས་པ *byis-pa* 1. **child,** esp. **little child**; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-ťabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo Cs.* childishness, want of judgment; *byis-pai skyé-bo* **a plain, ignorant person,** a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zuṅ-žig Cs.*, twins. — 2. **boy, lad,** till about the age of 16 years, frq. (*W.* not in use).

བྱུ་རུ *byú-ru* = *byí-ru.*

བྱུག་པ *byúg-pa* 1. **unguent, ointment, salve,** whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byúg-pa ska* thick ointment, thick plaster; *byúg-pa sla* thin unguent *Cs.* — 2. **foot-bath** *W.*, perh. better: *bčúg-pa.*

བྱུག་རིས *byug-ris, Lex.* = *gral,* **place,** in a certain succession or row; *byug-ris žog* make room, leave a place empty *Sch.*

བྱུགས *byugs* v. ₒ*byúg-pa; byugs-spos* **anointing-oil** *Sch.*

བྱུང *byuṅ* v. ₒ*byuṅ-ba*; *byúṅ-ťsul* **history, story, particulars** of any event, *ṅai byúṅ-ťsul dé-ltar ɣda* that is my story *Mil.*; *byuṅ-rábs Sch.* id.

བྱུར *byur B.*, esp. of later times and col., *Ld.* also *byus*, **misfortune, mishap, accident,** *byur čé-žiṅ bu mi ɣsós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur* ₒ*gél-ba* to draw down misfortune on a person *Dom.*; **ṅá-la žur čug soṅ** *W.*, **žhur** *C.*, I have had misfortune, I have been unfortunate; *byúr-gyi*, also *byúr-čan* unlucky, disastrous, perilous. — **žhur-nág** great calamity *C.* — *byur-sél* preservative against misfortune. — *raṅ-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ *byúr-po, Cs.* also *-bu*, vulg. *byur-byúr* **heaped,** a heaped measure of corn or meal; *byúr-por bkaṅ Thgy.*

བྱེ *bye* 1. = *byeu* **little bird,** *bye-gliṅ* bird's nest *Ma.*; *bye-ɣrúg* a young little bird *Dzl.*, also *bya-ɣrúg*; *bye-brún* bird-dung *Wdn.*; *byeu ₍úr-pa Sch.* **partridge.** — 2. v. *byé-ma.*

བྱེ་མགོ *bye-mgó* 1. **bird's head.** — 2. **an officinal mineral** *S.g.*

བྱེ་བ *bye-ba* **ten million,** *byé-ba-ɣrag ɣsum daṅ sá-ya-ɣrag drug* thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བྲག *bye-brág*, **विशेष**, 1. **difference, diversity,** *Kó-bo daṅ saṅs-rgyás bye-brág čí yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág* ₒ*byéd-pa* to find,

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to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bšád-pa* = *vibhāshā Was.* (147), also *bye-brag-bšad-mtsó* or *-čhu-ytér*, title of books; *byé-brag-čan Cs.* different, *bye-brag-méd-pa Cs.*, *mi-ɲyéd-pa Dzl.* equal; *bye-brág-tu smrá-ba Thgy.*, *bye-brág-pa*, वैशेषिक, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. **division, section, class, species,** *dúd-ɑgroi, ról-moi bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yúl-gyi bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

བྱེ་མ *byé-ma* (*C.* **jhé-ma**, *W.* **bé-ma**) 1. **sand,** frq. — 2. **sandy plain, sands,** *ysér-gyi byé-mai dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. **gravel** (disease) *Schr.* — *byé-ma ɑbru gčig* a grain of sand *Cs.*; *gáṅ-pai klúṅ-gi byé-ma tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* चीनी, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb Lt.* sandy water, water standing on sandy ground. — *bye-ljóṅs* a sandy tract *Cs.* — *bye-táṅ* a plain of sand, a sandy desert *Glr.* — *bye-ɸúṅ* heap of sand. — *bye-tsúb* sand raised by a whirlwind. — *bye-ril* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བྱེད་པ *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bal.* **béd-pa**; in *Ld.* and *Lh.* instead of it gen. **čó-če**), resp. *mdzád-pa*, eleg. *bgyíd-pa*, 1. **to make, to fabricate,** with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šiṅ-la Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa šog-šog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *ɑdis či žig bya* what are you going to do with it, to make of it? *Dzl.* **to cause, to effect:** *lhúṅ-ba de ṅas byás-pa yin Mil.* it was I that caused this falling; with the supine, **to take care that:** *byéd-par ɑdod-par byéd-pa* to make him inclined to do it *Dzl.*, *ma šór-bar byos šig Pth.* take care, that he do not escape; *yód-par byéd-pa* **to produce, procure, provide,** *dei ɲnás-kaṅ-la sógs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; **to act:** *rgyál-po, draṅ-sróṅ* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: **to do:** *byá-ba daṅ bya-ba-ma-yín-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; **to commit, perform, execute:** *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las či žig byed* what are you doing, what is your business? *ťabs yód-de byéd-mkan med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rúṅ-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myúr-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* **to work, to be efficient** (of a medicine); **to act, proceed, pretend, affect:** *či ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-ɲtan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lúgs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa Mil.* to proceed slowly, to be slow; **to take, to assume, to count:** *žag bži-pa dáṅ-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *ɲa-más šés-par byos* (or *gyis*) *šig*, resp. *yab-yum-gyis mkyen-par mdzod čig* dear parents, you must know! *Dzl.*; on the other hand: *ɲála rig-par gyis šig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *ɑdúg-par byao* I shall remain *Tar.*, *kó-mo grogs byá-*

ཐ་ཏོག་ some kind of fur(?) Tanj. Mdo. 94. 420ª

yis as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *ytoṅ-byéd* and *ytoṅ-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yíd-la byéd-pa* etc., refer to these words. — 2. **to say, to call**, yet chiefly only in the pf. tense: *žes byás-pa Dzl.* thus said, so called; *sṅar byás-pa bžin* according to what has been said before *Dzl.*; *byas-kyaṅ* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*žes*) *byá-bai sgra byuṅ-no* a voice thus speaking was heard *Glr.*; *dé-la dbyaṅs žes byao* these are called vowels *Gram.*; (*žes-*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byá-ba* also implies: of the purport, to the effect, just as *čés-pa* is also used: *'tsol-žig' byá-bai luṅ byuṅ-nas* an order being given to make a search *Glr.* — 3. **to go away, to disappear:** *byas soṅ* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkʻan*, the person that does or has done a thing, **the doer, performer** etc.; **author**, *bstan-bčós byéd-mkʻan* the author of the work *Tar.* — 2. *byéd-pa* **the instrumentative case** *Gram.* — 3. *byéd-pa* **the doing, dealings**, with noun in the instrum. case: *dé-ḥdra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyiṅs-su sbos* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; **effect**, also with the noun in the genit. case, *Wdn.* — 4. *byéd (-pa)-po*, **doer, accomplisher** etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacrificing priest *Tar.*; *ḥdúl-bar byéd-pa-po* converter *Tar.*; *bkra-šis spél-bai byéd-po* augmenter of eternal happiness (from a hymn); *byéd-pa-po* **instrumentative case** *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, séms-čan, srog, ḥgró-ba, gsó-ba, skyés-bu, gaṅ-zág, šéd-čan, šed-bdág, byéd-pa-po, tsór-bá-po, šés-pa-po, mṫóṅ-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེའུ་ *byeu* (also *byiu* q.v.) **little bird**; *byeu-zúl byéd-pa* v. *zul*; *byeu-la-ṗug S.g.*, a medicinal herb *Cs.*

བྱེར་བ *byér-ba* v. ḥ*byér-ba*.

བྱེས *byes*, *Lexx.* and col.; **foreign country; abroad**, *byes ṫag-riṅ-ba* a far distant country *Cs.*; *byés-su ḥgró-ba* to go abroad, to travel; *byés-su ḥdéy-pa* to remove, to emigrate *Lex.*; *byés-nas sléb-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-te** *W.* proceeding together as fellow-travellers.

བྱོ་བ *byó-ba Cs. rná-ba byó-ba* **to hear, hearken, listen.**

བྱོན་པ *byón-pa* v. ḥ*byón-pa*.

བྱོལ་བ *byól-ba* v. ḥ*byól-ba*.

བྱོལ་སོང་ *byol-sóṅ* **animal**, esp. **quadruped**; *byol-sóṅ-bas glén-pa* more stupid than a brute *Mil.*; *byol-sóṅ rgyál-po* the lion *Mil.*

བྲ་ཀ *brá-ka* v. *ṭá-ka*.

བྲ་ཉེ་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* ?.

བྲབ *brá-ba*, 1. sbst., n. of a small **rodent**, living under ground (not mole *Cs.*, but rather **suslik, earless marmot** *Sch.*); *brá-ṗuse Ld.* a similar animal (= *pra-li?*); *bra-mkʻár, bra-tsáṅ Cs.*, burrow of it; *bra-brúṅ*

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Lex., *bra-ríl Cs.*, dung of it; *bra-lpágs* skin of it. — 2. vb. **to have** or **to be in great plenty, to abound** (?), *rán-gis za ma bra, btuṅ ma bra, gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-, tuṅ-, čin-, lab-, zér-ḍha-te** eating, drinking plentifully, walking, speaking, talking a great deal *C.*; **tsa-, ḍho-, ḍhán-ḍha-te** being very hot, warm, cold *C.*

བྲ་བོ *brá-bo* (prov. **brau**, *Pur. *bro**) **buckwheat**; *bra-pyé Lex.*, *rjen Sch.* buckwheat flour; *bra-sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བྲག *brag* **rock**, *brag rtse-gsúm-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag-mjug* and *rtse* its foot and top *Cs.* — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-ča, -ča* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjúg* foot of a rock *Cs.* — *brag-púg* rock-cavern. — *brag-pye* dust produced by hewing stones *Glr.* — **ḍhag-bhóṅ** = *ṗa-bóṅ C.* — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmar-po-rí* (*Sch.*). — **ḍag-tsél-wa, ḍag-žig-pa** mite, tick *W.* — *brag-rtsáṅ* rock-lizard. — *brag-rtsé* top of a rock. — *brag-žún* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-rí* rocky hill. — *brag-rúd* fall of a rock. — *brag-róṅ* chasm in a rock, ravine. — *brag-žig* v. *brag-rtsél-ba.*

བྲང་ *braṅ* 1. resp. *sku-bráṅ* **chest, breast**, (cf. *nú-ma*); *braṅ rdúṅ-ba* to beat one's breast *Glr.*; **ṭ'ú-gu ḍáṅ-la čir-te ḳyér-če** *W.* to carry a child pressed against one's breast. — *braṅ-kyéd* (?) *Cs.* a high, prominent chest. — *braṅ-dkyíl* middle of the breast, cardiac region. — *braṅ-lkóg Mil.* prob. = *lkóg-ma.* — *braṅ-skás Sch.* the dorsal vertebrae opposite to the chest. — **ḍaṅ-kúd** **string** of the *braṅ-ḳúṅ* (*-guṅ, -ḳoṅ, -goṅ*), **pellet-bow**, a bow furnished with two strings, to shoot pellets or small stones, *braṅ-rdi* or *-rdeu*, with it *W.* — **ḍhan-ḳóg** *C.* cardiac-region, pit of the stomach. — *braṅ-sgró* snake, serpent (like *lto-ˌgró*). — *braṅ-búr* the middle convex part of the *rdó-rje Ma.* — *braṅ-tsig Lh.*, prob. heart-burning. — *braṅ-(g)žól Cs.* dew-lap. — *braṅ-ze Mil.* prob. breast-bone, sternum. — *braṅ-gyúṅ Sch.* tame, gentle. — *braṅ-rus Med.* breast-bone. — **ḍaṅ-lág** *W.* the hands crossed on the breast. — *braṅ-so Glr.* breast, brisket of a butchered animal. — 2. also ˌ*braṅ*, gen. ˌ*bráṅ-sa*, eleg. *mčis-bráṅ* (q.v.), resp. *gzim-bráṅ, bžugs-bráṅ* **night-quarters, halting-place**, whether under a roof or in the open air; also as much as **stage** (of a journey); *bráṅ-sa ˌdébs-pa Tar.*, prob. also **bór-če** *W.*, to take up night-quarters; **dwelling**, particularly a temporary one, **lodgings**; but also a permanent **abode**, esp. in *W.*; **ḍáṅ-sa táṅ-če, yár-ce** to take in, to lodge a person over night *W.* (cf. *gnas* 2). — *bráṅ-ḳaṅ*, dwelling-house, dwelling-room *Pth.* — *braṅ-grógs* house-mate, bed-fellow. — *braṅ-dpón* master of the house, landlord. — *pho-bráṅ* v. *pho*; *bla-bráṅ* v. *bla.*

བྲང་དེ་ *braṅ-ṅé Lex.* = *kraṅ-ṅé.*

བྲང་བ་ *bráṅ-pa* v. ˌ*bráṅ-pa.*

བྲན *bran* 1. **slave, servant**, *mi-bráṅ 'vir servus' S.g.*; *bran byéd-pa* to be a servant, to serve *Cs.*; *brán-du ˌgyúr-ba* to become a servant *Cs.*; *brán-du ˌḳól-ba* to make another be a servant, to use him as a servant *B.*; *brán-du skúl-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du ḳas-bláṅs-so Pth.* they promised to serve him; *lus ṅag yid gsum brán-du phúl-te* devoting heart, mouth, and body to his service *Pth.*; *naṅ nub lto-gós-kyis brán-du ḳol* morning and night I am a slave to food and clothing *Mil.*; **subject**, one owing allegiance, **la-dágs-si gyál-po-la ḍán-yul-tso** a village subject to, belonging to, the king of Ladak *W.*; *brán-pho* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-ḳól, bran-gyóg* = *bran*; also collectively, servants, domestics, household. — 2. **texture**, in the

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compound *ťags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sño-brán Mil.* something similar. — *ču-brán Glr.*, and *mťso-brán??*

བྲན་པ *bran-pa* **to pour out** *Tar.*

བྲན་མོ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **ḍan-tsós** *W.* **finger, toe.**

བྲབ་པ *bráb-pa* v. *ོbráb-pa.*

བྲམ་ཟེ *brám-ze*, from ब्राह्मण् 1. **Brahmin,** Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd ོdón-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. **a priest** in general *S.O.* (Acc. to *Foue.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྲལ *bral* v. *ོbrál-ba.*

བྲི *bri* v. *ོbri-ba.*

བྲིད་པ *bríd-pa* 1. *Sch.* **'to continue, to reiterate, to repeat continually;** *bríd-la ytón-ba* to give again and again'. — 2. v. *ོbrid-pa.*

བྲིད་བྲིད་པ *brid-bríd-pa Sch.* **to float,** to move confusedly, before one's eyes.

བྲིད་རྩ *brid-rtsa Lt.?*

བྲིམ(ས) *brim(s)* v. *ོbrim-pa.*

བྲིས *bris* v. *ོbri-ba*; *bris-sku, sku-bris* **picture of a saint,** drawn or painted *Cs.* — *bris-ོbúr* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *ťson-bris* a coloured picture.

བྲུ་བ *brú-ba* v. *ོbrú-ba.*

བྲུ་བ་ཚྭ *bru-ba-tsá Lex.* **hunger.**

བྲུག or **བྲུ་ཀ** *bru-žá* or *bru-šá Wdk.*, prob. = *gru-žá* and *gru-šá Pth.*, *ོbru-šál* or *ོbru-šál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྲུག་པ *brúg-pa* **to flow, to stream, to gush** *Cs.*; sbst. **current, flow, flux** *Cs.*; *ču brúg-pa* flowing-water *Lex.*

བྲུན *brun* **dirt, dung, excrements,** *mi-brún, bya-brún, sbraṅ-brún* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྲུབ་པ, བྲུབས་པ *brúb-pa, brúbs-pa* v. *ོbrub-pa.*

བྲུལ *brul* **small particles, fritters, bits, crumbs,** *bag-brul C.* crumbs of bread; *brúl-ba Mil., C.* **to fall,** into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brúl-bu, brúl-lu = brul W.*

བྲུས *brus* v. *ོbrú-ba.*

བྲེ *bre*, **ḍe**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* $\frac{1}{10}$ of a *ོbo*; *bré-bo če, breu čuṅ* large and small *bre, Cs.*; *ysér-pyę bre gaṅ Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la ysoṅ* that will just fill a *bre Zam.*; *bres bsar-ba* to measure with a *bre Lex.*; *lha-ḳaṅ bre-tsad tsam žig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, **measure,** *bre-sraṅ ytán-la ོbébs-pa Glr.* to regulate measures and weights. — 2. **bre* Ld. Lh. *bre-sé* Kun.* Eremurus spectabilis, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba.*

བྲེ་ཀོ *bré-ko* **basin for washing** *C.*

བྲེ་གཱ *bré-ga* **medicinal herb;** *bré-gu,* id.(perh. the same plant) *Med.*

བྲེ་བ *bré-ba* v. *ོbre-ba; bla-bré, ka-bré Sch.* **capital, chapiter,** upper part of a column or pillar.

བྲེ་མོ *bré-mo Sch.* **unfit, useless, worthless;** *bré-moi ytam Thgy.*

བྲེགས་པ *brégs-pa* v. *ོbrég-pa.*

བྲེན་པ *bréṅ-ba* v. *ོbréṅ-ba.*

སྦྱེད་པ *bréd-pa* **to be frightened, afraid, in fear** = *rtáb-pa, B.* and *C.*; *sbrúl-gyis dṅaṅs-šiṅ bréd-pa* to be frightened by a snake *Wdn.*, or *bréd-čin dṅáṅs-pa Pth.*;

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bdúd-kyis bréd-na if you are afraid of the devil *Glr.*; *bred-ˌtoms Lex.*; **ḍhé'-po** fearful, frightful, terrible *C.*

བྲེལ་བ *brél-ba* I. vb. (not the same as *ˌbrél-ba*) 1. **to be employed, busy, engaged, to have business** or **work on hand,** *ṅed mkʻar-las-kyis brel nas loṅ mi ˌdug* being engaged in building, we have no time to spare *Mil.*; *ˌdod kʻó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-riṅ ṅá-la ḍhél-wa yǫ', saṅ-nyin ȧog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synon. with *póṅs-pa* **to be poor, to be without, wanting, destitute of,** c. instrum.: *loṅs-spyod-kyis brél-ba Dzl.* ᲫᲔ, 7; more frq. with a negative: *ċis kyaṅ mi brél-bar byás-so* they did not let him want anything *Dzl.* ᲫᲔ, 17, *Sch.*; *ˌtsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl.* ᲫᲒᲒ, 3 (acc. to a better reading); combined with another word: *póṅs-brel-te*; *brel-póṅ-méd-ċiṅ Dzl.*, *mi brel-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in **a multiplicity of business** v. I, 1. — 2. *W.*: **business, affair, concern,** **ṅá-la ḍél-wa ȧig yod** I have some particular business, concern, suit; **ḍél-wa ċi yod** what do you want, what are you about, what are you doing there?

བྲེས *bres* 1., *W.* also *brés-kyu* **manger;** *rta-brés* manger for horses. — 2. v. *bre.* — 3. v. *ˌbré-ba.*

བྲོ *bro* 1. **oath,** *bro -tsál-ba* to take an oath (?) *Pth.*, *bro ˌbór-ba* id., *dbu-bsnyuṅ daṅ bro bór-ro Glr.* they swore by their heads, nif. — 2. **dance,** *bro skráb-pa Lex.*, *Kráb-pa Mil.*, *brdúṅ-ba Glr.*, resp. *ȧabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rṅa-bró* drums and dancing *Glr.*; *bró-mkʻan Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-ˌtsál Sch.* '**cold** (in the head), **cough, catarrh;**' *Tar.*: *págs-pa lo maṅ-por sku-bro ˌtsal-te*; *Mil.*: *ȧin-tu bro-ˌtsál-bar gyúr-nas.*

བྲོ་བ *bró-ba*, I. vb. 1. **to taste, to smell,** vb. a. & n.; *ynyid kyaṅ mi bró-bas,* not even enjoying (tasting) sleep *Dzl.*; *kʻá-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spos bro-o* it smells of incense *Dzl.*; *dri-ysúṅ ȧim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* **to desire, to wish,** = *ˌdód-pa, bló-bro-ba* id.; *ṅu bró-ste* being about to weep *Mil.* — II. sbst. **taste, savour, flavour,** col. *bro-blág* (**ḍob-lág**), *lán-tsa kʻa-zás kún-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba* or *myoṅ-ba*, col. **ḍob-lag nyaṅ-ċe* W.* to taste, to savour; to try the taste; *bró-ba-ċan Cs.*, **ḍób-lag-ċan* W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

བྲོ་མ *bró-ma* v. *gró-ma.*

བྲོག་ཞུ *bróg-ȧu* v. *próg-ȧu.*

བྲོད་ *brod*, = *bró-ba*, **taste** (*ȧim-po*) **ḍhǫ'-ċen* C.*, **ḍód-ċan* W.*, well-tasted, savoury; **ḍhǫ' ċém-po* C.* of a strong, powerful taste.

བྲོད་པ *bród-pa* **joy, joyfulness,** *bród-pa skyéd-pa Mil.*; *dga-bród* id. *C.*; *ċi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྲོབ, བྲོལ *brob, brol* v. *ˌbráb-pa, ˌbrál-ba.*

བྲོས *bros* 1. v. *bro* 5; *bros-tebs Sch.* — 2. v. *ˌbros-pa.*

བླ་ *bla* I. the space **over, above** a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa,* **अनुत्तर,** having nothing higher over it, the upper-most, the very highest, e.g. *byaṅ-ċúb, ·šes-ráb* and the like frq; *bla-na-méd-pai lam, bla-med-rdo-rȧei tég-pa,* = *sṅágs-kyi lam,* the mystical method, v. *mdo* 3; *sá-bla,* above the earth, above ground, opp. to *sa-stéṅ, sa-ˌóg* upon and under the earth. Generally fig.: **superior, better, preferable,** *baṅ-mdzód stoṅ yaṅ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

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tse ˌpos kyaṅ blao Dzl. then I will rather die; less frq. with *na*: *ši-na yaṅ blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyál-bar gyur kyaṅ blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis mi mṫoṅ yaṅ blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* ཀ།, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb, bla-gós* (*W.* vulgo **tsá-dar, tsá-sar**) = *ɣzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb ɟrág-pa ɣčig-tu ɣzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* उत्तर 1. **the higher, upper, superior**; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkúr-sti byéd-pa Domaṅ, Tar.*; the exact grammatical explanation of *mii blá-mai čós-kyi čo-ˌɟrúl Dzl.* ཝ།, or of the similar passage *mii čos blá-mai rdzu-ˌɟrúl Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. **the superior**, i.e. spiritual teacher, father confessor, गुरु, with the genit. of the person *Pth.*; in a more gen. sense: **ecclesiastic, priest, 'Lama'** *Thgr., Pth.*; in East. Tib. a title designing a high eccles. degree, something like 'D.D.' v. Desg. 247, 371; *bla-mčód* for *blá-ma daṅ mčod-ɣnás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-)čén (-po)* **chief Lama, Grand-Lama.** — *bla-bráṅ* resp. for dwelling-room or house of a Lama or Lamas, whilst *ɣzim-ɫáṅ, ɟo-bráṅ* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma daṅ slób-ma*, the Lama and his disciple *Sch.* — *smáṅ-gyi-bla* v. *sman.* —

II. *Sch.* **'soul, life'**; acc. to oral explanations: 1. **strength, power, vitality**, e.g. in food, scents etc., just like *bčud.* — 2. **blessing, power of blessings**, like *ɣyaṅ*, e.g. **ɫ im-mé mi-la la čém-po mi dug = yaṅ mi čag** *C.*, no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-šiṅ* a tree of fate (gen. a juniper or in *W.* a willow-tree, *ral-lcáṅ*), planted at a child's birth; *rgyál-poi bla-gyú* the king's turkois of life *Glr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ɣnás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* ཀ, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdól-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse*(?) *Lex.*

བླ་གབ་, གོས་ *bla-gáb, gos* v. *bla* I.

བླ་ཆེན་, མཆོད་ *bla-čén, -mčód* v. *blá-ma* sub *bla* I.

བླ་ཉན་ *bla-ɣnyán Med.?*

བླ་ཐབས་ *bla-ṫábs Lex.*

བླ་དགས་ *bla-dágs Gram.*; *Sch.*: 'a primitive word, an abstract noun'.(?)

བླ་ན་ *blá-na* v. *bla* I.

བླ་བོར་ *blá-bor Sch.*: 'well! that may be! so much the better!'

བླ་བྲང་ *bla-bráṅ* v. *blá-ma* sub *bla* I.

བླ་ཚོ་, གླ་ཚོ་ *bla-tsó, gla-tso Sch.*: **hereditary portion, inheritance.**

བླ་ཡུ་, བླ་ཤིན་ *bla-ɣyú, bla-šiṅ* v. *bla* II.

བླ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

བླག་ *blag* 1. sub *bde-bláy* q.v. — 2. sub *btso-blag* q.v.

བླག་པ་ *bláy-pa* 1. pf. *blags, rná-ba bláy-pa = rná-ba ɣtád-pa Lex.*: **to incline one's ear to, to lend one's ear, to listen to** (*bláy-pa* not by itself 'to hear' *Cs.*). —

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2. *mči-ma blág-pa* **to shed tears.** — 3. in *blág-pa méd-pa*, the free translation of आभवकाङ्क्षिक. *Burn.* 1, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

བླན་བ *blán-ba* v. *lén-pa.*

བླད་པ *bláb-pa* **to chew,** secondary form to *ldáb-pa Lex.*

བླན་པ *blán-pa* = *glán-pa Cs.*

བླར *blar*, frq. incorr. for *slar.*

བླུ་བ *blú-ba*, pf. *blus*, **to buy off, to ransom, to redeem,** *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *púg-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *ₒdi-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *ytó-ba*, a pawn, pledge, security *C.*; *blu-rín* the money or price paid for the redeeming of persons or goods, ransom.

བླུག་པ *blúg-pa* v. *ldúg-pa.*

བླུགས་སྐུ *blúgs-sku* **molten image;** *blúgs-pár* casting-mould; *blúgs-ma* **cast metal, statues, relievos** (cf. *ₒbúr-ba*); *blugs-yzár*, *dgáṅ-blugs* v. *yzar*; *já-blugs* urn-shaped vessel for pouring out tea etc.; *spyi-blugs* v. *spyi-bo* sub *spyi*; *már-blugs* oil-pitcher.

བླུད་པ *blúd-pa* 1. vb. *ldud-pa.* — 2. sbst. to *blú-ba*, **release, ransom, redemption** *Sch.* — *blúd-bu* v. *rlúd-bu.*

བླུན་པ *blún-pa* **dull, stupid; stupidity, foolishness;** *blún-po* **stupid, foolish; fool, idiot;** *blún-po la-lá . . . ₒdzin* some fools consider it . . .; *blúṅ-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blún-po yin* the man without virtue is a fool; *ₒdod-yón-la čags šin-tu blun* to be given to lust is folly *Pth.*; *byol-soṅ-pyúgs-pas blun* more stupid than a beast *Mil.*; *blún-ytam, blún-tsig* foolish talk, foolery; *blún-dad* superstition *Mil.* (cf. *dños-dad*).

བླས *blus* v. *blú-ba*; *blús-ma* **ransom** *Cs.*

བློ *blo* I. rarely *bló-ba* **mind** (*Was.* 314 बोधि) 1. the intellectual power in man, **understanding,** *mkás-pai blo daṅ ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po* (*čúṅ-ṅu*) of great (small) mental abilities *C.*; *blo ysál-te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo-rgyá Sch.* comprehensive intellectual power; *blo myur-žiṅ* being of quick comprehension, sharp *Dzl.*; *blo-ráb*, *-ₒbriṅ*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Mṅg.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-yi mún-pa* intellectual darkness, a darkened mind *Glr.*; *blo-bág* narrow-minded, weak in intellect *Sch.*; *kyod ni blo nór-ro* you are mistaken; *blos-lčógs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-ₒbab* 'I understand' *Sch.* (?) — 2. **mind, thought, memory,** *čos daṅ yi-ge-la blo ǰúg-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *bló-la sbyór-ba* to impresss on the mind, to inculcate *Glr.*; *bló-la bžúgs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzúṅ-ba* to learn by heart *Glr.*, *W.*: **loa* or *ló-na zúm-čɛ**; *blo-ṫag-čód* v. sub *ṫág-pa* I. — 3. **mind, sentiment, disposition** (here in part = *yid*), *bló-la ₒdód-pa* to desire; *blo ₒdún-pa* interest, concern, v. *ₒdún-pa*; *mčód-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.*; *raṅ bdé-bar ₒdód-pai blo méd-par* without any regard to his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdáṅ-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mtún-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *kyéd-kyi blo daṅ mtún-pa* agreeably to your wish *Mil.*; *blor ma šoṅ Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

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me, I could not reconcile myself to it'; **blo skyél-ba* W., *Kel-ba* C., čel-ba Cs.* (?), to rely, to depend upon, *blo gél-ba* to hope *Sch.* (the correct spelling as yet doubtful); *blos ytóṅ-ba* to give up, resign entirely, to risk, venture, e.g. *ráṅ-gi srog Glr., Mil., blo spáṅ-ba*, id. *Mil.*; **tse-ˌdi lū-táṅ** monk *C.*; *ˌó-càŋ blos ma ṭóṅs-par* as she was so much attached to us *Mil.*; *raṅ-blos ma ṭoṅs-pa* a man attached to himself, in love with himself; *blo ytód-pa Schr.* to trust, confide (cf. compounds); *dé-las blo zlóg-pa Thgy.*, to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat *Glr.* (*bló-yi bdag* 'conscience' *Sch.*, acc. to *Schr.* not an authenticated expression).

Comp. *blo-ǩog-čé* confident, courageous, intrepid, undaunted. — *blo-grós* **sense, intellect, understanding;** *blo-grós-kyi ṣès-bya* what is to be discerned by the understanding; *blo-grós daṅ ldáṇ-pa, blo-grós-càn* sensible, judicious (of persons), *blo-grós čén-po C.* of much sense, of an excellent understanding, *čúṅ-nu C., žán-pa Mil.* of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čúṅ Wdṅ.* — *bló-càn* having mind, sense; *byis-pai blo-càn* having the mind or sense of a child, thinking like a child *Cs.*; having a mind, v. above *mčód-pa byéd-pai bló-càn de.* — *blo-nyés* **ill-meaning, malicious** *Glr.* — *blo-ytád, blo-ydeṅ* **hope, confidence, assurance,** *bdág-gi blo-ydéṅ súla ˌča* in whom am I to place my confidence. — *blo-ydeṅ čós-la byéd-pa Glr.*; *W.: *lor-tád* or *lo-dáṅ čó-če, kyél-če (s)**, c. *la.* — *blo-rtóg* prob. = *blo-grós, blo-rtóg ta-dád-pa Pth.* people of different mental abilities. — *blo-stóbs* 1. *C., W.* **courage.** 2. *W.*, **generosity, magnanimity,** or perh. also **equanimity, self-command,** e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-ṭábs* counsel, expedient, *blo-ṭábs tsól-ba Ma.* — *blo-bde* **cheerful, happy.** — *blo-ˌdód* **covetous, greedy.** — *bló-sna* 1. *bló-sna maṅ-ba Glr.* was explained by our Lama: having manifold thoughts, being restless, flighty, giddy. 2. *W.* disposition, turn of mind, **ló-na riṅ-mo** slowness, irresolution, also longsuffering, **lo-na ṭúṅ-se** resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish *Cs.* (*Dzl.* ཀཀ, 18 makes no sense, there being prob. an error in the text. The translation of *Sch.* seems to be a mere conjecture). — *blo-bzáṅ* 'sound sense', col. **'lob-zaṅ'**, a very common name of persons. — *blo-ṣèd Sch.* 'memory, intellectual power'. — *blo-séms* **mind, soul, heart,** *blo-sems-bdé = blo-bdé Mil.* — *blo-bsám* intellect; *W.: *lo-sám méd-ǩan** foolish, one not knowing what he is about.

II. frq. incorr. for *glo.*

ཀློ་བ་ *bló-ba* I. vb. **to be able** = *ṕód-pa*; *ǩyod mi ló-na* if you cannot; **di mi lo** that you cannot (dare not) do, prob. only *W.* vulg. — II. sbst. = *blo,* frq. used by *Mil.* for the sake of the rhythm.

ཀློ་བུར་ *bló-bur = gló-bur* **sudden, suddenly;** *ǩyed dá-ltar-gyi dád-pa bló-bur yin* thy present faith is new, but just sprung up in thee *Mil.*; *mí-spyod bló-bur-du ˌgyur* the conduct of men suddenly changes *Ma.*

ཀློན་མོ་ *blóṅ-mo,* for *lóṅ-mo,* **bones** or **knuckles** used as dice *Mil.*

ཀློན་ *blon* 1. *Lex. = gros, blón ˌdébs-pa* **to give advice, to counsel;** *Cs.*: to make arrangements. — 2. v. the following.

ཀློན་པོ་ *blón-po* **officer** (prop. counsellor), any magisterial officer of higher rank; *blón-po daṅ ˌbaṅs* commanding and obeying, higher officers and subalterns *Glr.*; more particularly **minister** (of state); *blon(-po) čen(-po) Glr., blón-po bká-la ytógs-pa Glr.*, more commonly *bka-blón(-po),* **high officer of state, minister, governor;** *ǩrims-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, *Glr.*; *čós-blon* 1. (opp. to *bdúd-blon*) an orthodox, faithful minister etc. 2. *čos-blon čén-po* minister of public worship *Glr.*; *rje-blón* the same as *rgyal-blón Glr.* — *spyi-blon* chief officer *Cs.* — *pyi naṅ bar ysúm-gyi blón-po Glr.*, lit. outer, inner, middle

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minister, a distinction not quite intelligible. — *dmág-blon* military, *yúl-blon* civil officer *Cs.* — *naṅ-blon* 1. v. above *pyi-naṅ* etc. 2. *Lh.* country-judge.

བྷ *bha*, sometimes written for **བ**, either from ignorance, or in order to appear learned, as is also **ཧྱ** for **ཧ**, and so forth.

བྷག *bhá-ga Ssk.* **the female genitals**, *Pth.*

བྷརྟ *bhá-ra-ta, bhá-ra-tai dúm-bu, bhár-ta, bár-dha, Ssk.* **भरतखण्ड** country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

བྷལད *bha-lad, Urd.* بلایت, *Beng.* belati, 'a far distant country', = *pi-liṅ*, for **Europe.**

བྷངྒེ *bhaṅ-ge W., Ssk.* **भङ्गा, hemp.**

བྷེད *bhe-da* v. *ḫbe-dha.*

དབའ *dba* 1. *Lex.* = *že-sa* **reverence, respect,** obs. 2. (or *rba*) = the following.

དབའ་ཀློང *dba-klóṅ Glr., rba-kloṅ Mil., Dzl., dba-rlábs* **wave, billow**; *rba-skya* whitish waves *Mil.*; *dba-tsúb* surge, roar, turmoil of waves *Cs.*; *dba-byi* water-rat?

དབག་པ *dbág-pa*, pf. *dbags Sch.*, v. *dbog-pa* and *bag-pa.*

དབང *dbaṅ* (**waṅ*, vulg. *'aṅ**) 1. **might, power, potency,** *blón-po dbaṅ čés-pas* because the minister was very potent *Glr.*; *dbaṅ dge-ḫdún-la ɣtad Glr.*, not only: 'he granted great privileges to the priesthood' *Sch.*, but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bsdad-dbaṅ-med* it is not in my power to stay *Thgy.*; *búm-pa ǰó-moi yin-te dbaṅ ma mčis-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; *sdod-dbaṅ-méd-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbaṅ-méd*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; *(raṅ-)dbaṅ-méd-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbaṅ-méd-du mči-ma ḫčór-du ǰúg-pa* to make one weep; *dbaṅ-méd-du ḫčól-ba* to make a person powerless, to force by absolute power *Glr.*; *dbáṅ-du ḫgyúr-ba* to get into another's power, to be overpowered *Tar.*; *ḫdód-pai* to get into the power of the passions, to be led away by them *Dzl.*; *dbáṅ-du gyúr-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-moṅs-pa-méd-pa* and *sems-rnam-par-gról-ba*; *dbáṅ-du sdúd-pa* to reduce under one's power *Pth.*; *snyiṅ-rje* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *ḫdú-ba* stands); *ḫgró-ba* to comprise all beings, *Glr.*; *dbáṅ-du byéd-pa* id.; *dbaṅ byéd-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdág-gis dbaṅ byar méd-pa* what one does not possess *Thgy.* — *dbaṅ-sgyúr-ba c. la*, to govern, to rule, frq.; *dbaṅ ḫgrúb-pa* id. seldom. — *dbaṅ skúr-ba* v. *skur-ba* and *dbaṅ*, 2. **waṅ táṅ-čè** *W.* to make efforts, to exert one's self, also = the next. — *dbaṅ zá-ba* to offer violence *Dzl.* ཀ་ཝ, 3. — *dbáṅ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lás-kyi* of former actions *Glr.*; *ṅa-rgyál-gyi dbáṅ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbaṅ bču Dzl.* ཟྭ་, 14, also *stobs-bču Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *ɣžan rǰés-su ḫdzin-pai dbaṅ bču* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *tsé-la dbáṅ-ba* (respecting this form v. below) power over the length of one's own life; *sém-la dbáṅ-ba* power according to one's own pleasure to enter into any meditation; *yo-byád-la* to shower down provisions for the support of creatures; *lás-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-ḫprúl-la* to exhibit wonderful feats for bring-

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ing about the conversion of others; *ye-śés-la* to understand all writings on religion (ni f.); *čós-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *phyi naṅ gsáṅ-gi dbaṅ skúr-ba Pth.* is alledged to signify: to convey externally, i.e. into the mouth, the power of *snaṅ-ba-mťa-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyan-ras-gzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrín*, and together with it power over the demons. — 3. **regard, consideration** (?). In later writings the composition of *dbáṅ-du byás-na* (*mdzád-na* etc.) c. genit. (instead of which in *C.* also *dbáṅ-du ǰór-na, sóṅ-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *légs-pai, ǰigs-pai, btsán-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Glr.*; *sṅágs-kyi dbáṅ-du rtsis-pai ślo-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbáṅ-po*).

Comp. and deriv. *dbaṅ-bskúr* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bskyúr* might, power, e.g. *saṅs-rgyás-kyi Glr.* — *dbaṅ-grál* the row of those that are to be ordained or consecrated. — *dbáṅ-čan* mighty, powerful *Cs.* — *dbaṅ-ťáṅ* 1. **might,** = *mṅa-ťaṅ, dbaṅ-ťaṅ-méd-pa* low, mean, of inferior rank *Dzl.* 2. **time, chronology** *Lexx.* 3. **destiny, fate, predestined fate,** or rather the destiny of any creature consequent to its former actions, *tse daṅ dbaṅ-ťáṅ*, frq.; *dbaṅ-ťaṅ-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-ḍus-ǰo-bráṅ* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-ldán* mighty, powerful; *dbaṅ-ldán-gyi ǰyogs Domaṅ, dbáṅ-poi ǰyogs Sbh.*, is said to be north-east. — *dbáṅ-po* v. the next article. — *dbaṅ-ǰyúg* 1. adj. mighty, also sbst.: *dbaṅ-ǰyúg gžán-las čé-ba Glr.* 2. symb. num.: 11. 3. **noun proper** a. Iswara, Siva *Glr.*, hence also the Lingam as his emblem *Glr.* b. Avalokitesvara *Glr.* — *dbáṅ-ba* 1. vb. c. *la* = *dbaṅ byéd-pa*, e.g. *rgyal-sríd-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *gcig ḍi dbáṅ-ba yin* one... belongs to this one *Mil.*; *bdag dbáṅ-bai rgyal-ǰráṅ* the vassals under my sway *Dzl.* 2. sbst. = *dbaṅ*, e.g. *tsé-la dbáṅ-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-lág(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-śés* perception, by means of the organs of sense *Was.* (278).

དབང་ཕྱུག *dbáṅ-phyug* 1. **possessed of power, dominion,** *nór-gyi dbáṅ-por gyur Dzl.* (*Ms.*); **lord, ruler, sovereign,** esp. divine rulers: Indra, also *lhaí dbáṅ-po*; further *rgyál-bai dbáṅ-po, ťúb-pai dbáṅ-po* the highest of the Buddhas *Glr.* — 2. **organ of sense,** *dbáṅ-po lṅa(-po)* a. the five organs of sense, eyes etc., also *dbáṅ-poi sgo lṅa Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lṅa*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, **मनस्** being added as the sixth; medical writings also treat of *dbáṅ-po dgu* or *dbáṅ-poi sgo dgu*, v. *bú-ga.* — 3. **sense, intellectual power,** *dbáṅ-po rnón-po* of acute intellect, *dbáṅ-po rdúl-po* of obtuse intellect; also as common expressions for sagacious or dull *Dzl.*; *dbáṅ-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbáṅ-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbáṅ-po gsó-ba* to gladden, strengthen, revive, the senses *Mil.*; *ráṅ-gi séms-las dbáṅ-poi rnam-śés ḍyuṅ* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

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S.g. — 4. **genitals,** *Wdh.* and elsewh.; *dbáṅ-po lág-pa* v. *dbaṅ-lág* sub *dbaṅ.*

དབར་མི་ *dbár-mi Sch.* **a faint-hearted, timorous man.**

དབལ་ *dbal Lex.* = *tog* and *rtsé-mo* **top, summit, point** e.g. of a *mčod-rten Glr.*; the point, or acc. to some the grooves of the *púr-pa* or exorcising dagger; *rtai dbal bzaṅ-ṅan Lex.?* — *dbál-ba* v. *ˌbal-ba.*

དབུ་ *dbu* resp. for *mgo,* **head,** frq.; **beginning, commencement,** e.g. of holy doctrine *Glr.*; *'*u lán-čɛ** *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzád-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzád-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyán* ornament of the head, diadem *Mil.* — *dbu-rṅás Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer.** 2. *dbu-čuṅ* **subaltern officer** *Cs.* — *dbu-rje* **Reverence, Reverend,** title of Lamas. — *dbu-snyúṅ bžés-pa Sch., dbu-snyúṅ daṅ bro ˌbór-ba Glr.* resp. to swear by one's head. — *dbu-ṫód* royal cap, crown. — *dbu-mṫún drúṅ-du* resp. the same as *žabs drúṅ-du* in directing letters: To... — *dbu-ˌpáṅ* **elevation, high rank, dignity,** *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbú-ma* 1. n. of the goddess **Durga,** the wife of Siva. 2. **principal vein,** v. *rtsá-ba.* 3. **the middle** (-doctrine), **middle-road,** मध्यम, which endeavours to avoid the two extremes *Was.*, also *dbú-mai lam* or *ltá-ba*; *dbú-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* **the Tibetan current hand-writing,** cf. *dbú-čan.* — *dbu-rmóg Zam.* w.e.; in *W.* **gyál-po u'-móg čo žig** is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzád* (cf. *dbu mdzád-pa* above) **chairman, principal, warden,** in convents an official that takes the lead in performing the prayers. — *dbu-žwá* cap. — *dbu-šóg* title-page *Sch.*

དབུབ་ *dbú-ba* v. *lbú-ba.*

དབུགས་ *dbugs* 1. **breath, respiration,** *dbugs rṅúb-pa daṅ ˌbyiṅ-pa* or *ˌbyúṅ-ba* to respire, to inhale and exhale air *Med.*, *W.* **tóṅ-čɛ** for *ˌbyúṅ-ba*; *dbugs ˌbyiṅ-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyúṅ ṫób-pa* to be eased in one's mind, after despondency *Tar.*; *'*ug gyaṅ bór-čɛ** *W.* to stop, to keep back one's breath; *'*ug sub* or *kor táṅ-čɛ** *W.* to choke, suffocate, strangle, throttle; *skyé-ˌgro ṫams-čád-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Glr.*; *pyí-dbugs* seems to be the last breath of a dying man, but *náṅ-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mi-bdé-ba* an easy and a hard breathing *Med.* frq.; *dbugs-ṫúṅ* short breath; *dbugs rdzáṅ-ba* or *brdzáṅs-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lhéb byéd-pa* to pant, to be pursy *Med.* — *dbugs-rgód Lt.?* — *dbugs-ṅáṅ Sch.* flatulence. — *dbugs ṫebs-rél Sch.* 'in one breath'? — 2. **a breath, one respiration,** as smallest measure of time = ꡁꡤꡡꡡ *kyim* = 4 seconds.

དབུངྃ་ *dbuṅ Lex.* = *dbus.*

དབུབ་པ་ *dbúb-pa* v. *ˌbúbs-pa.*

དབུར་ *dbur* termin. of *dbu, Sch.* **first, at first.**

དབུར་བ་ *dbúr-ba,* also *ˌúr-ba, 'úr-ba* **to smooth,** *šóg-bu* paper, *ras* woollen stuff, *yžál* a pavement *Cs.*; *'*ur gyág-pa** *C.*, **gyáb-čɛ** *W.* to iron, to smooth linen etc., *'*ur-čag** smoothing-iron.

དབུལ་བ་ *dbúl-ba* I. vb. v. *ˌbúl-ba.* — II. adj. **poor, indigent** *Dzl.*; sbst. **poverty, want, penury,** *dbúl-ba sel-ba* to relieve want *Glr.*; *dbul-žiṅ ˌpóṅs-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbúl-ˌpoṅs* poor, a poor man, pauper *Mil.*; poverty *Glr.*; usually *dbúl-po,* fem. *dbúl-mo,* poor.

དབུས་ *dbus* (*Ld.* *'*us**, *C.* *'*ü**) 1. **middle, midst, centre,** *ṫág-pai dbus tsám-du*

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ɟyiṅ-nas having proceeded about to the middle of the rope *Dzl.*; *skyé-boi dbús-su* in the midst of the people *Tar.*; *ṭaṅ ɣnyis-kyi dbus-rí* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi ri-rgyál* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžúgs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus daṅ mṭa* 'the medium and the extremes' *Cs.* Asiat. Researches XX, 577 — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: **the central province** of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán* Ü and *Tsaṅ.*

དབེན་པ *dbén-pa* **solitary, lonely,** e.g. a road *Dzl.*; **solitude, loneliness,** *dbén-pa ˚dí-na* in this solitude *Dzl.*; *dbén-par ˚gró-ba* or *ɣnás-pa* frq.; *dben,* id.: *dbén-la dga Ma.*; *dben-(pai) ɣnas, sa* solitary place, esp. hermitage; *dbén-ɣnas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstoṅs-pa* the word is construed with the instrum. case: *mas dbén-pa,* solitary as to a mother, i.e. motherless; *snyiṅ-pos dbén-pa = snyiṅ-po méd-pa Tar.* [illegible] *viveka*

དབོ *dbo* 1. n. of a lunar mansion, v. *rgyu-skár,* no. 27. — 2. the belly-side of fur.

དབོ་བ *dbó-ba* v. *˚bó-ba.*

དབོན་པོ *dbón-po* (*W.* *'ón-po*, *C.* *'˚om-po*) 1. *B.* resp. for *tsá-bo* **grandson; nephew;** *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-žáṅ Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.'s* Mongol transl. agrees, Geschichte d. Ost-Mong. p. 359 med. — 2. **Lama-servant** *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = *sor-kyim-pa*, *C.*, *W.* — 4. a Lamā skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོལ་བ *dból-ba Cs.* = *rtól-ba*, *Lex. rdziṅ dból-ba.*

དབྱངས *dbyaṅs*, **yaṅ(s)** 1. **singing, song, tune, melody,** *glu-dbyáṅs* id.; *luṅ-bstán-gyi dbyaṅs* prophetic song, psalm *Mil.*; *dbyaṅs(-su) lén-pa, dbyaṅs byéd-pa* to sing *Dzl.*; *stód(-pai) dbyaṅs* song of praise, hymn of thanksgiving, **˚jhé'-pa* C.*, **˚púl-čé* W.*; *ɣduṅ-dbyáṅs* a song of aspiration *Mil.* — *dbyáṅs-čan Glr.* a deity, prob. = *˚jam-dbyáṅs-čan-ma* Saraswati, goddess of euphony. — *dbyaṅs-snyán* sweet singing. — *dbyáṅs-pa* singer *Cs.* — **yaṅ-žú** bow for a violin, fiddle-stick *W.* — 2. **vowel,** hence *dbyaṅs-yig* 1. the (four) **signs of the vowels,** *Gram.* 2. *Cs.*: **notes** (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར *dbyar* **summer,** in India: **rainy season** (cf. *dus*); also *dbyár-ka, dbyár-ka Mil., W., dbyár-dus, Cs. dbyár-mo; dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B., dbyár-ka-la* col. in summer; *dbyar-ɣnás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rṅá* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་ཤ *dbyár-pa* (*Pur.* **sbyár-pa**, elsewh. **yár-pa**) **poplar,** various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdn.* also *sbyár-pa.*)

དབྱི *dbyi* (**yi*, com. *'i**) 1. **lynx,** *dbyi-mo* the female of this animal, *dbyi-ɟrúg* a young one; *dbyi-tsáṅ* lair of it. — 2. in Ü: **beer,** = *čaṅ.*

དབྱི་གུ *dbyi-gu* = *dbyig-gu* **little stick,** cf. *dbyig-pa.*

དབྱི་བ *dbyi-ba,* prob. only fut. to *˚ɟyi-ba,* **to wipe off, to blot out, to efface,** *Lex.*: *rí-mo,* a drawing. *Sch.* however notices also a perf. *dbyis.*

དབྱི་སོ *dbyi-mo* **flax** (?).

དབྱི་སོན *dbyi-moṅ* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

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of an acrid taste, used as tea'; in *Lh.* Potentilla Salesovii, of which neither the one nor the other fact is known to me.

དབྱིག(ས)' *dbyig(s)* 1. = *nor* **wealth, riches, treasures**, *nor-dbyig* id. *Dzl.*; *dbyig-čan* rich, *dbyig-med* poor *Cs.*; *dbyig-máṅ Lex.* — 2. prob. = *dbyig-gnyén*, **precious stone** or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ *dbyig-pa* **stick**, = *dbyúg-pa.*

དབྱིག་པུ་ *dbyig-pu Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིངས་ཁ་ *dbyiṅ-ža Sch.*: **summer-hat** (?).

དབྱིངས་ *dbyiṅs* 1. syn. with *kloṅ*, com. *nám-mk'ai dbyiṅs* or *dbyiṅs* alone: **the heavens, celestial region**, *rgyáb-la brag dmar nám-mk'ai dbyiṅs* red rocks behind and the expanse of heaven *Mil.*; *kyeu dbyíṅ-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiṅs-na bžúgs-pai ḍá-ki-ma Mil.* — 2. **height** *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of **extent, region, space, धातु**, (cf. *kloṅ*), *čós-kyi dbyiṅs*, **धर्मधातु**, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *ṭugs-dgóṅs čos-dbyíṅs-su ṭim C.*; and also *dbyiṅs* alone: *bló-yi byéd-pa dbyíṅs-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *ṗúṅ-po lhág-mo méd-pai dbyiṅs-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiṅs-su* in a body, in one mass, whole, entire(?).

དབྱིན་ *dbyin* or *gyin byéd-pa Sch.*, **to incite, instigate, set on.**

དབྱིབས་ *dbyibs* **shape, figure, form**, *bya-dbyibs-čan* having the shape of a bird *Lt.*; *šíṅ-rtai dbyibs daṅ ˚dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyibs-la ñós-bzuṅ-ba* to learn the nature (of plants) from the shape in which they grow; **ǎ-mę yib dug** he quite resembles his mother in shape *W.*; *dbyibs légs-pa B.* a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlúm-por yod* it has a round shape *Glr.*

དབྱུག་གུ་, དབྱུ་གུ་ *dbyúg-gu, dbyú-gu* 1. **small staff, wand, rod**, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-ṭsod* q.v.; *Sch.*: *dbyúg-gu rebžì*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *čuṭsod* would make as much as 25⅓ hours.

དབྱུག་རྡོ་ *dbyúg-rdo W.* **sling-stone**; *B.*: *rdo-gyúg.*

དབྱུག་པ་ *dbyúg-pa* I. vb. pf. *dbyugs* 1. **to swing, brandish, flourish**, a stick, a sword; **to wag**, *rṅá-ma* the tail *Cs*; **yug yug }hé'-pa* W.*, to swing to and fro, to dangle; **yug toṅ* W.*, swing! dangle! — 2. **to throw, cast, fling**, **gyál-kar-ne do* C.*, to fling a stone through a window; to throw away, to throw down, **yúg-le žog* C.* (= **páṅ-te bor* W.*), throw it away! — II. sbst, **stick**, *C.*; **yúg-pa gyáb-pa* C.* to strike, to beat with a stick. *dbyúg-to Glr.*, *dbyúg-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, **དཔྱད**; *dbyug-to-čan* wielding a stick; n.p.

དབྱུང་བ་ *dbyúṅ-ba*, fut., and in *C.* secondary form to the pres. *˚byín-pa.*

དབྱེ་བ་ *dbyé-ba*, (regular pronunciation **yé-wa*, com. *'é-wa**). I. vb. fut., and in *C.* secondary form of *˚byéd-pa.* — II. sbst. 1. **parting, partition, division, distinction, classification** *Thgy.* — 2. **section, part, class, species**, *dbyé-ba nyí-šu gsuṅs* twenty different species are named *Lt.*; *yi-ge ˚di dbyé-ba gnyis* these letters are divided into two classes; hence like *sna-ṭsogs: sgyu-rtsál dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-brál Lex.*: **discord, dissension.**

དབྱེན་པ་ *dbyén-pa* (**yén-pa*, com. *'én-pa**, = *dbén-pa*), **difference, dissension, discord, schism**, *dge-˚dún-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen ˚byéd pa* to make a difference, to discriminate *Sch.*

དབྱེར་མེད་, དབྱེ་རུ་མེད་པ་, དབྱེར་མི་ཕྱེད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-phyéd-pa* in-

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separable, not to be distinguished, quite the same, identical *Glr.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes Schr.*: **magnitude, size, dimensions,** so perh. where *dprál-bai dbyes ǯe* is mentioned as a characteristic of beauty.

དབྲག་ *dbrag*, v. *ṕrag*, **intermediate space, interstice;** ravine, glen, defile, *C.*; *Sch.* also: vise, handvise.

དབྲད་པ་ *dbrád-pa* v. ˚*brád-pa.*

དབྲབ་པ་ *dbráb-pa* v. ˚*bráb-pa.*

དབྲལ་བ་ *dbrál-ba* v. ˚*brál-ba.*

དབྱི་བ་ *dbrí-ba* v. ˚*bri-ba.*

དབྱེ་བཙོན་ *dbre-btsón* (?) *Sch.*; *Lex. dbre-btsog* dirt, filth.

དབྲོག་པ་ *dbróg-pa* v. ˚*ṕróg-pa.*

འབའ་ ˚*ba Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; ˚*ba-gan*, ˚*ba-gan-yig* warrant for thus proceeding against a debtor *C.*

འབའ་ཚ་ ˚*ba-ča Wdh.*; *Sch.*: **lees** from distilling brandy.

འབའ་པོ་ ˚*bá-po* **magician, sorcerer, conjurer;** ˚*bá-mo* sorceress, witch *Cs.*, *W.*

འབའ་བ་ ˚*bá-ba* 1. **to bleat,** *W.* **ba tán-če*.* — 2. **to bring, to carry,** ˚*bā-žog* bring it hither! *Sik.*, ˚*ba-soṅ* take it there! — 3. **to commit adultery** *C.*

འབའ་བོ་ ˚*bá-bo, Cs.* = *ṕug-pa,* **hole, cave, cavern,** *brág-gi* cleft in a rock, grotto; ˚*bá-bo-čan* **hollow, excavated.**

འབའ་བྱི་ ˚*bá-byi* **a kind of cake,** baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབའ་ཞིག་ ˚*bá-žig B.* **only, solely, alone,** *bdag* ˚*bá-žig tár-ro* I alone escaped *Dzl.*; *rkáṅ-pa* ˚*bá-žig* the foot alone (appeared party-coloured) *Dzl.*: *blón-po de* ˚*bá-žig-gi čúṅ-ma* only this officer's wife *Dzl.*; **mere, nothing but,** *yser daṅ dṅul* ˚*ba-žig-gis gaṅ Sbh.*

འབག་ ˚*bag* 1. **mask, guise, disguise;** cf. also sub *sgo-lo.* — 2. **imitation, effigy, likeness, figure,** ˚*dra-*˚*bág* resp. *sku-*˚*bag, žal-*˚*bág* id.; ˚*dra-bag-gyon-mi* masked persons *Pth.* — ˚*bag-*˚*čam,* prop. **masquerade,** masked ball; *Cs.*: buffoonery, grimaces.

འབག་པ་ ˚*bág-pa* I. vb. pf. ˚*bags,* fut. *dbag?* cf. *sbág-pa,* **to defile, to pollute one's self,** *bud-méd daṅ* with women *Dzl.*; ˚*dod-čágs-la* through lust *Dzl.*; **to defile, to soil, to dirty,** *snód-la* a vessel *Dzl.* ཀཀ, 7? — 2. *C.* **to take away, to steal, to rob; to covet, to wish to take,** c. *la Mil.* (acc. to oral information).

འབག་འབོག་ ˚*bag-*˚*bóg* **a slight elevation, hillock** *W.*

འབག་རག་ ˚*bag-rág* **spider,** ˚*bag-rág-gi ṫsaṅ* cob-web *Sik.*

འབགས་ལྷག་ ˚*bags-lhag* **rest, remainder, remnant** (of food) *Mil.*

འབད་པ་ ˚*báṅ-ba* **to be soaked, macerated,** softened by soaking *Cs.*, cf. *sbáṅ-ba.*

འབངས་ ˚*baṅs* **subject,** *rgyál-po* ˚*báṅs-su ˛oṅ* the king turns into a subject *Ma.*; ˚*baṅs byéd-pa* to obey, *bkai* ˚*baṅs bgyíd-par* (or *bka-*˚*baṅs-su*) *ǩas-blaṅs-so* they promised to obey, to perform the commandment *Mil.* frq.; *báṅs-su byéd-pa Cs.* to reduce under one's dominion; gen. collectively: **the people, the subjects,** opp. to *blón-po* officers, magistrates, or *rje, rgyál-po* etc. — *lha-báṅs Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབད་པ་ ˚*bád-pa* I. vb., imp. ˚*bod,* **to endeavour, to exert one's self, apply one's self,** c. *la* or the termin.; *dus-rgyún-du čós-la* ˚*bád-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c. acc.: *dká-ba brgya-ṕrág* to perform a hundred exercises of penance; col. **to cultivate, raise, rear, take care of,** *žiṅ* or *sa-yzi* to cultivate the ground, *rgun-*˚*brúm* to grow vines, *dúd-*˚*gro* to breed cattle; *slób-par* to apply one's self to learning, *glén-mo ǩó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.

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application, study, exertion, *ˌbád-pa drág-pos* with most persevering application; *ˌbád-pa dan rtsól-ba méd-par* without any exertion *Glr.*; hence *ˌbad-rtsól* id.; *skyés-bus srúb-pai ˌbad-rtsól* an assiduous rubbing with a human hand *Wdn.*; *dei ˌbad-rtsól-gyis* through his endeavours *Thgy.*; prob. also: **volition, energy of will** *S.g.*; the passage in *Thgy.: byan-čúb čí ltób-la ˌbad ltsál-lo,* is perh. not quite correct.

བབབ *ˌbab* 1. **a fall of snow** *Mil.* — 2. **tax, duty** *Sp.*

བབབ་པ *ˌbáb-pa,* pf. *bab(s)*, imp. *ˌbob Cs., bobs Glr.*, **to move downward** 1. **to descend,** *lá-nas* col., a defile, in *B.* gen. with *las*, e.g. *rtá-las Dzl.*, also *rtá-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la ˌbáb-pa* may also mean: to alight (flying) on a mountain *Dzl.* ཟལ་ཟ, 2. — 2. **to fall down,** *ynám-la ká-ba ˌbab* snow falls from heaven *Dzl.* — **to flow,** the usual word; to flow off; *mi-ytsán ˌbáb-pai ytór-kun* sink-hole, for dirty water to run through *Lex.* — 4. **to alight on, to enter into,** of demons *Lt.* — 5. in a general sense, like **to get:** *nya skám-la ˌbáb-pa* a fish that has got on dry ground; *ná-la ré-mos ˌbab Pth.*, or *res ˌbab Tar.* it is my turn; *srógla ˌbáb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dús-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skábs-la báb-bo* there is now an opportunity *Dzl.* — *ˌbab-ču* **river, rivulet, brook;** also **rain.** — *ˌbab-stégs* access or descent to the water, steps leading to a bathing-place *Hind. *ghāṭ.* — *ˌbáb-mo** *W.* **condescending, affable.**

བབམ *ˌbam* 1. *rkan-ˌbám* a disease of the foot *Sch.*: **gout.** — 2. *ˌbám-yig* v. *yi-ge.*

བབམ་པ *ˌbám-pa Cs.* **putrefaction, rottenness; to be putrid, rotten,** cf. *bám-pa.*

བབར་བ *ˌbár-ba* (vb.n. to *sbár-ba*) 1. **to burn,** *me ˌbár-bai kán-pa* a burning house *Thgy.*; **to catch fire, to be ignited; to blaze** *Dzl.*; also in reference to the passions frq.; **to beam, radiate,** *ˌód-du* in light *Tar.*; *ˌbár-du rún-ba Cs.* combustible. — 2. **to open, to begin to bloom, to blossom,** frq. — 3. **to talk, tattle, to be garrulous, babbling,** **ˌbar ˌó-pa me'** it is not worth while to talk about it *C.*; *Ko ná-la mán-po ˌbar ˌdug* he treats me to a long gossip *C*; esp. **to brawl, quarrel, chide,** *ka-ˌbár* **quarrelsome, brawling** *Mil.*; *mán-du ˌbár-du byún-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád tán-če** to rail at a person *W.* — 4. *dpal ˌbar-ba Cs.* **to be celebrated,** famous.

བབར་བབར *ˌbar-ˌbár* 1. sbst. **a high, pointed hill,** cf. *ˌbag-ˌbóg.* — 2. adj. **uneven, rough; pock-marked.**

བབལ་བ *ˌbal-ba,* used only with *skra*, 1. **to part, dress, arrange,** the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra ɣyas ˌbal ɣyon ˌbal byéd-pa* (of a nun) *Pth.*; **bál-ˌgo-čen** a person wearing the hair thus dressed *C.*; *skrá-ˌbal-čan,* prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, **to have the hair disheveled,** hanging down in disorder *Pth.*; so also *Dzl.* ཉོལ་ལ, 17, acc. to correct reading; *ˌbal-ˌbál* **shaggy** *Sch.*

བཞི་བཞི *ˌbi-ˌbi* **small lumps of clay** *Cs.*

བཞིག(སྐ)་པ *ˌbig(s)-pa*, pf. *ɟigs*, fut. *dbig*, imp. *ɟig(s)* and *ˌbúg(s)-pa*, *ɟug, dbug, ɟug*, also *ɟig-pa, ɟúg-pa*, 1. **to sting,** of insects *Stg.*; **to pierce,** *rdó-rje-yis ni rin-čén ɟug* the diamond pierces the precious stone *Pth.*; **to bore,** *šin-la búg-pa ˌbúg-pa* to bore holes into wood *Glr.*; in a gen. sense, **to make a hole,** *rkán-pa kyis ɟug* the dog bit my foot *Mil.*; *kán-pa ˌbig-pa Thgy.* and elsewh., **to break into, to break open;** **ˌbig gyáb-pa**, id. *C.*; *ču-ˌgágs ˌbigs* it removes strangury *Med.* — 2. *C.* **to deflower, to lie with,** obscene. — **búg-če** *W.* to make remarks on an absent person, **to criticize.** — *bigs-byéd,* n. p., n. of the Vindhya mountains (v. **विन्ध्य**).

བཞིན *ˌbiṅ,* **ɟham-biṅ** *C.*, resp. **sol-ˌbiṅ** **tea-pot.**

བཞིབ(སྐ)་པ *ˌbib(s)-pa = ˌbúb(s)-pa Sch.*

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ཨབུ ˛*bu* **worm, insect**, any small vermin, esp. euphem. for louse; ˛*bu-srin*, *srin-˛bu*, id.; ˛*bu-skyógs* **snail** *Med.*; ˛*bu-tags Cs.*, **cob-web**; **bu-yáṅ** (prob. a mere corruption of *búṅ-ba*) **humble-bee** *W.*; *˛*bu-riṅ** **snake** *W.*

ཨབུབ་ ˛*bú-ba*, pf. ˛*bus* 1. **to open, to unfold,** of flowers, esp. with *ka Pth.* — 2. *Cs.*: **to be lighted, kindled, set on fire.**

ཨབུམ་ ˛*bú-ma Sch.*: tool used in forging nails.

ཨབུརས་ ˛*bu-rás* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

ཨབུལ་ ˛*bú-la* 1. *C., W.* shoe of plaited straw. — 2. *C.*: **kó-wa bú-la**, a kind of leather, resembling chagreen.

ཨབུསུཧཱ་ ˛*bu-su-háṅ* medicinal herb *Med.*

ཨབུག་ ˛*bug Sch.* **awl, puncher; chisel.**

ཨབུགས་པ་ ˛*búgs-pa* v. ˛*bigs-pa.*

ཨབུངས་པ་ ˛*búṅs-pa*, prop.: **to fall upon in a body, to rush in upon,** = *rúb-pa*; *čós-la* ˛*buṅs* apply yourselves with might and main to religion! it is also used of one person: ˛*bad* ˛*buṅs* he summons all his strength, strains every nerve *Dzl.*

ཨབུད་པ་ ˛*búd-pa* I. pf. *bus*, *ṕu(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *ṕu(s)* 1. vb. n. **to blow,** *lús-kyi rluṅ* ˛*búd-čiṅ* whilst the wind of works is blowing; *čós-kyi duṅ bus* the trumpet of religion blew (was blown). — 2. vb. a. **to blow,** *duṅ* the trumpet: **to blow away,** *rluṅ-gis sbúr-ma bús-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; **to blow into, to inject,** e.g. to apply a clyster *C.*; **to blow** or **breathe upon,** *bsér-bus* to be encountered by a cold wind *Med.*; **to inflate, to distend** by injecting air, *lus kun bús-pa ltar skraṅs Mṅg.*; ˛*bud-˛duṅ Wdk.* = *duṅ* trumpet. Cf. *sbúd-pa* and *ṕu*. — *W.* **ṕú-čе**. — II. pf. imp. *ṕud*, fut. *dbud W.* **ṕud-čе**, trs.: 1. **to put off, pull off, take off** *C., W.*, the turban, hat, coat, ring etc. *Gir.* and elsewh.; **to throw down,** *ṕud bžág-go Glr.*, = *˛*paṅ-ste** *bor W.*, v. sub ˛*ṕén-pa*. — 2. **to drive out, expel, cast out, chase away,** with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-ṕud* an exile *Schr.*; *drag-pos* by force *Mil.*; **to let out** (out of a cage); **to set free, to set at liberty, to allow to pass** *W.*; **to lay out, to spend,** **inul tsam ṕud soṅ** how many rupees have been laid out, spent? — 3. **to pull out, tear out, extract, uproot,** *so* a tooth, *C., W.* — 4. **to take away, to subtract,** **gú-ne* (or *gu tóg-ne*) *ži ṕúd-pa* (or *ṕúd-na*) *na lus** 4 taken from 9 leaves 5 *W.* — III. pf. ˛*bud*, vb. n. (limited perh. to *W.*) 1. **to fall from, escape from, drop, fall down,** **láy-pa-ne bud soṅ** it escaped, dropped out of my hand; **to fall off,** of leaves; **to fall through,** **sól-wa ḍa-míg-ne bud soṅ** the coals are fallen through the grate. — 2. **to go away, to leave,** e.g. to leave the service. — 3. **to go out of sight, to disappear,** **nyi-ma bud soṅ** the sun is gone down; **búd-kan** a departed (deceased) person; **the ancients, those of old,** *pristini*; **to pass away,** **dus-tsód bud** time passes away (make haste!); **ṕid-ka šar-na gun bud soṅ** when spring begins, winter has passed away; **bud čug-čе** **to cause to be lost,** or **to suffer to be lost, to lose.**

ཨབུན་པ་, བུན་པ་ ˛*bún-pa*, *bun-pa* **to itch;** **bun*, *zá-bun** **the itch, itching** *W.*; **bun rag** I feel an itching (*B. yyá-ba*).

ཨབུབ་པ་ ˛*búb-pa*, pf. *bub*, imp. *bub(s)*, 1. **to be turned over, upside down,** frq. with *ka*, *ka-˛búb-tu nyal* he lies with his face undermost; *ka-˛bub-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-˛búb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2. fig., **to be overthrown, destroyed, spoiled,** with regard to meditation *Mil.*

ཨབུབས་པ་ ˛*búbs-pa*, pf. imp. *ṕub(s)*, fut. *dbub*, *W.* **ṕub-čе**, **to put on a roof,** or something for a roof; *tog* **to make, construct a roof;** *gur* to pitch a tent; *gru-ṕúbs* corner-pavilion *S.g.*

ཨབུམ་ ˛*bum* **one hundred thousand,** ˛*bum-tso* id.; *rgyai dmag* ˛*bum-tso lna*

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500000 Chinese *Glr.*; ˌ*bum-ɟrág ɣcìg* a hundred thousand; ˌ*búm-ʦo drug* 600000; *mgur-ˌbúm* the 100000 songs, v. *mgúr-ma*.

བཀུམ་པ ˌ*búm-pa* **tomb, sepulchre** *Cs.*, *sku-ˌbúm, ɣduṅ-ˌbúm Cs.*, id.; *sku-ˌbúm* (**kum-búm**) n. p., a large monastery on the Chinese frontier, v. Huc, also *Kõpp.*, who traces the name back to the preceding word.

བཀུར་བ ˌ*búr-ba*, I. vb. 1. **to rise, to be prominent,** *sbáṅ-la brág-ri ˌbúr-ba cìg* a rocky hill rising from the green-sward *Mil.*; ˌ*búr-du dód-pa* v. *dód-pa*; ˌ*búr-du rkó-ba* to emboss, to work out relievos *Glr.*; *ˌ*bur-kó gyáb-pa** *C.*, **búr-la tón-cɛ** *W.* id. — 2. **to spring up, come forth, bud, unfold,** **ɲo bur dug** it is getting green *W.* — 3. **to increase, augment,** **ɲo kyé-na ǒ-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyoṅ-ˌbur* gold and silver ornaments in relievo on some other metal. — *glo-ˌbúr*, *blo-ˌbur* seems to be a technical term for some part of a building *Glr.* — *bris-ˌbúr* paintings and sculptures. — ˌ*búr-rko-mkʰan*, ˌ*búr-bzo-pa* engraver. — ˌ*búr-sku* relief-picture — ˌ*bur-rgód* (s.l.c.) *Ld.-Glr., Schl.* 17, b., mentioned among various musical instruments(?). — ˌ*bur-ɟóms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — ˌ*búr-po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor,** *rús-pai ˌbúr-poi ldebs* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough,** opp. to ˌ*ɟám-po*, of the skin *Med.* — ˌ*búr-ma* embossment, relievo — II. sbst. **protuberance,** e. g. a boil, pustule etc.

བཏུལ་བ ˌ*búl-ba* I. vb., pf. imp. *ɟul*, fut. *dbul* (**ul, ul**), *W.* **ɟúl-cɛ** 1. **to give,** when the person receiving is considered to be of higher rank (cf. *ɣnáṅ-ba*), *ci tsam ɕig dbúl-bar bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; **to bring in,** e. g. to place a criminal before the king *Dzl.*; *gar daṅ rtséd-mo rgyál-po-la ˌbúl-ba* to perform dances etc. before the king *Dzl.*; *ɣtsúg-lag-kʰaṅ rgyál-po-la ɣzigs-par ˌbúl-ba* to show the king the convent-temple *Glr.*; **to lay before, represent, report,** like *ɣsól-ba*, *ʦul rgyas ɟúl-bas* as they had given him a minute report of the manner in which... *Mil.*; *ɟul ɕig* communicate it to me *Mil.*; ˌ*bul-bar ɟul-nas Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdáṅs-nas ɟul* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present,** ˌ*búl-ba maṅ-po ɟul Mil.*, also *byéd-pa Pth.*

བཏུས་པ ˌ*bús-pa* 1. v. ˌ*bú-ba*. — 2. = ˌ*búr-bar*, **prominent.**

བཏུས་ཤིང་ ˌ*bus-ɕiṅ Sch.* **a coppice of young trees.**

བཟེ་དྷ་ ˌ*be-dha* (**bé-da**), a class of **itinerant musicians,** cf. *mon W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr., Schl.* 25, b. p. 15 — may be wrong).

བཟེན་ ˌ*ben Pth.*, *ˌ*bem** *W., C.*, 1. **aim, goal, target,** ˌ*ben ˌdzúgs-pa* to set up a target; ˌ*bén-la ɣtod-pa* to aim, to take aim; ˌ*bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **putrefaction** *Sch.*, = ˌ*bam*.

བཟེན་དུག་ ˌ*ben-dúg Cs.* **rags, tatters.**

བཞེབས་པ ˌ*bébs-pa*, pf. *ɟab*, fut. *dbab*, imp. *ɟob W.* **ɟáb-cɛ**, causative to ˌ*báb-pa* 1. **to cast down, throw down,** *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sa-rdúl ˌbebs bcug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e. g. jewels) frq.; *kyeu ču ˌbébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtsér* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* ᗐ, 12. — 3. **to put off, to lay aside,** e. g. *bag* I. — 4. used in a variety of phrases: *ɣnas ˌbébs-pa W.* **ži ɟáb-cɛ** to take up one's residence in a place; *dpya ˌbébs-pa*, with *la*, to impose

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taxes *Tar.*, cf ˌ*bab*; *skyon* ˌ*bébs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad ṕab-cè* W.* to translate; *blo*, resp. *fugs*, e.g. *yul-ṕyogs* ˌ*di-ru* ˌ*bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytán-la* ˌ*bébs-pa* v. *ytan*; **nā ńúl-la ṕáb-cà** to turn the barley into money *Kun.*

བདེམ ˌ*bem* v. *ben.*

བདེར ˌ*ber Cs.*: 'a sort of plastic mass used by smiths'.

བདེལ(མ) ˌ*bel*(*-ma*) the hair on the forehead of a horse *Cs.*

བདེལ་པོ ˌ*bél-po Sch.*: **'temperate, saving, economical;** ˌ*bél-po* ˌ*dug* a good deal has been saved (by economy), ample provision has been made; ˌ*bél-du* ˌ*jóg-pa* to enjoin temperance, frugality (?).

བདོ ˌ*bo* **a dry measure,** which seems to be very variable as to quantity, and little used; *Kal-bó Cs.* **bushel.** *10 ཁལ = 60 ཁྲ་བོ་*

བདོ་བ ˌ*bó-ba*, pf. ˌ*bos*, *bo*, *ṕo*, fut. *dbo W.* **bo-cè, ṕo-cè**, **to pour out,** *Krag* ˌ*bó-ba* to shed blood *Ma.*; *ma bó-ba byúṅ-nas* there being no spilling *Glr.*; *bdúd-rtsi ṕó-bas* pouring out nectar *Glr.*; **ṕos toṅ* Ld.* pour out! — 2. **to swell (up), to rise,** **bós-te rag** I see it has swelled *W.*; ˌ*bós-pai nas Sch.* swelled barley; *srán-ma ṕós-pa tsam* as big as a swelled pea *Lt.*; *srád-ma ṕos-ṕós* grain swelled, and afterwards parched. — 3. **to sprout, shoot forth,** of wild-growing plants, *sa* ˌ*bo* ˌ*dug* the ground is verdant *C.*

བདོག ˌ*bog*, a kind of **upper-garment,** *ṕo-*ˌ*bóg*, for men, *mo-*ˌ*bóg* for females *Cs.* — 2. *W.*: **a square cloth,** for wrapping up and carrying provisions, also **bog-ča**, hence **bog-ʃes** a burden thus formed. — 3. *W.*, **a small hillock;** **sa-bóg, be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **paṅ-bóg** a piece of turf.

བདོག་ཅོལ ˌ*bog-čol* v. *sbug-čol.*

བདོག་ཐོ ˌ*bog-tó*, *żwá-mo* ˌ*bog-to Cs.*, **hat** with a broad crown of yellow cloth, and trimmed with long-haired fur.

བདོག(ས་)པ ˌ*bog*(*s*)*-pa*, pf. *bog*, *ṕog*, fut. *dbog? W.* **boy-cè**, **to be rooted out, uprooted, pulled out,** of teeth *W.*; **to be put out of joint,** *tsigs W.* — 2. **to be taken down** (opp. to ˌ*gél-ba*), *Kál-rnams ṕog Glr.* the loads were taken off; **zaṅ mé-ne** the kettle from the fire *W.* — 3. **to grow loose, to come off, to drop off,** leaves from a tree *C.* — 4. **to sink down, to fall to the ground,** esp. in a fainting-fit, ˌ*bog-cíṅ brgyál-ba Thgy.*, *brgyál*(*-żiṅ*) ˌ*bóg-pa Pth*, id.; ˌ*bog yun-riṅ-na Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-*ˌ*bóg* **madness, insanity,** ˌ*byuṅ* sets in, takes place *Glr.*; ˌ*bog-ši* being quickly carried off, by cholera etc. *W.* — 5. **to wade, to dip into, to submerge,** *čú-la Dzl.* also *ču Lex.* to wade through the water.

བདོགས་པ ˌ*bógs-pa*, pf. *ṕog*, fut *dbog*, *dbag*, imp. *ṕog*, 1. **to give, to impart,** *ydams-nág, luṅ* counsel, advice, directions *Tar.*; *Krid, bslab-pa Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give (?), *nor Lex.* — 2. *yżi-ma* **to fit up a dwelling,** = ˌ*bébs-pa Glr.*; *gro* ˌ*bógs-pa* to take breakfast. — 3. **to blot, stain, pollute,** v. ˌ*bág-pa.*

བདོན་པ ˌ*bóṅ-ba Cs.*, **roundness, rotundity,** ˌ*boṅ-*ˌ*bóṅ*, **round**; acc. to my informants **boṅ-bóṅ** **loose, slack, incoherent** *W.* —

བདོད ˌ*bod* 1. v. ˌ*bód-pa.* — 2. v. ˌ*bád-pa.*

བདོད་པ ˌ*bód-pa*, *bód-pa*, pf. imp. *bos*, *W.* **bo-cè, bos* (*boi, bo*)*, 1. **to call, to exclaim,** *sdod cig ces bós-so* he exclaimed: wait! *Dzl.*; *mi żig B.*, *mi żig-la* col., to call a person; *rtsar Glr.*, *mdún-du Pth.* to call near; *náṅ-du* to call in; ˌ*bód-pai brda* or *tsig* **interjection** *Gram*; *čáṅ-la* ˌ*bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par* ˌ*óṅ-ba* to come uninvited *Dzl.*; *kú-cos* ˌ*bód-pa Wdṅ.*, ˌ*bod-grógs-pa Dzl.* to cry repeatedly; **bós-ra* Ld.*, **boi-ra, bo-ra* Lh.*, **táṅ-ce* or *gyáb-cè** id. *W.*; *ṅu-*ˌ*bód* howling, v. *ṅú-ba.* — 2. **to call, to name, to denominate,** *yúl-skad...* ˌ*bód-pa* commonly called, styled ... *Wdṅ.*

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བཟོབས་ ˌbobs, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zṁ** a shoe provided with such stuffing *C.*

བཟོར་བ་ ˌbór-ba, pf. imp. *bor*, 1. **to throw, cast, fling,** e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám-pai ˌóg-tu* to precipitate a person from a bridge *Dzl.*; *ṗyir* to cast out *Thgy.*; **ma bhor-wa ǰhe** *C.* don't throw it away! **bhor soṅ** I've lost it *C. bor-ytór, bor-stór, bor-dór, dór-ˌbor-ba Mil.* and elsewh. id.; to throw away, pour away, *ču* water *C.*; to waste, to squander *Dzl.* — 2. **to leave, forsake,** *kyim-tab* husband or wife *Dzl.*: to leave behind, *mi žig bód-du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ṫoṅ* let that alone, give it up, keep away from it *Mil.*; **ṅa lḛ-ka bor taṅ yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = ˌǰóg-pa, **to place, put, lay,** in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ǐ-ru bor** put it here! **táṅ-ni ḳar bór-cḛ** to seat a person on the carpet, to invite to a seat on the carpet; **mii lág-tu ṭ́in bór-cḛ** to place a charge into somebody's hands; **nyér-pa só-ma bór-cḛ** to appoint a new manager; frq. with gerund: **ḳyi tág-te bór-cḛ** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa.*

བཟོལ་ ˌbol (v. *bol*) **cushion, bolster, mattress;** *snye-ˌból* pillow, v. *snye-ba.*

བཟོལ་པོ་ ˌból-po *B., C.*, **ˌból-mo** *W.* 1. **soft,** of the ground, beds, leather, fruit etc.; **soft, gentle, pliable,** also as to disposition of mind; *ˌból-le žig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po.*

བཟོས་ ˌbos 1. v. ˌbo. — 2. v. ˌbo-ba. — 3. sbst. **boil, bump, tumour** *C.*

བཟང་བ་ ˌbyaṅ-ba **to clean, cleanse, purify** *Cs.*, *ˌbyaṅ-ḳyád* custom *C., W.*

བཟམ་པ་ ˌbyám-pa, pf. *byams Cs.*, **to flow over, to be diffused.** *ˌbyam-klás-pa Lex., Cs.*: unlimited, infinite; *rab-ˌbyáms Lex., Cs.*: widely diffused, far spread; *rab-ˌbyáms-pa Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

བཟུར་བ་ ˌbyár-ba v. ˌbyór-ba.

བཟེ་བ་ ˌbyi-ba, pf. *byi*, also *ṗyi* and *ṗyis*, vb. n. of *ṗyi-ba* **to be wiped off, blotted out, effaced** *Cs.*; **to fall off,** of the hair *Dzl.* and elsewh.

བཟོད་བ་ ˌbyiṅ-ba, pf. *byiṅ* 1. **to sink in, to sink down, to be swallowed up,** *žiṅ-rṭa byé-ma-la ˌbyiṅ Glr.* the carriage sticks fast in the sand; *gru ču-la* the ship sinks in the water *Dzl.* and elsewh. — 2. **to grow faint, languid, remiss,** *rig-pa byiṅ-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byiṅ-rgod* seems to signify **languor, distraction,** *byiṅ-rmúgs Mil.*, id., *byiṅ-rmugs-méd-pai sgom*; so also *byiṅ-tibs Lt.*; *sems-byiṅ-ba* **drowsiness, indolence, depression of spirits.** — 3. *C.* **ǰhiṅ soṅ, ǰhiṅ log soṅ**, they have dispersed, separated, are all gone home. — 4. v. ˌǰiṅ, 2.

བཟོད་པ་ ˌbyid-pa, pf. *byid, ṗyid* 1. **to glide, to slip** *Lex.* = ˌdréd-pa. — 2. **to disappear, to pass away,** e.g. *mi-tse ˌbyid* human life passes away *Lex.*; in *W.* **tse ṗíd-cḛ** vb. a., to earn a livelihood, **gár-ra cḛ-te** by smith's work (*C. lto zá-ba*).

བཟོད་པ་ ˌbyin-pa, pf. imp. *ṗyuṅ*, fut. (in *C.* also pres.) *dbyuṅ Ld.* **ṗíṅ-cḛ**, trs. of ˌbyuṅ-ba, **to cause to come forth:** 1. **to take out, to remove,** a pillar from its place *Dzl.*; **ṗíṅs(toṅ)** take it out (out of your pocket, out of the box etc.) *Ld.*; **to draw out, pull out,** a sword, a thorn etc., frq.; **to tear out, to put out,** one's eyes etc., *mig dbyúṅ-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. ཁ, 10, acc. to an emended reading; **to draw forth, produce, bring to light,** something that was hid *Dzl.* — 2. in a more gen. sense: **to let proceed from, to send out, to emit,** rays of light, frq.; *lus-la ḳrag* to draw blood by scratching one's self *Dzl.*; *mčí-ma Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug-bsṅál-gyi skad* to utter

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complaints, lamentations *Dzl.*; *skad čén-po* to cry aloud *Dzl.*; **to exhibit, to extol,** *bstán-pai čé-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; **to drive out, turn out, expel,** *ynas ˌbyín-pa Tar.*, **yúṅ-wa* Ts.*, to banish. so also *Ld.* **piṅ-čé**; **to cast out, throw away** *Ts.*; **to save, rescue, liberate, release,** *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *Ḱól-du ɲyúṅ-ba, yid ˌbyín-pa* etc. v. in their own places.

ཨྱུག་པ ˌbyúg-pa, pf. and imp. *byugs* 1. **to wet, moisten, smear, spread over, anoint,** with *la: ṣa skám-la tsá-ču byúgs-pa* salt-meat *Glr.*; *ydóṅ-la sol-snúm ˌbyúg-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos daṅ byúg-pas* covering the little temple with spices and ointments *Dzl.*; *ɣser ˌbyúg-pa* prob. to gild *Pth.* — 2. **to stroke, to pat,** *mgó la* a person's head *Dzl.*

ཨྱུན་པ ˌbyúṅ-ba I. vb., pf. imp. *byuṅ* (intrs of *ˌbyin-pa*) **to come out, to emerge,** often with a pleon. *ɲyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *ˌḱór-ba-las* = to be set free, to be liberated *Dom.*: to go out, *ḱyim-nas Dzl.*; *ɲyí-rol-tu ˌbyúṅ-ba* to go out into the open air *Dzl.*; **to make one's appearance, to become visible** *Dzl.*: **to show one's self, to appear** *rgyál-poi rmi-lam-du byúṅ-bai lha-ɣčig* the princess that appeared to the king in a dream *Glr.*; also: *ṅá-la rmí-lam bzáṅ-po byuṅ* I have had an auspicious dream *Mil.*: *sgrén-mor ˌbyúṅ-ba* to go abroad naked *Dzl.*: **to be heard, to resound,** *skad* frq.; **to be said, to be told** *Tar.*; **to turn out, to prove, to be found,** *ma bzi-ba su byúṅ-ba* he who is found not intoxicated *Glr.*; *ṅán-pa byuṅ* it proved to be ill founded *Mil.*; *...pa su yaṅ ma byuṅ* none was to be found that... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to,** with *rtsar* to *Glr.*; *brgyúgs-nas byuṅ* they came running up or near *Pth.*: **to go to, to proceed to, to come,** *rii rtsé-mor Dzl.*; **ka-náṅ-wa ma ɲúṅ-na* W.* if no order (permission etc.) comes; *dbugs ɲyir byuṅ-nas* when breathing returned, when they recovered from fainting *Dzl.*; *mun-pai bskal-pa ŋa-brgya byuṅ-ṅo* then came, followed, 500 dark Kalpas *Pth.* — 2 **to rise,** as kings, frq.; **to arise, to originate, to become,** with *nas, las,* from, in consequence of, by, *dé-nas byuṅ* it derives its origin from that *Glr.*; *ˌbrás-bu ˌbyúṅ-bai šiṅ* trees on which fruit is growing *Stg.*; *mi ˌbyúṅ-bar ˌgyúr ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *ḱyeu žig byuṅ ˌdug* by that time a boy had become of it *Glr.*; *ynyis-su byuṅ* they became two, they split in two (systems of doctrine); *ráb-tu ˌbyúṅ-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place,** very frq., *ltas čí byuṅ* what signs have taken place? *Dzl.*; *mi žig-la nyés-pa čén-po byuṅ* = a man has committed etc. *Dzl.* frq.; *ro ˌdi-rnams-la čí byuṅ-ba yin* what has happened to these corpses, what is their history? *Glr.*; *ṣñar byuṅ-ba* and *ma byuṅ-ba* things heard of and unheard of *Tar.*; *ḱá-ɲye-nas yód-pa dé-aṅ de dús-su byúṅ-ṅo* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yaṅ byuṅ lágs-sam* did the same thing happen to your Reverence? *Mil.*; *ṅéd-kyis ˌdi-bžin byuṅ* it is I that brought this thing about *Glr.*; *ɲyis-byuṅ* or *ˌbyuṅ* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *ˌgro-ṭub-pa byuṅ* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da blama der bžúgs-pa byúṅ-na* in case your Reverence should stay there *Mil.*; with the supine: *ˌbúl-du, žér-du, stón-du byúṅ-ba-la(s)* as they gave, said, showed *Mil.*; *ṭugs-dám ˌpél-bar byuṅ* meditation increased; lastly, with the root only: *bod daṅ ˌbrel byuṅ* came into communication with Tibet *Glr.*; *sleb byúṅ-ba-la* when he appeared *Mil.*; *rdo dbyug byuṅ* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *ysuṅ de kun sémsla šiṅ-tu ˌṭád-pa žig byuṅ* this song was truly heart-affecting *Mil.*

ཀུན་འབྱུང = samudaya, "origin", one of the 16 ways of the 4 truths.

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Comp. ˚byún-kuṅs 1. = čhu-mig **a well, spring** *Sambh.* 2. **origin** *Pth.* 3. **ablative case** *Gram.* — ˚byún-kuṅs-kyi kams *Cs.*, 'a mineral, byuṅ-kuṅs-kyi káms-kyi bcud a mineral elixir'(?) — ˚byuṅ-gnás (**सम्भव**), **place of origin** (cf. *padma* ˚byuṅ-gnás); **primitive source,** *yón-tan thams-cád-kyi* ˚byuṅ-gnás source of all accomplishments; *byuṅ-bai gźi* id.; *bdan-bdé thams-čád* ˚byún-bai gźi primordial source of all happiness. — II. sbst. 1. **a coming forth, an originating, the state of being,** ˚byuṅ-ba-nyid *Tar.* 4, 4 *Schf.* the true state of a case. — 2. **element,** usually 4: ˚byún-ba bźii gnód-pa damage done by fire, water, wind and sand *Glr.*; ˚byuṅ-ba bźii lus the physical body, very frq.; ˚byún ba gyo the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mkha*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. symb. num. for 5.

འབྱུང་པོ ˚byún-po (**भूत**) 1. **being, creature,** ˚byún-po kun all beings *Cs.*; ˚byún-po čén-po the great being, Buddha *Cs.* — 2. **demon, evil spirit, foul sprite,** frq., ˚byuṅ-po-srún a preservative, talisman, against such; ˚byún-mo fem. *Cs.*

འབྱེ་བ ˚byé-ba, pf. and imp. *bye*, *W.* *be-če(s)*, intrs. of ˚byéd-pa 1. **to open,** *padma ká-bye-ba* a lotos-flower that has opened *Glr.*; *mṅal ká-bye-nas* when the mouth of the womb has opened itself *S.g.* — 2. **to divide, separate, resolve,** *ska sla gnyis-su bye* it resolves into thick and thin matter *Med.*; *dúm-bu stoṅ-du dbyé-bar* ˚gyur it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྱེད་པ ˚byéd-pa, pf. and imp. *gye*, *gyed*, *gyes*, fut. *dbye*, *W.* *gé-če(s)*, pf. and imp. *ge(s)*, vb. a., 1. **to open,** *Ka ge(s) toṅ* *W.* open your mouth; *sgo gyés-nas* ˚jóg-pa *Pth*, *gé-te bór-če* *W.* to open the door without shutting it again; fig. *čós-kyi sgo rnám-par* ˚byéd-pa; *mig* to open one's eyes, opp. to ˚dzúm-pa; *lóṅ-bai mig* ˚byéd-pa to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dáṅ-ga*, *yi-ga B.*, *kam W.* the appetite; *ba-gyéd* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. **to separate, to keep asunder, to disentangle,** threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai gyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byaṅ-kóg-stod-smad mčin-dris dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify,** *rigs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort,** pease; hence, **to pick out, choose, select,** *gé-te kyoṅ* make your choice, and bring it here! *W.*; *séms-čan-rnams lás kyis rnám-par gye* the beings are severed by their deeds *Thgy.*; *ká-gye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ká-gye-ba* also **to open, to begin to bloom**; ˚byéd-pa **to dissect, to anatomize** *Thgy.*; esp. with *rnám-par*, **to analyze,** to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdúd-pa* is the opposite of it: ˚byed-sdúd **analysis and synthesis** *Cs.*; ˚byed-sdúd-kyi sgra term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mi-gyéd-pa* **inseparable, indivisible, imperishable,** *sku Sch.*; **unshaken, immovable,** *dád-pa Mil.* frq.

འབྱེད་དཔྱད ˚byed-dpyád *Sch.* **tongs, pincers.**

འབྱེམ་པ ˚byém-pa, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྱེར་བ ˚byér-ba pf. and imp. *byer*, **to disperse in flight,** to flee in different directions *Dzl.* *tsoṅ-˚dus byér-nas mi* ˚dúg-ste the market-people having fled, and no body remaining *Pth.*; **to give way, to be**

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removed, of diseases *Lt.*, opp. to *ryyas* and *bsags*.

བྱོ་བ ˌbyó-ba, pf. *jyo*, *jyos*, imp. *jyo*, *byo*, *byos*, **to pour out, to pour into another vessel, to transfuse** *Lex.* and *Cs.*

བྱོག་པ ˌbyóg-pa, pf. *byogs* **to lick** *Lex.* and *Cs.*

བྱོན་བ ˌbyón-ba I. pf *byáṅ-ba* 1. **to be cleansed**, purified, v. *byuṅ-ba*. — 2 **to be skilled, well versed,** *rig-byéd-la* in the Vedas *Tar.* — II. pf ˌ*byoṅs-pa* **to be finished, perfect, complete,** frq. with *snyiṅ-rje Mil* and elsewh., to exercise full compassion(?) cf. *sbyóṅ-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

བྱོན་པ ˌbyón-pa, pf. and imp. *byon*, resp. **to go, proceed, travel,** *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; **to arrive, appear, become visible;** also for ˌ*byuṅ-ba*. e.g. *raṅ-byón*; with root of the verb: *púr-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-ˌóṅs-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = ˌ*jug-pa* **to begin, to set about** a certain work *Tar.* 125, 16.

བྱོར་པ ˌbyór-pa **wealth, riches, goods, treasures,** ˌ*byor-pa zád-mi-śes-pa daṅ ldán-pa* one possessing inexhaustible wealth, *bdé-ba daṅ* ˌ*byór-pa* joy and treasures *S.O.*; ˌ*byór-pa drug Pth.*, prob. six kinds of temporal goods; *ráṅ-gi* ˌ*byór-pa lṅa* and *gżan-gyi* ˌ*byor-pa-lṅa* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-*ˌ*byor*, yet without any evident reason for being thus divided *Thgy.*; ˌ*byor-ldán* rich, mostly used as a noun personal.

བྱོར་བ, བྱར་བ ˌ*byór-ba*, ˌ*byár-ba* I. intrs. of *sbyór-ba* 1. **to stick to, adhere to** *Med.*; **kyág-la jar soṅ**, it is frozen fast *W.*; ˌ*byár-byed spyin* glue *Lex.*; ˌ*byor-sman* sticking-plaster *W.*; **to infect,** of diseases, ˌ*byor-nad* an infectious disease *Cs.* also mentally: **lo* or *sém-la jar** it sticks fast, is remembered, borne in mind.

2. **to be prepared,** ready, at hand, extant, *ża ma byór-nas* there being no meat prepared *Dzl.*; ˌ*jrál-du* ˌ*byór-ba ma yin* that is not at once in readiness *Dzl.*; *ċi* ˌ*byór-ba des mčód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *ċi-ste* ˌ*byór-bar mi* ˌ*gyúr-na* but if he has not such a thing at his disposal *Sambh.* — 3. **to agree,** *mi-*ˌ*byór-ba ká-ċig* some disagreements, contradictions *Tar.* — II. resp. **to come, arrive,** *W.*, *C.*; **kyó'-kyi ku dṅn-du jár-gyu yin** I shall appear before your Honour *C.*; **nyúr-du jar yoṅ** I shall immediately attend *C.*

བྱོལ་བ ˌ*byól-ba*, pf. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* **to give** or **make way, to turn out of the way, to step aside,** *ýċig-gis ýċig-la Dzl.*; ˌ*byól-te* ˌ*gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, díg-pa jól-ċe** to step out of the way of, to shun, a serpent, toil, sin. Sometimes ˌ*jól-ba*.

བྲ་གོ ˌ*brá-go* n. of a medicine *Med.*

བྲང ˌ*braṅ* v. *braṅ* II.

བྲང་ཆུས ˌ*braṅ-ryyás Mil.* **sacrifice,** offering of eatables.

བྲན་པ ˌ*bráṅ-ba* 1. pf. ˌ*braṅs*, imp. ˌ*broṅ*, **to bear, bring forth, give birth; to litter,** *bráṅ-mo* an animal going with young, bearing *Cs.* — 2. also ˌ*bréṅ-ba*, pf. ˌ*braṅs*, imp. ˌ*breṅs Mil.* (ˌ*broṅ Sch.?*) **to follow, to walk at another's heels,** with *jyir*, *jyi-bżin* (*-du*), *ŕjés-su*, *W.* **tiṅ-la** with genit., **to follow, pursue, hunt after,** *dbyúg-pas* with a stick *Pth.*; **to pursue,** in one's thoughts.

བྲད་པ, བྱད་པ ˌ*brád-pa*, ˌ*drád-pa*, pf. *brad*, imp. *brod* **to scratch, to scrape,** with the nails, claws etc.; **to lacerate by scratching,** *ydoṅ Dzl.*; also **to gnaw, nibble at.**

བྲབ་པ ˌ*bráb-pa*, pf. *brab*, imp. *brob* 1. **to catch suddenly, to snap away, snatch away,** a fly with one's hand, the prey with a bound. — 2. **to beat, to scourge,** *tser-lċág-gis* with thorns *Thgy.* — 3. **to throw out, to scatter,** magical objects, such as grains of barley etc.

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བྲལ་བ ˌ*brál-ba*, pf. *bral*, imp. *brol*, intrs. of ˌ*ǰrál-ba*, **to be separated, parted from, deprived of,** c. *daṅ*, e.g. from one's retinue, of the light of doctrine *Dzl.*; ˌ*brál-bar mi ǰod bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čúṅ-ṅu-nas ǰa-má ynyis daṅ brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; **to lose, to be bereft,** frq. used in reference to the death of near relations; *mdo-sdé daṅ lág-pa mi brál-žiṅ* as the sacred writings never came out of his hands; *skóm-pa daṅ brál-bar gyúr-to* he got rid of his thirst; *nad daṅ brál-bar gyúr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgral* etc.); more particularly: *srog daṅ* etc. **to die, perish,** frq.; ˌ*jig-čiṅ ˌbrál-bar ˌgyúr-ba* to be dissolved, of the human body *Dzl.*; ˌ*dú-ba yód-na ˌbral-bar oṅ* what was solid, is dissolved in dust *Dzl.*; ˌ*bral(-bar) med (-pa)* **inseparable, indissoluble,** frq.

འབྲས ˌ*bras*, *C.* also ˌ*brás-mo*, resp. *bsaṅ-ˌbrás* (*Pur.* **bras**, *Ld.* **ḍas**, *Lh.* **ḍai**, *C.* **ḍe**) 1. **rice;** ˌ*bras-dkár(-mo)* white rice, ˌ*bras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: ˌ*bo-tsa-li* (*Hd.* **basmati**), *rgyal-mo-ysáṅ, ham-dzém,* ˌ*dzin-ˌdzin* the second sort, acc. to *Cs.*; ˌ*brás-kyi srus* peeled rice *Sch.*; ˌ*bras-sá-lu* 'wild rice' *Sch.*; ˌ*bras-so-ba Sch.* and *Schr.*, rice not husked ˌ*brás-mo spos-šél* or *dkar-ˌdzóm Ts.* maize.

Comp. ˌ*bras-čáṅ* rice-wine, rice-beer. — ˌ*bras-čáṅ* boiled rice. — *ša-ˌbrás* rice mixed with small pieces of meat. — ˌ*bras-túg* rice-soup. — ˌ*bras-žiṅ* rice-field. — ˌ*bras-zán* dish of rice. — ˌ*bras-yós* parched rice *Med.* — ˌ*bras-sil C.* boiled rice, got up with butter, sugar, apricots etc., *W.* **ǰu-lá, ǰo-lá**, ཇོལཱ. — 2. **tumour,** esp. larger swellings in the groin etc.

འབྲས་ལྗོངས ˌ*bras-ljóṅ* (**ḍe-jóṅ**) n. p., **Sikim.**

འབྲས་སྤུངས ˌ*bras-spúṅs* n. p., monastery near Lhasa.

འབྲས་བུ ˌ*brás-bu* 1. **fruit,** e.g. *šiṅ-gi Mil.*; ˌ*brás-bu ye-méd-kyi sa* a country producing no fruit *Thgy.*; **corn, grain,** ˌ*brás-bu zór-bas brňá-ba Mil.*; ˌ*bras-ṅan* a failure of fruit. — 2. **testicle** *Wdn.* cf. *rlig-pa*; *mig-ˌbrás* apple of the eye. — 3. fig. **effect, consequence,** esp. as opp. to *rgyu*, hence *rgyu-ˌbrás* cause and effect, more esp. in moral philosophy = **retribution, requital, recompense, reward,** three grades being distinguished: 1. *rnám-par smin-pai ˌbrás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu bčúṅ-pai ˌbrás-bu* by adversity during life; 3. *dbáṅ-gi ˌbrás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-ˌbrás* and ˌ*brás-bu* also directly denote **the doctrine of final retribution,** ˌ*brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: ˌ*brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyún-du-žugs-pa* **श्रोतापत्ति** or as partic. **°पन्न**, he who enters the stream (that takes from the external world to Nirwana); b. *lan-čig-ǰyir-ˌoṅ-ba* **सकृदागामिन्**, he who returns once more (for the period of a human birth); c. *ǰyir-mi-ˌoṅ-ba* **अनागामिन्** he who returns no more, being a candidate of Nirwana; d. *dgra-bčom-pa* **अर्हन्**, the Arhat, the finished saint; v. *Kõpp.* I, 398.

བྲི་ཁྲིད་ or **གུད་** ˌ*bri-Kúṅ* or *-guṅ* sect of Lamas and monastery in Tibet, ˌ*bri-Kúṅ-pa* member of that sect.

བྲི་དུ་ ˌ*bri-tu* a form of medicine, prob. a kind of extract *Med.*; ˌ*bri-ta-sa-ˌdzin* medicinal herb, an emetic, *Med.*; in *Lh.* Cuscuta, which however does not agree with the descriptions.

བྲི་བ ˌ*bri-ba*, I. pf. and imp. *bri*, intrs. of ˌ*ǰri-ba* **to lessen, decrease, diminish,** of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. ˌ*grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. **to draw, design, describe,** *dkyil-ˌkor žig* to describe a circle or other figure; also to paint *Glr.* 2. **to write,** *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*: ˌ*bri-smyúg* writing-reed, pen, pencil etc.

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འབྲི་མོ *ˌbri-mo*

འབྲི་མོ *ˌbri-mo*, **चमरी, tame female yak;** *rgod-ˌbri Pth.*, or *ˌbroṅ-ˌbri Cs.*, wild female yak; *ˌbri-zal* young female yak *Ld.-Glr.*, *ˌbri-o* yak-milk; *ˌbri-mar* yak-butter; *ˌbri-mdzo* (*W. *brim-dzo**) bastard of bull and yak.

འབྲི་མོག་པ *ˌbri-móg* medicinal herb *Med.*

འབྲིན་ *ˌbriṅ* **middle, midst, mean, middling, moderate,** *ˌbriṅ žig* something moderate, of middling quality, = *tsád-ma* or *tig-tsád W.*; *briṅ-po* the middle one, of three sons *Dzl.* and elsewh.: between *stobs-čé* and *čúṅ-ṅu Lt.*; *bzaṅ ṅan ˌbriṅ ysum*; *rnal-ˌbyór ˌbriṅ-po* one that is moderately advanced in contemplation *Thgr.*; *zlá-ba ˌbriṅ-po* v. *zla-ba*; *ˌbriṅ-gis* **middling, moderately,** adv.

འབྲིན་པ *ˌbriṅ-ba*, in *žabs-ˌbriṅ byéd-pa* for *bráṅ-ba Mil.*

འབྲིད་པ *ˌbríd-pa* 1. also *ˌdríd-pa*, pf. *brid*, **to deceive, cheat, impose upon,** *blo ˌbríd-pa* id. *Glr.*; *ˌbríd-de rṅód-pa-las Tar.*, as she wanted to seduce him deceitfully; *ka-mṅar-bríd* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *ˌpri-ba.*

འབྲིམ་པ *ˌbrim-pa*, I. vb., pf. *brim(s)* 1. **to distribute, deal out, hand round,** sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... — 2. *Ld.* **to throw away,** what is worthless, = **ˌpáṅ-čes**. — II. sbst. **distributer, dispenser, waiter at table** *Dzl.*; *ˌbrim (-pa) -po*, id. *Cs.*

འབྲུ *ˌbru* **grain, corn, seed,** frq.; grain of sand, *byé-ma ˌbru rei stéṅ-na* on every grain of sand *Glr.*; *ˌbru ˌtag-pa* to pound grains *Lex.* — 2. a single **grain, piece, letter,** *yi-ge ˌbru ycig* a single letter; also without *yi-ge*: *ˌbru drúg* the six letters = *yi-ge-drúg-pa*, v. *drug.* — 3. collectively, **grain, corn,** in gen. *ˌbrui ḳal* a load of grain *Dzl.*; *ˌbrú-sna mi ḳruṅs* no kind of grain is growing *Glr.*; *ˌbru gáṅ-bu-čan* pulse, legume *S.g.*; *nor dan ˌbru-rnams ˌpel* money and corn multiply. — *ˌbru-rdóg* grain of seed. — *ˌbrú-sna* v. above. — *ˌbru-báṅ* granary. — *ˌbru-ˌbú* corn-worm, weevil *Cs.*

འབྲུམ་པ *ˌbrúm-pa*

ˌbru-már oil extracted from seeds; lamp-oil *Dzl.* — *ˌbrú-tsoṅ-pa* oil-merchant.

འབྲུ་ཐང་ *ˌbru-tháṅ*, n. of a superior sort of tea.

འབྲུ་བ་, བྱུ་བ *ˌbrú-ba, bru-ba*, pf. and imp *brus*, *ˌdrú-ba, drus* 1. **to dig,** *ḳúṅ-bu, dur, doṅ* (cf. *rkó-ba*). — 2. **to chisel, carve, cut.** — 3. *Sch.* **to look through,** *yig* a writing; **to examine,** *ˌbru* grain; hence *mtsaṅ ˌbru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* **to irritate, vex, provoke,** *mtsaṅ ˌbrú-bai tsig* provoking words *Lex.*; *snyad, snyon ˌbrú-ba* **to accuse** *W.*

འབྲུ་མ *ˌbrú-ma* **tumour, swelling, weal** *Sch.*

འབྲུ་ཙ *ˌbru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྲུ་ཞལ་, འབྲུ་ཞ *ˌbru-žál, ˌbru-žá* v. *bru-žá.*

འབྲུག *ˌbrug* (*Bal. *blug**) 1. **thunder,** *ˌbrug-skád, ˌbrug-sgrá* id.; *skad-čen ˌbrug* loud thunder; *ˌbrug ˌbód-pa Cs., grág-pa Dzl., ldír-ba Lex.* and elsewh., thundering. — 2. **dragon** (to which thunder is ascribed *Sch.*); *yyu-ˌbrúg sṅón-po* blue dragon *Glr*

འབྲུག་པ *ˌbrúg-pa* I. sbst. 1. **sect of Lamas,** clothed in red, *Schl.* 73., established in the province of Bhotan, acc. to *Sch.* = *žа-dmár*, = *sá-skya.* — 2. **Bhotan.** —

II. vb. for *ˌbrúb-pa Mil.* frq.

འབྲུད་པ *ˌbrúd-pa*, = *ˌbrú-ba*, also *ˌdrúd-pa.*

འབྲུབ་པ *ˌbrúb-pa* 1. gen. with *ču*, **to cause to overflow, to gush, to spout forth to flow over,** *Mil.*, *Tar.* and elsewh.; *ču-ˌbrub Lex.*, *ˌbrubs Sch.* water that has flown over (?). *ˌbrub-po* **fluid, liquid; fluidity, a fluid,** *Cs.* (?). — 2. *Cs.* **to deal out.** — 3. *Sch.* **to shut up, wrap up.**

འབྲུམ་པ *ˌbrúm-pa* 1. *Cs.* **grain, minute particle.** *ˌbrum-rdog, ˌbru-rdóg* a single grain, = *ˌbru;* **fruit,** *rgun-ˌbrúm* grape; *se-ˌbrúm* hip (fruit of wild brier) *Sik.* — 2. **pustule, pock,** gen. *ˌbrúm-bu*; *ˌbrum-nad* small-pox; *ˌbrum-nág* black or deadly small-pox; *ˌbrum-dkár* white small-pox; *ˌbrum-ḳrá* coloured small-pox *Med.*, *ˌbrum-*

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pa and ˌ*brúm-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — ˌ*brum-r)es* pock-mark. — ˌ*brúm-po* a large grain *Cs.*; ˌ*brúm-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལྷ་མོ་ ˌ*brum-lha-mo Sch.* a tutelar goddess of little children, worshipped by the Shamans.

འབྲེ་བ་ ˌ*bré-ba*, pf. and imp. *bres* **to draw over** or **before, to spread, to stretch,** a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; **to wrap a thing up in a cloth,** in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ ˌ*brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also ˌ*drég-pa* **to cut off,** *ṡiṅ-ta-lai lo-ma bregs-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; **to mow** *Sch.*; of parts of the body: *ske* to cut off a person's neck *Thgr.*, *pʼo-mtsán* the membrum virile *Schr.*, *rtai súg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, **to shave,** with the scissors or a razor, *skra daṅ ká-spu* frq.; ˌ*brég-mkʻan* **barber, hair-cutter** *Dzl.*; ˌ*breg-spyád* a sharp small knife *Sch.*

འབྲེད་པ་ ˌ*bréṅ-pa Cs.*, *bréṅ-ba* **strap, rope,** *ko-*ˌ*bréṅ* leather strap; *ṡa-*ˌ*breṅ Mil.*; ˌ*breṅ-tag Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — ˌ*bréṅ-bu Cs.* cobbler's strap.

འབྲེད་པ་ ˌ*bréṅ-ba* frq. for ˌ*bráṅ-ba.*

འབྲེལ་ ˌ*brel* sbst. v. ˌ*brél-ba* II.

འབྲེལ་པ་ ˌ*brél-pa* **connection, conjunction,** yet only in certain applications: 1. **connection between cause and effect,** used also at once for **effect, consequence, efficacy,** *smón-lam-gyi* ˌ*brél-pa* the efficacy of prayer *Mil.* frq.; ˌ*jog-pa* to apply, make use of it *Mil.* — 2. **the vascular and nervous system conjunctively,** the two systems in their totality, ni f., *Med.* — 3. **genitive case,** the sixth case of Tibetan Grammarians, ˌ*brél-pai sgra,* the termination of it, *kyi.* — 4. **a small quantity, a little, a bit,** *zás-kyi* ˌ*brél-pa žig dgos* I ask for a little bit to eat *Mil.* frq.; *čos(-kyi)* ˌ*brél(-pa) tób-pa* to snatch up a little bit of religion *Mil.*

འབྲེལ་བ་ ˌ*brél-ba* I. vb., intrs. of *sbrél-ba,* 1. **to hang together, to cohere, to be connected,** *rtsa daṅ rus-pa tsam* ˌ*brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; ˌ*od-zér-gyi drá-bas* ˌ*brél-te* covered with a continuous net of rays *Glr.*; gen. with *daṅ, bod daṅ rgyai* ˌ*brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan* ˌ*brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; ˌ*brel-mtsams* 1. **joint,** or **rivet** of pincers etc. *S.g.* 2. **boundary,** *W.* — 2. **to come together, to meet, to join,** ˌ*brél-ytam* gossipings in meeting on the road *Mil.* — 3. **to meet sexually, to cohabit,** *de daṅ lus* ˌ*brél-ba* to cohabit with (him or her) *Glr.*; (*lhán-du*) ˌ*brél-ba-la(s)bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. ˌ*brél-ba* or ˌ*brel* **union, communication, connection,** *bod daṅ* ˌ*brel byuṅ* the union with Tibet took place *Glr.*; *rgya bod ynyis* ˌ*brel čád* the union ceases *Glr.*; **nor-ḍél čó-če, nor-ḍél-la čá-če** *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-*ˌ*brel* = *las-*ˌ*pro* q.v. — *ynyis-*ˌ*brél, ysum-*ˌ*brél* a double, triple consonant, e.g. *sk, skr.*

འབྲོག་ ˌ*brog* **solitude, wilderness, uncultivated land,** esp. **summer-pasture** for cattle in the mountains; thus ˌ*brog-skyoṅ-ba Ld.-Glr., Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-*ˌ*brog* a near, *rgyán-*ˌ*brog* a remote summer-pasture; ˌ*brog-kyi Cs.* a large shaggy shepherd's dog; ˌ*bróg-dgon,* ˌ*bróg-stoṅ,* ˌ*bróg-sa* = ˌ*brog.* ˌ*bróg-ynas* 1. **pasture-land** 2. **people occupying it.** — ˌ*bróg-pa,* ˌ*bróg-mi* id.; more particularly, **inhabitants of the steppe,** nomadic Tibetans *Sch.*, ˌ*bróg-mo* wife, ˌ*brog-prúg* child of such a nomad. — ˌ*brog-žád Sch.* rude, rough, boorish, ˌ*brog-žad stón-pa* to be rude etc.

འབྲོན་ ˌ*broṅ* 1. (चमर) = *ɣyag-rgod,* **wild yak** *Glr.*; *byáṅ-kʻai* ˌ*broṅ,* the yak of

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Jang-thang; *˛broṅ-˛bri* cow, *˛broṅ-prúg* calf, *˛broṅ-ko* skin, leather, *˛broṅ-ša* flesh, *˛broṅ-ru* or *-ra Glr.* horns of the wild yak. — 2. v. *˛bráṅ-ba.*

འབྲོམ་ *˛brom* noun personal; *˛brom-stón* a celebrated Lama and scholar in the 11th. century.

འབྲོས་པ་ *˛brós-pa*, pf. and imp. *bros*, **to flee, to run away** (*W. *šor-če**), *˛brós-šiṅ gáb-pa* to flee and hide one's self *Dzl.*; *pyir ˛brós-so* (the army) took to flight *Glr.*; *˛brós-pai ynas Dzl.*, *˛brós-sa Glr.* place of refuge; fig. *mig kuṅ-du bros* his eyes are sunk, hollow *S.g.* — *˛bros-ša* a large dorsal muscle *Med.* — *ynyid-˛brós-pa* = *ynyid-lóg-pa* (?) *Dzl.* 224, 9.

ཟྭ་ *rba* v. *dba.*

རྦད་ *rbad* 1. *Sch.* a large species of **eagles.** — 2. *W.* **crutch,** = *paṅ-ka.* — 3. = *rbab.* — 4. **great** (?) v. *ka-rbad; rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód.* — 5. **quite, wholly, entirely** (?) *rbád-ycod-pa, rbad-tsér ycód-pa Mil.* to cut off entirely, to extirpate; **tag-čų́ be'-čų̆** **resolute** *C.*

རྦད་སྐྱོགས་ *rbad-skyógs Sch.* **residue, residuum, dregs, husks** etc.

རྦད་པ་ *rbád-pa* 1. vb., imp. *rbod*, **to set on, incite,** *Tar., C.*, e.g. *kyi*; **to excite, instigate, animate,** *Cs.*; *rbad-ka S.g.* an inciting talk (?). — 2. adj. **undulating, undulatory** *Sch.*

རྦད་རྦོད་ *rbad-rbód*, **thick, dense, close, strong, great** *Cs., skra rbad-rbód Lex.*

རྦབ་ *rbab*, 1. *Med., Sch.:* a kind of **dropsy,** *skya-rbáb Sch.*, also *ša-rbab Lt.* id. (?) — 2. **the rolling down,** also *rbad*, e.g. *rdo-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab žibas* after the rolling of detritus had ceased *Mil.*; **bad pog soṅ** a piece of rock rolling down hit him *W.*; *rbab sgríl-ba Lex.* to roll down, trs.; *rbáb-pa* id. intrs.; *már-la rbáb-tu šor* it rolled down and away *Mil.*

རྦེ་ *rbe Sch.* **'the fur of the stone-fox'.**

རྦོ་ *rbo Sch.* **milt of fish.**

རྦོད་ *rbod* v. *rbád-pa.*

རྦོབ་བ་ *lbá-ba* 1. **wen, goitre.** — 2. **knots, excrescenses** on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-tsa Med.*, prob. a kind of salt, used as a curative of goitre.

རྦོག་ *lbag* **bubbles** (?), **ču bag gyáb-če** to strike the water, so as to make it splash and foam *W.*

རྦུབ་བ་, དབུབ་བ་ *lbú-ba, dbú-ba* **bubble, foam, froth, slaver;** *ču-lbu Lex.*; *lbú-bcas nyuṅ* producing little froth *Lt.*; *lbú-ba bsál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbú-ba daṅ ˛dra* a friend is like water-bubbles.

སྦ་ *sba* v. *spa.*

སྦ་རྣག་ *sba-nág Sch.* **a mean house, hovel, hut.**

སྦ་བ་ *sbá-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. **privy parts, pudenda** *Stg.*

སྦག་པ་ *sbág-pa*, pf. *sbags*, imp. *sbogs* (cf. *˛bág-pa*), **to soil, stain, defile, pollute,** *dri-mas Lex.* — 2. **to mingle, intermix,** *Lex.*

སྦན་བ་ *sbáṅ-ba* v. *sbóṅ-ba.*

སྦན་མ་ *sbáṅ-ma* malt from which beer has been brewed, v. *čaṅ*; *sbaṅ-skóm* id. dried, *sbaṅ-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sbáṅ Ts.* = *sbáṅ-ma*; *sbaṅ-ču* barm prepared from it *W.*

སྦན་ས་ *sbaṅs* dung of larger animals, *rtai sbaṅs Glr.* (**stal-báṅ(s)* Ld.*), *boṅ-sbaṅs, glaṅ-po-čei sbaṅs Cs.*; *sbaṅs-lúd* id., used for manure; *sbaṅs-skám* id. dried for fuel.

སྦབ་ཅ་ *sbáb-ca C.*, **sbáb-ja** *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

སྦམ་པ་ *sbám-pa*, pf. *sbams*, imp. *sboms*, **to put** or **place together, to collect, to gather,** *pyogs ycig-tu Lex.*; *smyúg-ma sbáms-pa ˛dra* like reeds laid together *Wdn.*

སྦར་བ་ *sbár-ba*, v. *sbór-ba.*

སྦར་མོ་ *sbár-mo* v. *spár-mo.*

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སྦལ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál;* the soft part of the paw of animals.

སྦལ་པ and ད *sbál-pa* and *-ba* **frog** (rather scarce in Tibet), one *Lex.* **कर्कट, crab, crawfish** (?); *sbál-pa dkár-po Stg.* stated to be a large species of frog; *nágs-sbal Lt.* prob. tree-frog; *rús-sbal* **tortoise**; *sbal-čúṅ* or *-lčoṅ Pth.* 1. a young frog, **tadpole** *Cs.* 2. vulg. (from ignorance) **lizard**; *sbal-rgyáb S.g.* tortoise-shell.

སྦལ་མིག *sbal-mig* **bud, eye, gem, sprout, shoot,** ˚*ton* comes forth, ˚*bye* opens *Stg.*

སྦེད་པ *sbéd-pa Ts.* for *sbúd-pa* **bellows**, instrument for blowing.

སྦུག་གུ *sbú-gu* **hollow, cavity,** in the stem of a plant or a grass-blade *Mil.*

སྦུད *sbú-ba* v. *lbú-ba.*

སྦུ་ལ་ཀ *sbú-la-ka Ts.* = *bka-blon-sram* **sable,** *mustela zibellina.*

སྦུ་ལྷན *sbu-lhán Ts.* (**bu-hlṅn**) **plane,** tool used in joinery.

སྦུག་ཅོལ, སྦུབ་ཆལ, *sbug-čól, sbub-čál Cs.,* *˚*bog-*˚*čol** (?) *Ld.-Glr.*; **sbug-žál, sbum-žól** *W.* **large brass cymbal;** **dúṅ-če, páb-če** *W.* to play the cymbals.

སྦུག་པ *sbúg-pa* = ˚*búgs-pa,* **to perforate, to pierce.**

སྦུག་(སྦུག་)པོ *sbug-(sbug-)po Cs.* **hollow.**

སྦུག་(སྣ) *sbug(s),* more frq. *sbubs,* **hollow, cavity, excavation, interior space,** *kúṅ-bui Lex.* tubular cavity, in bones etc. *S.g.*; **subterraneous passage, conduit, sewer** *C.*; *sbúbs-su* ˚*júg-pa, sbúbs-nas* ˚*tón-pa* to put into an underground hole or recess, to come forth from it *Glr., Mil.*; *sbúg-tu nor sbá-ba* to hide money in such a place *Lex.*; **hiding-place, hidden recess,** = *saṅ-seṅ*; **hole** for inserting the handle of some instrument *Sch.*; *šáṅs kyi sbubs ynyis* hollow, expanded nostrils *Cs.*; *sbubs-*˚*byár Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje.*

སྦུགས་དག *sbugs-hág* (**bu-hág**) 1. the **panting** of a dog *Sik.* — 2. **bassoon** with a large and nearly globular bell-mouth *W.* —

སྦུད་པ *sbúd-pa* 1. vb. **to light, kindle, set on fire,** seldom, *Lex.*: *mé-čas sbúd-pa* q. v. — sbst. **bellows,** usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbúd-pa* ˚*búd-pa Cs.* or *rgyáṅ-ba Sch.* to blow or work the bellows; *sbud-rgyál* = *sbúd-pa.* Kunnu E.

སྦུན་པ *sbún-pa* v. *spún-pa.*

སྦུན་གཏེར *sbun-gtér Pth.* a small building in the style of a monument, in which sacred writings are deposited.

སྦུར *sbur* **ant** *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

སྦུར་པ *sbúr-pa* **beetle,** *čú-sbur S.g.*; *sbur-čén, -čúṅ, -dmár, -mgyógs Cs.*, denoting various kinds of beetles.

སྦུར་མ *sbúr-ma,* = *sbún-pa,* **chaff, husks** etc.; *rlúṅ-gis sbúr-ma bús-pa ltar Dzl., sóg-sbur čus gyéṅ-ba ltar Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lóṅ* **amber** *Wts.*

སྦེ་ག *sbé-ga Lex.* w. e.

སྦེ་བ *sbé-ba Sch.* **to scuffle, wrestle.**

སྦེག་པ *sbég-pa* **lean, lank, thin** *S.g.*

སྦེད་པ *sbéd-pa,* pf. *sbas,* fut. and common secondary form *sba,* imp. *sbos, W.* **sbá-če**, pf *sbas,* **to hide, conceal,** *gter* a treasure, *mdzód-du* in a store-house; *mámo sbéd-pai púg* cavern in which a Mamo is concealed *Mil.*; *dpúṅ-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *gtér-du* to deposit as a treasure *Glr.*; *sai* ˚*óg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; **sbás-te* or *bé-te bor-če** *W.* = *sbéd-pa*; **sbás-te** **secretly, clandestinely, by stealth** *W.*; *mi sdig-čan-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

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to hide from, to guard, secure, protect from, *srúṅ-žiṅ sbá-ba* id.; **to keep, preserve,** *sba-sri-med-par* (to bestow) freely, amply, without restriction.

བདེད་མ *sbéd-ma* **a veiled woman;** name of a wife of Buddha *Cs.*

སྦོ *sbo Sch.* **the upper part of the belly;** *sbo-ṫsil* **bacon** *C.*; *sbo-rkún-pa* **pickpocket** *C.*

སྦོག་པ *sbó-ba* pf. *sbos* = ₒ*bó-ba* 2, **to swell(up), to distend,** *ltó-ba sbos Lt.* the belly is swollen, turgid; *sbó-ₒ*k*rog-pa Sch.* 'to wheeze from inflation' (?).

སྦོག(ས)་པ *sbóg(s)-pa* v. *sbág-pa*; *ráṅ-gi bla-tsaṙ-tsig-sbóg Mil.*, seems to imply a man that is receiving abusive language from his own sons (?).

སྦོར་བ *sbóṅ-ba*, pf. *sbaṅs*, fut. *sbaṅ* **to steep** in water, **to soak, to drench;** **báṅ-te bor** *W.* soak it in water!

སྦོད་པ *sbód-pa* **tassel, tuft.**

སྦོམ་པ *sbóm-pa*, more frq. *sbóm-po* **thick,** *p*r*a-ba-las ztog sbóm-po Zam.* the contrary to *p*r*á-ba* is *sbóm-po*; *sbom-p*r*á daṅ riṅ-ṫúṅ mnyam* of equal length and thickness *Dzl.*; **stout; coarse, clumsy, heavy,** also applied to sins; *sbóm-ma* a stout woman *Cs.*; sbst. **thickness, stoutness, heaviness.**

སྦོར་བ *sbór-ba*, pf., fut. and secondary form *sbar*, trs. of ₒ*bár-ba*, **to light, kindle, inflame.**

སྦོར་ལོ *sbór-lo* Anemone polyantha *Lh.*

སྦྱངས་པ *sbyáṅ-ba* v. *sbyóṅ-ba.*

སྦྱངས་པ *sbyáṙ-ba* v. *sbyóṙ-ba.*

སྦྱངས་པ *sbyáṙ-pa Wdṅ.*, n. of a tree, prob. = *dbyáṙ-pa.*

སྦྱིག་པ *sbyíg-pa*, *sbyig-mo Lex.* w.e.

སྦྱིན་པ *sbyín-pa*, I. vb., pf. and imp. *byin*, 1. **to give, to bestow** (in *B.* a common word, in *W.* almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; **to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out,** *rín-la byin-no* he offered as an equivalent *Pth.*; *ma byín-par mi lén-pa* v. *dgé-ba.* — 2. **to add, to sum up** *Wdk.* —

II. sbst. **gift, present, alms;** the expression *sbyín-pa ysum* comprises: *zaṅ-ziṅ-gi* the bestowing of goods, *mi-ₒ*j*igs-pai* the affording of protection, and *čós-kyi sbyín-pa,* the giving of moral instruction *Cs.*, *sbyin-ytóṅ* distribution of gifts, *sbyín-ytoṅ čen-po byed-pa Dzl.* — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp.* I, 487, and in almost all legends; also the reverse, *len-pa* **the receiver of gifts,** Dulva v. Feer Introd. p. 71. — *sbyin-sreg*, **होम, burnt-offering,** v. *Was.* (194), *Schl.* 251 sqq.

སྦྱུ *sbyu*, sometimes for *sgyu Sch.*

སྦྱོང་བ *sbyóṅ-ba*, pf. *sbyaṅs*, fut. *sbyaṅ* **སྤྱི** **1. to clean, remove by cleaning,** clear away, as ₒ*dáṅ-pa*, esp. *sdíg-pa Tar.*, *sgrib(-pa) Thgy.*; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, ₒ*kru-sbyóṅs* diarrhoea *Lex.*; **to cleanse,** *sbyóṅ-byed* 1. **cleansing, purifying,** *raṅ sbyoṅ-byed-kyi ṡes-rab Mil.* the knowledge how a man may be purified by his own doings. 2. *Med.*: **purging medicine.** — 2. **to remove, take away,** in a general sense *Cs.*; **to subtract,** *de-rnams ṫig-mṫsams sbyaṅ-ste Wdk.*, 60 being subtracted, cf. ₒ*p*r*í-ba*; **to cease,** of diseases *Med.* — 3. **to exercise, to train,** *blo* one's mind *Cs.*, *k*a one's mouth, hence *k*a-sbyáṅ* eloquence *Mil.* (having reference also to *k*a-yčáṅ* q.v.); *sñon yón-tan sbyáṅs-pa sóṅ-bai mṫus* by dint of formerly cultivated abilities *Glr.*; *ṫugs yóṅs-su sbyáṅs-pai skyés-bu Mil.* a saint of a thoroughly cultivated (or purified) mind; **to exercise, to practise,** *da-rúṅ sbyaṅ dgos* that must be practised still better; **to study,** *sde-snód-la* the holy scriptures *Mil.*, and with accus. *yžúṅ-lugs Tar.* 14, 9 (where *byaṅ* stands); *rtsis-la sbyáṅ-ba* to learn mathematics *Pth.*; **to practise, to perform; to recite, to repeat,** formulas, *bšar-sbyáṅ byéd-pa Mil.*, **kor ǰaṅ čó-če** *W.*; **to accustom, familiarize,** **mi daṅ*

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*ǰaṅ-kan** accustomed to man, tame, also without **mi daṅ** *W.*; **ǰaṅ-kyád** **custom, use, habit** *W.* — 4. **to accumulate** (?) *Cs.* — 5. **to conjure to the spot, to call by magic** (?) *Tar.* 76,15 *Schf.*

སྦྱོར་བ *sbyór-ba* I. vb, pf. and fut. *sbyar*, *W.* **žár-cè**, trs. of *ₒbyór-ba*, 1. **to affix, attach, fasten, stick,** a writing, a plaster *W.*: **žar gyab-cè**; **to apply** *lcé-rtse dkán-la Gram.*; fig. *bló-la, séms-la* **to impress**; **kár-ya daṅ** **to solder** *W.*; **zer gyáb-la žor** nail it fast! *W.*; **me-skám žar tsar** the trigger is drawn *W.*; **to put on,** a plaster, v. above, an arrow on the bow-string; **to subjoin, take up, resume,** a subject in a treatise *Thgy., Tar.* 127,14; **to put together, to join, unite,** *rús-pa čáy-pa Med., dbáṅ-po ɣnyis* v. sub II.; **to compile, compose,** a book; *Ka* 1. **to close, shut,** one's mouth, = *ₒtáms-pa Pth.* 2. **to kiss** *C.*; **to insert, to dispose** in proper classes or divisions *Gram., byá-bai sgra ma sbyar yaṅ* also without the word *bya* being added; *bdé-ba-la, byaṅ-čúb-la Mil.*, like *ₒgód-pa* 3; **to join, connect, combine,** words, letters; *tsig de don daṅ sbyár-tsa-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtsis-su* **to count together, to sum up** *Dzl.*; *sbyór-la*, gen. written *žor-la*, **joined, connected, combined,** **tsig nyi sum žór-la yoṅ** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *žór-la ₒgró-ba* to go along with (another person) *Mil.*; *žór-la kur-kyer* take this also along with it! **Ko čá-te žor daṅ kal soṅ** *W.* as he was going, we sent it along with him; *žor-la gyel soṅ* it fell at the same time (by coming in contact with some other falling body); **žór-la kyér-wa** to take hold of and take away at the same time; *Kó-la žor ɣóg-pa* he was also (simultaneously) affected by (the loss); **žór-la zér-kan žig** or even **tsig-gi žor** a mere expletive, without any appreciable meaning *C.*; *bdag sdig-sgrib čés-pai žór-la* (the calamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil.nt.* — 2. **to prepare, procure, to get ready,** *yo-byád* the appurtenances *Dzl.*, *ₒtsó-ba* victuals *Dzl.*; *rta daṅ sbyár-bai šiṅ-rta* a carriage ready to start *Stg.* (or acc. to no. 1, a carriage attached to the horses); **to mix,** *ču daṅ* with water *Dzl.* and elsewh.; *ɣžán-du* **to prepare, to turn one thing into another, to change, transform** *Thgy.*; frq. **to prepare one's own mind, to compose one's self,** *dád-pa-la sbyór-bar gyis* make up your mind to believe *Mil.* — **to join, fit together, adjust, make agree,** esp. one's course of action; **to conform one's self to,** with *daṅ, Kó-moi yid daṅ sbyor čig* accommodate yourself to my wishes *Dzl.*; *krims daṅ sbyár-ro Dzl.* then we must conform to the law; most frq.: ... *daṅ sbyár-nas* or *-te* **corresponding, agreeable to, according to,** *krims* according to the law, to usage etc. *Dzl.*; *bú-moi yid* according to the wish of the daughter *Dzl.*; also **to compare** *Tar.* 89, 16, *Thgy.*; *ɣžan-rgyúd-la sbyár-ba* seems to imply: to gain knowledge by observing others, opp. to *raṅ-rgyúd-la brtág-pa*, to ascertain by one's own immediate judgment. — 4. **to compose poetry,** ... *kyis sbyár-bao* = *sdeb-pa* 5 — II. sbst. 1. **adjunction, conjunction, union,** *dbáṅ-po ɣnyis-kyi sbyór-ba byéd-pa*, '*membrorum amborum conjunctionem efficere*' *Wdn.*; hence **coition, cohabitation,** *bud-méd-la sbyór-ba byéd-pa* to effectuate it with a woman *Pth.*; *sgra-sbyor-ba* a joining or combination of sounds (letters), **orthography** (?) *Zam.* — 2. **a mingling, a mixture,** e.g. of medicines, also *sbyar-tábs Med.*; *sbyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); **preparation** = *sñón-ₒgro Schl.* 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mtsams sbyár-ba.* — 3. **syllogism** *Was.* (278). — 4. **comparison, agreement, harmony,** *ɣtám-gyi* the harmony of history *Schf.*

སྦྲ *sbra* 1. *W.* **(s)bra**, *C.* **da** **felt-tent,** *sbra-gúr* id.; *sbra-tág* ropes, *sbra-šiṅ*

frame-work, *sbrá-pa* inmate, of such a tent. 2. v. sub *ytsaṅ*.

སྦྲག་པ *sbrág-pa*, pf. *sbrags*, *C.* **ḍág-pa**, *W.* **rág-ce** **to lay, to put,** a thing over or by the side of an other, *pyogs-ycig-tu Lex.*; gen. used only in the gerund: **tsa dor rág-ne** together with salt and spices *W.*; **ṅá-ża daṅ rág-te mi dug** he does not belong to us *W.*, or in compounds: *nyi-rág* **double-barreled gun** (one barrel beside the other), *W.***raṅ-bár ḍug-rág** six-barreled pistol, **revolver** *W.*, *bse-sgo bdun-sbrag Pth.*, sevenfold skin-door, used as a target for shooting at.

སྦྲག་མ *sbrág-ma* **hay-fork,** *Cs.*

སྦྲན་བུ *sbráṅ-bu C.* **ḍáṅ-bu**, *W.* **ráṅ-ṅu, ra-uṅ** **fly,** and similar insects without a sting; *sbráṅ-ma* 1. id. 2. *C.* **bee,** *sbráṅ-mai tsogs* swarm of bees. — *sbráṅ-rtsi W.* **ráṅ-si** **honey;** **ráṅ-si ráṅ-ṅu** *W.* bee. — *sbráṅ-čaṅ* **mead** or something similar. — *sbraṅ-tsáṅ* and *sbraṅ-dóṅ Cs.* cells in a honey-comb, the honey-comb itself. — *sbraṅ-búg* bee-hive *Sch.* — *sbraṅ-byi* marten *Sch.* — *sbraṅ-yáb* flap, fly-brush *Cs.*

སྦྲད་པ *sbrád-pa* = *ˌbrád-pa* **to scratch** *Sch.*

སྦྲན་པ *sbrán-pa* = *sbrón-pa.*

སྦྲམ་བུ *sbrám-bu* **unwrought gold** *Cs.*

སྦྲིད་པ *sbrid-pa* 1. **to sneeze** *Med.*; *sbrid-pa ˌbyuṅ* I am seized with a sneezing *Med.* — 2. **to become numb, torpid,** **káṅ-pe nya ḍid soṅ** my foot is asleep *W.* — 3. *Dzl.* ཟངས, 5 *Sch.* **to flutter** before one's eyes (?).

སྦྲུད་པ *sbrúd-pa*, pf. and imp. *sbrus*, fut. and sec. form *sbru*, *W.* **rú-ce** **to stir** with one's hand, *zan Lex.*; **to knead** (*Cs.*) is *rdzí-ba* which is not identical with *sbrúd-pa*, at least not in *W.*

སྦྲུམ་པ *sbrúm-pa* **pregnant, big with young;** *mi daṅ srog-čags sbrum-ma-rnams Dzl.* women with child and beasts with young; *sbrúm-par ˌgyúr-ba* to conceive, to become pregnant, frq.; *sbrúm-par tsór-nas* feeling pregnant *Pth.*; *ṗrú-gu sbrum byúṅ-bas* having conceived, being with child *Pth.*

སྦྲུལ *sbrul, Pur. sbrul, Lh.* **rúl**, *C.* **ḍul** 1. **serpent, snake;** *sbrul* and *sbrúl-mo* also mythical demoniac beings; *sbrul ydúg-pa* or *dug-sbrul* venomous serpent; *sbrul ḳas sdigs-po Sch.* serpent-tamer; *sbrúl-gyi snyiṅ-po* v. *tsán-dan.* — *sbrúl-mgo* 1. a serpent's head. 2. v. *ˌaṅ-ke.* — *sbrul-sgóṅ* a serpent's egg. — **ḍul-nyá** **eel** or some other esculent snake-like fish *C.* — *sbrul-dúg* venom of serpents. — *sbrul-mig* 1. a snake's eye. 2. n. of **a certain vein** *Med.* — *sbrul-tsil* snake's grease *Med.* — *sbrul-żágs* v. *żags.* — *sbrul-ló* serpent-year, *sbrúl-lo-pa* one born in such a year v. *lo.* — *sbrul-žún* slough, skin of a snake. — 2. symb. num.: 8, = *klu.*

སྦྲེ(ད) *sbre(d) Lex.* n. of an animal; *Sch.*: **stone-fox.**

སྦྲེ་བོ, རེ་བོ, རེ་བ *sbré-bo, ré-bo, ré-ba* a coarse material manufactured of yak's hair for tent-coverings.

སྦྲེན་པ *sbréṅ-ba*, pf. *sbreṅs*, *Cs.*: **to play** an instrument; acc. to *Dzl.* ཟབ, 16, **to jerk,** a chord, a bow-string.

སྦྲེབས་པ *sbrébs-pa Cs.*: resp. for *ltógs-pa* **hungry.**

སྦྲེལ་བ *sbrél-ba, W.* **rél-ce(s)** **to stitch together,** paper; **to stitch to, to sew on; to fasten on,** a package on a horse; *lcags-sgróg lág-pa sbrél-nas* having one's hands shackled together; *bar zám-gyis sbrel* the chasm is overarched by a bridge *Glr.*; (iron chains) *séṅ-ge daṅ* fastened to (stone) lions; in a gen. sense: **to connect, to join,** *ynyis-sbrél, ysum-sbrél* two or three consonants joined together, cf. *miṅ-yżi.*

སྦྲེས་པ *sbrés-pa Cs.* **frozen, stiff, hard.**

སྦྲོན་པ *sbrón-pa*, pf. and fut. *sbran* 1. **to call to the spot,** *rá-mda, grogs* for assistance *Lex.*; **to send for,** the minister *Glr.* — 2. **to call to** *Thgy.*; **to give information, notice, intelligence,** *rgyál-po-la rmi-lam-du* to warn the king by a dream *Dzl.*; *mi żig sbrán-du btáṅ-nas Dzl.* to dispatch a man in order to convey intelligence. — 3. **to sprinkle, to stain, to pollute,** *ltg-les Sch.*

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མ

མ *ma* 1. the letter **m.** — 2. numerical figure: 16.

མ་ *ma* I. sbst. 1. **mother,** col. *ă-ma*, resp. *yum*; *mai rum* womb, matrix; *rán-gi ma ɣčig-pai sriṅ-mo* full sister by the same mother, whilst *mas dbén-pai sriṅ-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital,** v. below; **ma tsam yod** *W.*, what is the amount of the sum advanced? **original text, copy to write after, pattern** v. below; **a letter** written **above** another. — **Comp.:** *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo*. — *ma-rgyúd Sch.* 1. **original, primary cause.** 2. **line of descent** by the mother's side, when however it should be spelt *brgyud*. — *má-ču* the first infusion of malt or stronger beer, v. *čaṅ*. — *ma-čúṅ Cs.:* 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. *Cs.:* 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-ɟár* capital and interest *W.* — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mtún-pa ˚bri-ba* to copy accurately *Schr.*; a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother *Sch.* — *ma-ɣží* v. sub II. — *ma-ɣyár* step-mother *Cs.* — *ma-ró* a mother's corpse *Pth.*

II. a root signifying **below,** opp. to *ya:* *má-gi* the lower one, e.g. *čú-bo Mil.*; *ma-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.:* from, out of, the Indian plain (v. *mta*); *má-mču* lower lip. — *má-tem* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo = rmáṅ-rdo*. — *ma-rábs* mean descent, people of low extraction *Dzl.* — *ma-ri Sch.* downward (?) — *ma-ré = ma-tém*, v. *re*.

III. negative adv. **not,** however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma ˚gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *ɣjód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bslaṅ* they should not make the man their enemy *S.g.* — b. with the preterite: *ma soṅ* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin, lags, mčis, red.* — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rúṅ-ba* v. *ruṅ-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative,** when a question is returned by a question: **kyód-di miṅ ci zer** what is your name? **miṅ ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zaṅs ru-bží-ma* a four-handled kettle (cf. *bu lo-ɣnyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* **two days before yesterday** *C.*, = *sṅón-ma žag W.*

མ་ *mā W.* always with a marked accent and **མཱ** long vowel, prob. abbrev. of *maṅs* **very,** before adjectives and adverbs, **mā máṅ-po** very much, **mā gyál-la** very good.

མཁར་ *ma-kár* (Hind. مکّار impostor) *W.* **deceit, imposition, intrigue,** **ma-kár čó-te zer** he speaks hypocritically, with some secret design; *ma-kar-čan*, **hypocritical, fawning.**

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མ་ཀ་ར *ma-ka-ra Ssk.* **sea-monster.**

མ་ཀྲ *ma-ḱá* 1. *Lt.* = *mtsan-dbye.* — 2. **Mecca** *Stg.*

མ་ཁལ *ma-ḱál* v. *ma* I.

མ་མཁན *ma-mḱán* v. *ma-rgán.*

མ་གལ *ma-gál Wdn., W.* **poplar-tree.**

མ་གི *má-gi* v. *ma* II.

མ་རྒད་ *ma-rgád, *mar-gád* Glr.*, from **मरकत. emerald.**

མ་རྒན *ma-rgán W. *mar-gán** 1. **matron, grandam.** 2. *C.* also **ma-ḱén** **cook; quarter-master.**

མ་ཅེན *ma-čén* 1. v. *ma* I. — 2. **head-cook.**

མ་དྲི་སྨྲི་སལ་འཛུ་ *ma-tri-mu-tri-sa-la-ꟹdzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou.*

མ་དང་ (?) *ma-dáṅ Ld.* a place on the roof of a house cleared for spreading grain there.

མ་གདན *ma-ɣdán, W. *mag-dán*, C. *ma-dén** **ground, basis, foundation;** also for *ma-ɣdán-gyi ri-mo* **ground-plan.**

མ་རྡུ་, མ་དུ་ (?) *ma-rdú, *ma-dú W.* **thorn, prickle,** *má-rdu-čan* **thorny, prickly.**

མ་རྡོ་ *má-rdo, *mar-do* W.* prob. a careless pronunciation of *rmáṅ-rdo.*

མ་ནིན་ *ma-niṅ* 1. **without sexual distinction** *Med.* and *Gram.* — 2. **impotent, unable to beget** *S.g.* — 3. **barren, childless** *Wdn.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also **hermaphrodite,** *Wdn.* however denotes this explicitly by *mtsan-ɣnyis-pa.*

མ་ནུ་ *ma-nu Med.? Cs* : = **मनु, मनस्**, *yid*; as symb. num.: 14.

མ་ནུ་པ་ཏྲ *ma-nu-pa-tra* a medicine *Wdn.*; in *Lh.* Bryonia dioeca.

མ་ཎི་ *má-ṇi* (*Ssk.* precious stone) 1. abbrev. of Ommanipadmehūm; **má-ni táṅ-če* W.* 1. **to mutter prayers.** 2. **to purr like a cat.** Hence 2. **praying-cylinder,** prop. *ma-ni-čos-ꟹkór Schl.* 230. — 3. **consecrated stone-heaps** or **stone-walls** (Mongul *Obo*) *Schl.* 196; *ma-ni bka-ꟹbúm* title of a book; as to its contents v. *Schl.* 84.

མ་པང་ *ma-páṅ Mil., ma-pám Cs.* = *ma-drós-pa*, v. *drós-pa.*

མ་མ་ *má-ma* **children's nurse** *Dzl., Glr., Cs.*: *nú-ma snún-pai* wet-nurse, *dri-ma ꟹpyi-bai* nurse for cleaning, *páṅ-du ꟹkúr-bai* for carrying, *rtséd-grogs-kyi* for playing.

མ་སྨུན་ *ma-mún Ld.* col. for *na-bún*, **fog.**

མ་མོ་ *má-mo* 1. *Sch.* **grandmother.** — 2. *Sch.* **ewe,** sheep that has lambed. — 3. *Mil.* and elsewh. frq., a kind of wicked demons.

མ་ཞི་ *ma-ží Lt.* medicinal plant (?).

མ་ཞུ་ *má-žú* v. *žú-ba.*

མ་གཞི་ *má-ɣži, W. *máb-ží** 1. **ground-work, basis, elementary principle, component part; prime colour; principal thing, main point.** — 2. *Sch.* **originally** (?).

མ་ཡ *mā-yā Ssk.* = *Tib. sgyu-ꟹprul-ma* **'delusion',** n. of the mother of Buddha Śākyamuni.

མ་གཡོག *ma-ɣyóg* = *ṭab-ɣyóg* **kitchen-boy, scullion** *W.*

མ་རི་, མ་རེ་ *ma-ri, ma-ré* v. *ma* II.

མ་རུ་ *má-ru* n. of a castle, perh. = *rmé-ru.*

མ་རུ་རྩེ་ *ma-ru-rtsé* 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

མ་ལ་ *ma-la Sch.* **excellent! capital!** — In *Feer Introd.* p. 69 it was explained by our Lama as = *'é-ma* **ah, well!** Also Feer has: *Eh bien!*

མ་ལ་ཁན *má-la-ḱan Ld.* **snake-charmer, conjurer.**

མ་ལ་ཡ *má-la-ya* **the western Ghauts** famous for sandal-wood; the tracts along their foot, **Malayalim, Malabar.**

མ་ལ་ལ་རྩེ་ *ma-la-la-tsé Ld.* **small lizard.**

མ་ལག *má-lag Ld.* **somerset;** **má-lag lóg-če** to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

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མ་ལམ *má-lam* **high-road, broad passage** *W.*

མ་ཤ *má-ša* 1. *Ssk.* **माष, pea,** Phaseolus radiatus, = *mon-srán* or *greu Wdh.* — 2. *W.* the contrary of *ya-ša,* **contempt, scorn, disregard.** — 3. *W.* **trigger of a musket.**

མ་ཤ་ཀ *ma-ša-ka Ssk.* **माषक,** *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ *ma-ši-ka* name formed from the Hebrew מָשִׁיחַ, for **Christ,** the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཧཱ *ma-hā Ssk.* **great,** used in names and titles: *ma-hā-kā-la* and *de-ba* = Siva *Glr.*; *ma-hā-tsi-na, ma-hā-tsin* the modern name of China, formerly *rgya-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dzā* the great king, title of some princes, particularly that of Kashmere.

མ་ཧེ *ma-he, Ssk.* **महिष, buffalo** *Glr.*, *ma-he-mo* female of it.

མག་པ *mag-pa* 1. **son-in-law** *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. **bridegroom** col.

མག་མལ *mag-mal, Ar.* مخمل, **velvet** *W.*

མང *maṅ* 1. *C.* col. for *mi oṅ, mi ˚dug* (?); so also in some passages of the *Ma.* — 2. v. *máṅ-po.*

མང་གའི *maṅ-ga-lam Ssk.* = *bkra-šis.*

མང་པོ *máṅ-po* 1. **much, many,** *mi maṅ-po* (*rnams*) **many people,** also (like *oi πολλοί*) **most people, the gross** or **bulk of the people,** for which *W.* **máṅ-če**, e. g **máṅ-če zer dug** most people say, or, mostly it is said etc.; *˚kor máṅ-po* (*rnams*) the numerous retinue *Dzl.*; *máṅ-por* adverb **mostly** (not frq.) *Zam.*; *ču maṅ-nyuṅ ltos* look after the height of the water, whether there is much or little of it; *yčig bsgyúr-ba-la maṅ-nyuṅ med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much,** with verbs, chiefly col., *maṅ-po ˚jigs* I am very much afraid.

Comp. and deriv. *maṅ-bkúr* = *máṅ-pos bkúr-ba* v. *bkúr-ba* I. and II. — *maṅ-gé-mo* long ago, long since (?) *Cs.* — **maṅ-ṅa** *W.* col. for *máṅ-por, máṅ-ba(r)*; **žag daṅ žag máṅ-ṅa máṅ-ṅa táṅ-če** to give a little more every day. — *máṅ-če* v. above. — *máṅ-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *máṅ-du* is not only the termin. case, but also a compound of *maṅ* and the synon. *du*, being used exactly like *máṅ-po*, both in the nomin. and accus case, *ydams-ṅág máṅ-du bstán-pas ˚brás-bu bžiṅ ťób-pa máṅ-du byuṅ* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་བ *máṅ-ba* I. vb. pf. *maṅs,* **to be much,** *˚di máṅ-ṅam de maṅ* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra máṅs-pas* as the enemies had become very numerous *Dzl.*; *sman-dpyád máṅs-pas ṗán-rgyu med* by making much of medical treatment he will not grow well *Mil*; *ma máṅ čig* be it not much, let it not grow too much *Mil.* and elsewh.; *máṅs-kyis dógs-pa* fearing lest it should grow too much *Wdh.* — II. adj. 1. *máṅ-po.* — 2. **having much,** *bu maṅ-bar ˚gyúr-ba* to get many children, *bu-máṅs* rich in children *Pth.* — *máṅs-ťsig* a sign of the plural number, e.g. *dag Gram.* — III. also sbst. **plenty.**

མང་ཡུལ *máṅ-yul,* a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, v. *skyid.*

མན་རྫི་ར *man-dzi-ra S.g.* a mineral medicine; perh. *man-dza-ri Ssk.* **pearl.**

མཎྜལ *maṇḍal Ssk*, prop. *Tib. dkyil-˚kor* jewels, viands etc. presented as offerings, and arranged in **a circle** *Glr.* and elsewhere, cf. *ťsogs.*

མད *mad* 1. = *nad* (?) *lus mad-méd-čiṅ Sambh.* — 2. sometimes for *smad.*

མད་པ *mád-pa* **true,** *kyed mad ysúṅ-žiṅ* as you speak what is true *Mil.*; *ma nyés-pai bden-ťsig mád-po smras kyaṅ* although he solemnly declared not to have committed it *Pth.*

མན *man* I. sbst., also *mán-na, má-na Hind.* a '**man**' or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II *W.* for *ma yin* (*B. min*) 1. it is not;

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'i man this it is not; *mán-na* is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: *de mán-na mi yoṅ, de mán-na med* only this one is to be met with, besides this there are none; *la-dág-gi lug čún-se mán-na mi yon* there are only small sheep in Ladak; *dún-la mán-na mi ṭóṅ-ĸan* he who sees only what is close before him, a short-sighted person; *ḍé-bu lo gyad tiṅ-la mán-na mi yoṅ* fruit will appear only after a space of eight years; *ḍi-riṅ mán-na ma ṭoṅ* I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. **no**. — III. = *ma* II., *man-yán* **below** and **above** *Cs.*; *man-čád, -čád, -čód* 1. adv.and postp.c.accus., **below, downward, on the lower side of, as far as,** *lṭé-ba man-čád ču nán-du nub Glr*, he was immerged in the water below his navel, i.e. up to his navel; inst. of *man-čád* also merely *man: púṣ-mo goṅ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from,** *do-núb man čad* from this evening *Mil.*; *de man-čád* **since, from that time forward** *Mil.*; *rmaṅ btiṅ-ba man rab-ynás mdzád-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except** or **save** (one), also *mán-pa, mán-pe, mán-ĸan, man-na* *W. (B. mín-pa). — 2. sbst. **lower part** of a country, **lowland,** thus in *Lh.* as a proper name.

མན་ངག *man-ńág, Ssk.* **उपदेश, advice, direction, information,** *stón-pa* to give, *man-ńag (-gi) -rgyúd* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *sṅags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ĸa-rgyan*.

མན་ཆད, ཆད, ཆོད, པ, ལྷག *man-čad, čad, čod, pa, lhag*, v. *man* II. and III.

མན་དར་བ *man-da-ra-ba,* **मन्दारव,** a tree in paradise *Stg.*

མན་(ན)སུན་(ནེ) *man(-na)-mún(-ne) Ld.*, **turbid, muddy, dingy, dim, dull, dusky,** as to water, flames of light etc.

མན་ཙི *mán-tsi Sch.* a kind of silk-cloth.

མན་རྫི *man-dzi* 1. *Sch.* 'a small **square table**', acc. to others **a tripod** with long curved feet, for sacrificial purposes. — 2. *W.* **bed** *Hindi* **मञ्च**. An altar cloth. C.

མན་ཤེལ *man-šel* **crystal, glass** *Pth.*

མར *mar* I. sbst., resp. *ysol-már* 1. **butter** *Thgy, C., W.* — 2. col. also **oil.** — **Comp.** *skya-már, Ld. ĸág-la mar* fresh, not melted butter; *ba-már* cow-butter; *ˌbri-már* yak-butter; *ˌbru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi* (*Hind.*), the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; *žum-már-pa* *C.* **lamp;** *mar-dkár Med.* = *skya-már.* — *már-ku* melted, liquid butter. — *mar-rnyiṅ* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — *mar-nág* *W.* oil, *nyuṅ-dkar-mar-nág* rape-seed oil. — *mar-blúg* *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* **lamp,** at present only for holy uses, thus: *mar-mé ghyen-tsén* holy, heavenward burning lamp *C.* (formerly any lamp *Dzl.* ཝ་ཅ, 11; *Glr.*); *mar me mdzád* Buddha Dipaṅkara, v. *Dzl.* XXXVII.; — *mar-žógs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysár* fresh butter *Lt.* — II. termin. of *ma* I., to or 'into' the mother; *mar-gyur ˌgró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *ˌgrib-pa*; *mar-ño* v. *ño* 5.

མར་ཀ་ལ་ག *mar-ka-la-ga* (?) a fine ochreous earth, found e. g. on the Baralasa pass between *Lh.* and *Ld.*, used

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as ground-colour in staining houses with *dkár-rtsi Ld.*

མར་རྒོན་ *mar-rgán* v. *ma-rgán.*

མར་ཉོ་ *mar-ñó* v. *ño* 5.

མར་དོན་ *mar-dón* perh. *dmar-ˌdón.*

མར་པ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* provinc. for *dmár-ba Sch.*

མར་ཡུལ་ *már-yul Ma.*, n.p. = *la-dwags* Ladak.

མལ་ *mal*, the place where a thing is, its **site, situation,** **mál-du žág-pa** *C.* **bór-če** *W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige,** *žiṅ-rtai* rut, wheel-mark, track; *mal yčig-tu mi ˌdúg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed,** *mál-gyi ˌog-tu* under the bed *Glr.*; *dgoṅs-mal* resp. for night-quarters *Dzl.* ୨୯୦, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); **mal dúg-čе** *W.* to live in a strange place, *ἐπιδημεῖν*; *mal bdé-ba Sch.* a quiet sleep, *ṅai lus sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-ḱri* bed-frame, bed-stead. — *mal-gós Cs.*, *mal-čá Lex.*, **mal-čé** *C.*, **-stán** *C.*, *W.*. *Dzl.* bedding, bed-clothes. — *mal-ldaṅ Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims-mál* couch, bed.

མལ་ལ་སྐུལ་ལེ་ *mal-la-múl-le Ld.* **lukewarm,** tepid.

མལ་ལི་ཀ་ *mal-li-ka Ssk.*, properly name of a flower, Jasminum Champaca, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, **the lower part,** gen. however with terminative meaning, **downward, towards the lower parts,** *mas btáṅ-ba Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a sbst.: *más-kyi* the last, e.g. *yi-ge* final letter *Cs.*; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás.*

མི་ *mi*, I. num. figure: 46. — II. sbst. **man,** *mi ysod-pa* to kill men, to murder, *mi-méd ri-ḱród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-la ma lab* tell no body else of it *Mil*; *ráṅ-gis bságs-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor raṅ slóṅ-ba* to gather by begging what belongs to others *Mil.*; *mii bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *ráṅ-gi bú-mo Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ṅá*, *mi-bdág* I, *Mil.* (cf. *ño*), and with certain sbst.: *ytsó-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tsó Sch.*

Comp. *mi-ḱa*, (idle) talk of the people, common talk, *yúl-sdei náṅ-nas mi-ḱa sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *ṅáṅ-pa*, *mi-ḱá zug* or *ño g* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house,** (the Chinese capital contained) *mi-kyim ˌbúm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics,** the same as *kyim-ghi mi.* — *mi-ˌgréṅ* v. *ˌgréṅ-ba.* — *mi-rgód* v. *rgód-pa* II. — *mi-brgyúd* v. *brgyud.* — *mi-rje* sovereign, king, *mi-rje mdzád-pa* to be king, to reign *Glr* — *mi-nyid Cs.* 'humanity, honesty'; *mi-nyid-čan* 'humane, honest'(?) — *mi-brdág.* 1. = *mi-rje.* 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and *C.*, *W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde. Sch.* has also: *lha-sde mi-sdé* princes and nations. — *mi-sná* 1. **race of men, class of people** (seldom). 2. **messenger, delegate,** not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

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charge given them in words; in our translations introduced for **apostle**, *þó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. **a child of man, a mortal,** po., *Mil.*, cf. *mii bú-mo* above. 2. **son of man,** when Christ speaks of himself as such, otherwise *mii sras Chr. Prot.* — *mi-bo Cs.*, rarely for *mi.* — *mi-dbaṅ*, prince, potentate. — *mi-ma-yin(-pa)* **ཆམནུཥ.** one that is not a human being, *mi daṅ mi-ma-yin-pa ťams-čád* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-ḱród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mḱá-la rgyú-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkár-þyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi čo-ˌprúl* apparitions of ghosts *Mil.* — *mi-mo* **woman,** yet only in contraposition to *lhá-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rígs* v. *rigs.* — *Mi-la-rás-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-ˌþrúl*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, **mi-lág-tu ˌdó-wa* to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lús-pa.* — *mi-ser* 1. **subject, servant, menial, drudge.** 2. **robber, thief, sharper.** — 3. v. below.

III. negative adv.: **not,** in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *ˌbyúṅ-bar mi ˌgyúr-ro*, unless logically it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de daṅ nám-du yaṅ mi ˌbrál-bar gyis šig*, and immediately after: *skad ɣčig kyaṅ ma brál-bar gyis šig* do never part with it

མི་ཉག, མེ་ཉག *mi-nyág, me-nyág*, and དང་གྲུད་ Tanggud, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.*

མི་མ *mi-ma Sch.* **tears.**

མི་སེར *mi-sér* 1. n.p., formed after مصر, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi.*

མིའམ་ཅི་ *miam-či, Ssk.* **किन्नर,** fabulous beings of Indian origin, nearly related to the *ˌdri-za*, and belonging to the retinue of Kuvera; fem *miam-či-mo.*

མིའུ་ *miu* 1. **a little man, dwarf,** also *miu-ťúṅ Wdn.*; *mig-gi miu* v. *mig.* — 2. perh. applicable also **to puppet, doll.**

མིག *mig*, resp. 1. **eye.** — 2. **eye of a needle; hole** in a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gaṅs Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. **pupil.** 2. **iris** *Stg.*; *mig-gi snág-ťsa* or *-mťso Cs.*, vulgo *mig-gi nág-po* id.; *mig-gi mé-tog Sch.* the luminous point of the eye: *mig nyáms-pa Cs.* weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig ˌdzúm-pa* to shut the eyes, *ˌbyéd-pa* to open the eyes, v. *ˌbyéd-pa* 1; *ˌdón-pa*, *ˌbyiṅ-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bčár-ba Lex.*, acc. to *Sch.* id.; *mdóṅs-pa*, *mdóṅs-par ˌgyúr-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig ˌḱyid-pa Sch.*, to distort or roll the eyes; *mig skú-ba Dom.* (*bskú-ba?*) n. of a certain magic trick; *mig čid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *þyid-pa*); **mig zug son*

mutually hating each other" in pāli "aññamaññam upajjhāyat... Bkram-jäla. fol. 118a.

it has struck my eyes, I should like to have it *C., W.*; **mig log ltá-ce** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyóg* squinting *Sch.* — *mig-rkyén Mil.*, is said to be the same as *mig-ltós.* — **mig-skyór* W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-khúṅ* eye-hole, socket *Sch.* — *mig-ˌkrul Mil.* v. *mig-ˌprul.* — *mig-grogs* one's sweetheart *Cs.* — *mig-ˌgram* edge of the eye *Sch.* — *mig-rgyaṅ* 1. v. *rgyaṅ-ma.* 2. far-sightedness, *mig-rgyáṅ-čan* one that is far-sighted, *mig rgyaṅ-thúṅ* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai thán-la mig-sgyu ˌgyú-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma = mkhá-ˌgro-ma Mil.* — *mig-čaṅ* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čér* v. *če-re.* — *mig-lčíbs* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzág-pa* blear-eyes *Schr.* — *mig-brnyás ˌkyér-ba Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtúl* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta, žál-ta*) *byéd-pa* to inspect, superintend (**mig-ta-čan** overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág Sch.* = *mig-skyág* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gár-ža-pe hín-dui mig-tós khur*, or *kyon*, or *lob dug* W.* the people of Lahoul copy the Hindoos; **mig-tós ṅán-pa khur*, or *lob soṅ* W.* he has imitated what is not good. — **mig-tṣé-la ṗém-pa*, or *ŋó-pa* C.* to derive profit or harm from observing and imitating others (?) **mig-tṣé-la ṗém-pe 'tim** deterring punishment. — **mig-tág tón-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-thúṅ* short-sightedness *Cs.*, *mig-thúṅ-čan* short-sighted.* — **mig-ḍa** snow-spectacles, shades formed of a texture of horse-hair. — **mig-dól* C.* = *ynyid-rdól.* — *mig-ldán* = *mig-čan* po. needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig Cs.*, *mig-po-čé* a large eye *Cs.* — **mig-pág* C., W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-ṗór Cs.* = *mig-khúṅ.* — *mig-ˌkrúl Mil.* optical deception, *mig-ˌkrul-mkhan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-ˌbúr* goggle-eyes. — *mig-ˌbras* apple of the eye, eye-ball, **mig-ḍás lóg-če*, or *mig-kór lóg-če* W.* to roll the eyes; *bdág-gi mig-gi ˌbras ltar ycés-na yaṅ* although she is as dear to me as the apple of my eye. — *mig-máṅ(s)* chess-board, game at tables, *mig-máṅ rtsé-ba Dzl.* to play at chess, *mig-maṅ-ris-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa ˌkrúgs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sál* W.* sharp-sightedness, **mig-sál-čan** sharp-sighted, **mig-sal-nyám** the contrary. — *mig-rtség* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-tsig(-če)* W.* inflammation of the eye, **khá-mig-tsig** caused by snow, **dúd-mig-tsig** caused by smoke. — *mig-zi* mist before the eyes *Sch.* — *mig-zúr* corner of the eye *Sch.* — *mig-ycúgs S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-yáṅ(s)* C., W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtúl.* 2. = *mig-sgyu Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-riṅ-čan = mig-rgyáṅ-čan Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rús* eye-bone *Cs.* — *mig-slobs* the act of accustoming the eyes to . . ., *mig-slóbs ṅán-pa skye Mil.* you habituate yourself to a faulty look, i. e.

downward, to what is earthly. — **mig-ṡóg** *W.* eye-lash. — *mig-sér* 1. jaundice, also **gya-nág mig-sér* W.* 2. envy, jealousy, *mig-sér-ċan* envious, jealous. — *mig-hu-ré* v. *hu-re.*

མིན་ *miṅ*, resp. *mtsan*, **name,** *Kyód-kyi miṅ ċi yin Mil.* or **ċi zer* W.* what is your name? *dei miṅ yaṅ med Glr.* such a thing is or was not known at all, such a thing does not exist; *miṅ-tsam-gyi dge-slóṅ Dzl.* priest only by name; *W.*: **miṅ-gi náṅ-na** id.; *C.* also: **ṭál-gyi miṅ tsám-le me** this tax exists only nominally; **appellation, designation, word,** *tén-pai miṅ* a word for drawing (pulling) *Gram.*; *miṅ-gi mdzod* **dictionary;** **kyod-su miṅ daṅ** or **su miṅ-ni náṅ-na** or **su miṅ nén-te** or **su miṅ-la tén-te ċa dug* W.* in whose name or business, upon whose order are you going? **ċii miṅ daṅ* W.* for what cause, in behalf of what affair? *miṅ-nas rǰód-pa*, or *smóba Dzl.* and elsewh., to call by name, also to call upon the name of, hence . . . *kyi miṅ-nas brǰód-de* in the name of; *miṅ ˚dógs-pa* to name v. *miṅ* 2; *dṅós-miṅ* v. *dṅos*; *btágs-miṅ* a name given (e.g. a Christian name) *Cs.*, *rǰes-grúb-kyi miṅ* a surname *Cs.*, *rus-miṅ* a family name *Cs.*

Comp. *miṅ-rkyáṅ* a single syllable or name *Cs.*, cf. *miṅ-sbyár.* — *miṅ-grógs* one's name-sake *Cs.* — *miṅ-sgrá* a mere name, word, or sound (philosophical term.) *Was.* — *miṅ-náṅ* a bad name, infamy *Cs.* — *miṅ-ċan* having a name, *dpal-˚byór miṅ-ċan* one of the name of Paljor. — *miṅ-ṭon* v. *˚ṭón-pa.* — *miṅ-mṭá* final letter *Cs.* — *miṅ-sbyár* compound name. — *miṅ-méd* 1. nameless. 2. the fourth finger. — *miṅ-tsig* word, appellation. — *miṅ-ɣźi* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *miṅ-ɣźi rkyáṅ-pa* a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, *Zam.*; *ɣnyis-sbrél, ɣsum-sbrél* a double, triple, letter, like ཀྲ, ཀྱྲ, *Cs.*(?) — *miṅ-bzáṅ* good reputation *Cs*

མིན་པོ་ *miṅ-po* **brother** in relation to his sister, *miṅ-sriṅ* brother and sister; *de ṅa daṅ miṅ-sriṅ-du byao Dzl.* her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིད་ *mid* **a large fish** *Cs.*; *mid-mid* id.

མིད་པ་ *mid-pa* 1. sbst. **gullet, oesophagus** *Mil.* and elsewh.; *mid-skráṅ* a tumour of it, incident to horses *Sch.* — 2. vb. **to swallow, to gulp down,** frq.

མིན་ *min*, *W.* **man**, 1. for *ma yin* (he, she, it) **is not,** *ṅa-min-tsil-min Mil.* they are neither 'flesh nor fat'. — 2. abbrev. for *mín-pa* and *mín-par* v. below; *btaṅ-min* for **btaṅ yin-nam ma yin* W.* will it be given or not? *mín-pa* and *ma yin-pa* **to be not;** often as a participle supplying the place of a prep. or adv. (for *mín-par*), **excepted, except, besides,** *de ma yin-pai ṡiṅ Stg.* the other trees except this one; *klu ma yin-pa ɣźan mi ṭub Dzl.* except he that is a Lu cannot . . .; *saṅs-rgyás mín-pa sus kyaṅ mi ṡes Mil.* besides Buddha no one knows of it, no one knows it except Buddha; *ṅas ɣug ɣċig mín-pa mi bsdad Mil.* I have been sitting down only this moment; *ro zér-ba mín-pa skyab-pai miṅ mi yoṅ-ba ˚dug Mil.* one can only say 'corpse', and the appellation '*skyab-pa*' is not admissible; *de min* **besides, otherwise, else, apart from, setting aside** *Mil.*; even: *de-min-rnams Glr.* those that are not doing so. Cf. *man.*

མིན་དང་ *min-da* v. *mi-mda*, sub *mi* compounds.

མིམ་ *mim*, the Hind. *mēm*, **Madam,** *mim sáheb* the mistress or lady of the house.

མིར་ *mir* termin., མིས་ *mis* instrum. case of *mi.*

མུ་ *mu* 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end,** *ṡiṅ-mu-la ɣnás-pai lha* deity residing on the landmark; *mú-la skye* (the plant) grows on the edges of fields *Wdṅ.*; *mṭa méd-ċiṅ mu med Stg.* there is neither limit nor end; *mu bźi = mṭa bźi Mil*, *S.g.* seems to be used in a philosophical sense for 'perfect limitedness'; *mu-kyúd* **circumference, compass,** the **hoops** of a cask *Sch.*, the **rim** of a wheel *Stg.*; *mu-kyud-˚dzin* n.p., the least of the

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seven mountains surrounding the Sumeru. *mú-stegs-pa*, also *mú-stegs-čan Ssk.* तीर्थिक (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mú-stegs* be the same as ˚*báb-stegs* (v. ˚*báb-pa*), being a literal translation of तीर्थ, and therefore prop. a Brahmanic ascetic (v. *Ssk.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch* has besides: *mú-la* in a circle, continuously; *mu-ltar* or *mú-nas* = *bžin-du C.*; in *W* they say: **mu čig-la bor** throw it together on a heap!

མུ་གེ *mú-ge* 1. *W.* **desire, appetite,** **zan za-če** or **čaṅ ťún-čeï mú-ge rag** I have a longing for food, for beer; *mú-ge-čan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., **famine,** *mú-ge* ˚*byuṅ Dzl., Mil.* a famine is caused, breaks out.

མུ་ཆོར་ *mu-čór* **nonsense,** *smrá-ba Stg.* to talk nonsense.

མུ་དིག *mú-tig* **pearl** frq., *mú-tig-rgyan* a pearl ornament *Cs*; *mu-tig-čún-po, mu-tig-drá-ba Glr.* garland formed of pearls; *mu-tig-ṕreṅ* string of pearls.

མུ་ཏི་ལ *mu-ti-la* **mother of pearl** *Sch.*(?).

མུ་ནི *mu-ni Ssk.* **saint, ascetic, anchorite,** chiefly in names: *Sā-kya-mu-ni* the saint of the Sākyas, Buddha.

མུ་ནི་ཏི *mu-ni-ti Sch.* = *mu-tig*(?).

མུ་མེན *mu-mén Glr., Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmár-po Wdn.*

མུ་རྩོད་ *mu-rtsód*(?) **colt's foot,** Tussilago farfara *Lh.*

མུ་ཟི *mú-zi* **brimstone, sulphur** *Med.*, *mú-zi-čan* containing sulphur, sulphurous; *mú-zii skyúr-rtsi* (*snum Schr.*) sulphuric acid *Cs.*(?).

མུ་རན་ *mu-rán* **hoop,** of casks etc. *Sch.*

མུ་ལ *mū-la Ssk.*, **root;** particular roots, such as those of Arum campanulatum, so perh. *Lt.*

མུག་གེ *múg-ge* sometimes for *mú-ge.*

མུག་པ *múg-pa*, 1. sbst. **moth, worm,** *múg-ma* id. *Glr.*, also *mún-ma*; *gós-mug* clothes-moth, *bál-mug* id., *lčágs-mug* a worm that eats iron away(?) *Cs.*; *múg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-, yi-*, resp. *ťugs-*, **to despair** *Pth.*; *blo múg-po* a gloomy, doleful way of thinking *Sch.*

མུན་པ *mun-pa* 1. sbst. **obscurity, darkness,** frq. — *mún-pai smag-rúm* id., frq.; *mún-pa-nas mún-par* ˚*gro Dzl.* they wander in eternal darkness; *mún-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi.* — 2. adj. **obscure, dark.** — 3. vb. in *W., mun soṅ* he has become insensible. — **Comp.** *mún-ḱaṅ* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Cs.* — *mún-ḱuṅ Dzl.* prison, dungeon. — **mun-ṭ́ig** *Lh.*, *mun-ḱród Dzl.*, **mun-nág** *W., C., mun-brág Sch.* and *Lh.*(?) close darkness. — **mun-ḍúl*, or *mun-nyúg táṅ-če** *W.* to grope in the dark. — **mún-ču, núm-ču** *W.* the dusk of evening, **mún (-ču) rub** sets in. — **mún-(s)pe-ra táṅ-če** *W.* to talk confusedly, wildly. — *mun-sprúl Tar.* 56,17, to judge by the context: ignorance, stupidity; so *Schf.* — *mun-sribs Lex.* the darkness of night. — *mun-srá* furious passion, **mún-sro yoṅ dug** *W.* he rages in his passion. — **mun-srós* = *mún-ču** *W.*

མུམ *mum* (*Hind.*) *W.* **wax.**

མུར *mur* 1. termin. of *mu*, hence *mur-ťug* **to the extremity, till the end of** *Cs.*; perh. also *mur-dúm* (or *-zlum?*) *Ld.* **dull,** of knives, hatchets; *múr-˚dug* = *mú-stegs-pa Sch.* — 2. **gills** of fish.

མུར་གོང་ *mur-goṅ* **the temples** *Sch.*; *mur-˚grám* id. *Cs*; **jaw, jaw-bone** *Sch.* — *mur-tór* ulcers in the mouth *Sch.*

མུར་བ *múr-ba* 1. **to gnaw,** to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. **to masticate, to chew**(?).

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མུལ་ཐུག *mul-tùg*

མུལ་ཐུག *mul-tùg* W. **fist,** **mul-tùg čó-če, gám-če** to threaten with the fist, **gyáb-če** to strike with the fist.

མེ་ *me* I. num. fig.: 106. — II. sbst. 1. resp. *žugs* C., **náṅ-me** W., **fire,** *me ˌbar* the fire burns, *ṡor* breaks out, *mčed* spreads, *ṡi* is extinguished; **me sóṅ-na** W. is the fire burning (again)? *Ḱáṅ-pa mes* (vulgo **méla**) *bsregs*, *ṡor*, *Ḱyer* the house is burnt down, **dugs soṅ** W. ignited, burnt (partially); *me sbór-ba*, *ˌbúd-pa*, *ytóṅ-ba* B., *(*s*)*bár-če*, *ṕú-če*, *dúg-če** W. to light a fire, *yṡó-ba*, **són-te čó-če** W. to stir, poke, trim the fire, **nyál-če** W. to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. **to set on fire,** *Ḱyim-la* a house *Glr.* 2. **to strike fire** W., *me ldé-ba* B. and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-skám* cock (of a gun), **me-kám ǰar tsar** W. the gun is cocked. — *me-skyógs* C. a shovel for live coals. — *me-sgyógs*, *gyogs* = *sgyogs* 2. — *me-mgál* **fire-brand,** *me-mgál-gyi Ḱór-lo* the circle made by a firebrand, when quickly swung round *Cs.*. — **me-ḍṍn** **torch** C. — *mé-čan* fiery, containing fire. – *me-lčágs* fire-steel, pocket-fire. — *mé-lče* flame of fire. — *me-čá* fire-steel (?) *Sch.*, **me-čḛ́** C. every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rlúṅ* v. *rluṅ*. — **me-tág** C. 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) **spark, sparklet,** a bit of live coal in the ashes. — *me-táb* fire-place, hearth; stove. — *me-dóṅ* *Dzl.* fire-pit, pool of fire. — *me-dród* v. *drod*. — **me-dá** C., musket, pistol; **me-da pag-čén** canon *Schr.*; **me-dá gyáb-pa** to discharge a gun; **me-da-ṡiṅ** resinous wood, the coal of which is particularly used for making gun-powder. —**me-dág** (*mdag*) C. coals glowing underneath the ashes. — *me-rdél* bullet, musket-ball *Sch.* — *me-rdó* flint *Cs.* — *me-núr* *Sch.* = *me-mdág*. — *me-snód*, or *-ṕór* coal-pan, chafing-dish, perfuming-pan. — *me-púṅ*, *me-búm* cupping-glass, cup *Lt.* — *mé-ba* *Dzl.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo če* *Dzl.* — *me-*

མེད་པ *méd-pa*

gúm-pa-gyag-mdzḛ́s mé-čhag-gi ču-tsḛ́ rdá C. to implore Heaven for a heavy fall of snow - *mé-čhag-gi ṇa-rgyal* Cnf. *chu-dbál* a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-múr* = *me-mdág* *Dzl.*; *me-ma-múr* *Thgy.* id.? — *me-btsá* v. *btsa*. — **me-tság** spark W. — **me-dzḛ́** **gun-powder** C. — *me-yṡí* anvil *Sch.* — *me-yṡób* mark of singeing, of having caught fire. — **me-zi** W. = *me-ltág*. — *me-ˌóbs* = *me-dóṅ* *Sch.* — *mé-ri* fire-mountain, introduced by us for **volcano.** — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *bstán-pai me-ró laṅ* *Glr.* the extinct doctrine revives again. — **me-líṅ** W. flame. — *me-lén* fire-tongs. — *me-ṡél* burning-glass. — *me-lhá* the god of fire, v. *Schl.* 251 sqq. — III. v. also *mé-tog*.

མེ་ཉག *me-nyág* v. *mi-nyág*.

མེ་ཏོག *mé-tog*, W. **mén-tog**, 1. **flower,** *mé-tog ˌbar*, *Ka ˌbus* the flower opens, begins to bloom, *mé-tog-gi ṕréṅ-ba* chaplet, wreath of flowers. — 2. W. **tuft** or **crest** on the head of some birds. — 3. W. **snow-flake.**

མེ་ལོང་ *mé-loṅ* 1. **mirror, looking-glass,** frq.; *lás-kyi mé-loṅ* a magic mirror, revealing the future *Glr.*; also fig., esp. in titles of books, e.g. *rgyal-rábs-kyi ysál-bai mé-loṅ* A bright Mirror of the History of Kings. 2. **plain surface,** flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo mé-loṅ-čan* *Glr.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེའོད་ *mea‿o* **the mewing of a cat.**

མེད་པ་ *méd-pa* for *mi yód-pa* **to be not, to exist not** (v. *yód-pa*), *med* he is not here, he is gone etc.; **Ka-čúl-du soṅ-te med** W. he is off, having gone to Kashmere; **čag-mag ă-pḛ́ Ḱyér-te med** W. the tinder-box is not here, father has taken it with him; **ṡi-te med** W. he is dead and gone; *skabs med* *Dzl.* there is, or there was, no opportunity; *čos-kyi miṅ tsam yaṅ med* *Glr.* religious law does not, or did not, exist at all; *med kyaṅ* even if nothing is extant,

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though the thing does not exist in reality; **ni méd-na yaṅ yoṅ dug** the '*ni*' may be dispensed with, though '*ni*' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyaṅ-ruṅ-bai yig-ˌbru ɣčig* a letter that may also be wanting, a dispensable letter, e.g. ག *Glr.*; *méd-kyaṅ dgós-pai ḳral-bsdúd Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W. *méd-ḳan**) not being, not existing, not having; *blá-ma-la bžúgs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W. *mā dud-pa-méd-ḳan** very or quite smokeless; *mi brnáṅs-pa skyúg-tu méd-pa mid-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *čaṅ dbul-du med Dzl.* we are not able to give any thing; *med-mi-ruṅ-gi bu-tsá Mil.* the sons and grandsons that are to get something (as a heritage); *ḳyim der méd-du mi ɣtúb-pa*, or *mi ruṅ-ba* indispensable in the house *Thgy.*; so also *med-tabs-méd-pai blón-po Glr.*; *méd-par ˌgyúr-ba* to be annihilated, to disappear, *stág-mo méd-par gyúr-to Pth.* the tigress disappeared; *ɣnam daṅ sa yaṅ med-gyur-na Dzl.* when heaven and earth shall pass away; **da ṅa čiaṅ méd-ḳan soṅ* W.* now I am quite undone; *blón-po-rnams ˌgran-sems-méd-par gyur-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyúr-to Dzl.* the distribution of the dishes became impossible; **pé-ra zér-čè méd-ḳan soṅ* W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po žig méd-na mi ruṅ*, or *tabs-méd Pth.* we cannot do without a king; *mṭa-rten-méd-pai mṭa* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *sṅár-gyi lus méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making no difference between day and night, *ɲo-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-med-mtsán-med* etc. — *méd-po*, *W. *méd-ḳan**, fem. *méd-mo*, a poor man, pauper.

མེན *men Mil.* **an ornament, piece of finery.**

མེན་དི *mendi, Ssk.* **मेन्धी**, Lawsonia alba, a plant used for staining the finger-nails red *Mil.*

མེན་ཚི *mén-tsi* **a coloured silk handkerchief** *W.*

མེན་ཧྲི *mén-hri* a kind of **fur**? *mén-hri dmár-poi slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར *mer* termin. of *me.*

མེར་བ *mér-ba Cs.:* 'a quaking; thinness; *mér-po, mer-mér* thin, as liquids'; *Sch.:* '*mér-gyis gaṅ* full to the brim'. I met with 1. *mer* in *žig-mér* q.v. — 2. *mér-ba* as adj. for *mtso* the lake *Mil.* — 3. **mer-mér* W.* adj. **like a thin pap,** and sbst. **a muddy substance,** e.g. street-mire; **mer-mér čó-čè** to make a mire. — 4. *mér-mer-ba* adj in connection with such sbst. as light, ray, beam, brightness *Thgr., Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *núr-nur-po*, to define the shape of an embryo, **oblong, oval;** these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with '**full**', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེལ་རྩེ or **རྩེ་** *mél-tse* or *-tse* 1. **watch, watchman, sentinel; watcher, spy,** *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *ɲá-ra-mel-tse = *mel-tse* W.* — 2. **steatite** or **soap-stone,** of a greenish colour.

མེས་པོ *més-po*, vulgo **me-mé**, **grandfather;** also **forefather, ancestor, progenitor,** *saṅs-rgyás tams-čád-kyi spyi-mes kun-tu-bzáṅ-po Thgr. Kuntuzaṅpo*, the common progenitor of all the Buddhas; *mes rgyál-po Glr.* merely equivalent to 'the old king';

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ǰa-més the grandfather by the father's, *ma-més* by the mother's side *Cs*; *yaṅ-més* great-grandfather *Glr.*; *žе-* or *yžі-més Sch.* great-great-grandfather; *mes-dbón* grandfather and grandchildren, resp., e.g *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མེ་དྲི་ *me-tri*, **མིཅེས**, v. *byáms-pa Mil.*

མོ་ *mo*, I. num. figure: 136.

II. **woman, female,** opp. to *ǰo*, = *bud-méd*: *mo na-re* the woman said *Glr., Mil.*; of animals: **female.** — **mo-kyáṅ** *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyúd* female line of descent. — *mo-bi* female calf. — *mo-byis Mil., mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsún* nun *Glr.* — *mo-mtsán, moi dbáṅ-po* female genitals. — *mo-ráṅ-(mo)* 1. **single, unmarried woman,** so perh. in the passage, *ǰdoṅ ṅáṅ-gyi kyó-bas mo-ráṅ skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female,** one who did not get a husband *W.* 3. **she, herself** *C., Lew.* — *mo-rí, mo-ré* a female kid. — *mo-rigs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-ǰàm* a barren female, hence *mo-ǰàm-gyi bu* a nonsense, an incongruity.

III. **lot,** *mo ˌdébs-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa ˌdre mtóṅ-ba* a soothsayer that pretends to have seen a ghost; *mó-mkan Cs., mó-rtsis-pa Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *blama mkʻas-pai mo-ma.*

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་རྩིས་པ་ C. a soothsayer.

མོ་ཁབ་ *mo-kʻáb* v. *kʻab.*

མོག་པ་ *móg-pa* **dark** (coloured) *Cs.*; *móg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ *mog-móg* 1. *Cs.* = *móg-pa.* — 2. **meat-pie,** meat-balls in a cover of paste.

མོག་ཟ་ *móg-ža* **mushroom** *W.*

མོགས་ཙ་ར་ *mógs-tsa-ra Lt.* n. of a plant; in *Lh. mog-ža-ras* is a large species of Ferula or Dorema, of a yellow flower and a fetid smell.

མོན་གོལ་ *móṅ-gol* **a Mongul** *Tib. sóg-po.*

མོན་རྟུལ་ *moṅ-rtúl Lex.* = *blún-po* **dull, stupid.**

མོན་ལོ་ *móṅ-lo, W.* for *lóṅ-mo* **knuckle, anklebone.**

མོད་ *mod* **moment,** occurring only in the following combinations: *láṅ-bai mod* (*de-nyid*)*-la* at the very moment of rising *Pth., Mil., dei mód-la* the moment after *Glr.*; gen. *mód-la* **instantly, immediately,** *mód-la dráṅs-so Glr.* he immediately pulled it out; *kʻra yaṅ mód-la ǰyín-te Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

མོད་པ་ *mód-pa* (cognate to *mád-pa*?) an emphatic word for **to be,** 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure,** *žes smras mód-kyi Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *ǰsa dé-ka ṅa yin mod Mil.* the snow-leopard indeed was I myself; *di ma yin mod ˌon-kyaṅ . . .* to be sure, it is not this one, yet... *Tar.*; *ˌgró-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B., C., W.*; *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstáṅ-gi krims šiṅ-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *loṅs-spyód mṇd-par ˌgyur* he becomes the owner of great wealth *Dzl.*; *šiṅ-toy mód-*

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pa Glr. abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kúl-lu-ru šiṅ mód-po* in Kullu wood is plentiful, or *šiṅ mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན་ *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil : món-yul-gyi bándhe* a monk from Nepal; *Glr.: dpal-gro mónla* Paldo in Bhotan; *mon-ta-waṅ* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, **माष**; *mónča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdṅ.*; in *Ld.* the musicians (*Ld.-Glr. Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun.*

མོན་ཟ་ *mon-ža* (or perh. *yža*) *W.*, **popularity, respect, reputation**, *món-ža tob* he makes himself generally beloved, is highly respected; *món-ža-čan* **beloved, popular.**

མོར་ *mor* termin. of *mo.*

མོལ་བ་ *mól-ba* the usual resp. term; esp. in *W.*, for **to say, to speak,** as *bsgó-ba* and *bká-rtsal-ba* are used in earlier, and *ysúṅ ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sáheb-la sa-lám mol žu** have the goodness to present (say) my compliments to that gentleman; **móltče táṅče* to flatter, to caress; **móllatáṅwa* *C.* to make known(?).

མོས་པ་ *mós-pa* vb. and sbst. **to be pleased, la with, to wish, to have a mind,** *gróbar mós-so Glr.* I took a fancy to go there; *čula sógs-par mós-na Thgy.* if you wish for water or something of the kind; *móspa daṅ dód-pa S.O.* desiring and coveting (are the origin of all the misery of sin); **to take pleasure in, to rejoice at,** *mós-pai glu Glr.* song of rejoicing; as sbst.: **pleasure, satisfaction, esteem.** — 2. **to respect, to esteem,** with *la*, to respect with devotion, **to revere, to adore** *čós-la* frq.; *Kyod gáṅ-la mos* to whom do you direct your devotions? *Mil.*; *mós-nas búl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yidmos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

སྨྱན་ *mya-ṅán*, **trouble, misery, affliction,** *mya-ṅán-gyis ydúṅ-ste Dzl.*; *mya-ṅán či yaṅ med Dzl.* I have no trouble, no uneasiness, whatever; *mya-ṅán bsal Tar.* the time of mourning is at an end; *mya-ṅán byéd-pa* to lament, to wail; *mya-ṅan-méd*, **अशोक**, n. of a famous king of ancient India *Glr.*, *Tar.* ch. VI; *mya-ṅán-las dás-pa*, abbr. *myaṅ-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of **निर्वाण**, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Kõpp.* I. 304 sqq.

སྨྱངམ་ *mya-ṅam* **a fearful desert** *Lex.*, *Thgy.*

སྨྱག་པ་ *myág-pa Sch.* **'to chew'**; acc. to medical writings, **the chemical decomposition** of the chyme in the stomach; **to cause putrefaction**; pf. *myags*; *myágs-par byéd-pa = myag-pa S.g.*; *rul-čiṅ myágs-pa Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

སྨྱངས་ *myáṅ-ba* v. *myóṅ-ba.*

སྨྱད་པ་ *myád-pa Sch.* = *mid-pa* sbst.

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མྱིན་ *myiṅ Sch.* = *miṅ.*

སྨྱུ་གུ་ *myú-gu*, **སྨྱུག་** *myug*, 1. *Sch.* **reed, rush, flag,** also = *smyú-gu.* — 2. *Cs.* **sprout,** the first shoot of corn etc., *myú-gu sṅón-po Thgy.* the young green corn.

སྨྱག་པ་ *myág-pa, myág-myug-pa* 1. **to run, roam, stroll idle about** *Sch.* — 2. **to show, exhibit ostentatiously, to boast with** *Cs.* v. *dmyág-pa.*

སྨྱུར་བ་ *myúr-ba* **quick, swift, speedy,** *myúr-po* id. *Mil.*; mostly as adv., *myúr-du* **quickly, speedily; soon;** *čí-myúr* as speedily as possible; *myur-du-btsá-rtags* symptoms of immediate parturition *Med.*

སྨྱུལ་བ་ *myúl-ba* **to examine closely, to search into, to scrutinize,** c. accus. or termin. of place *Stg.*, *Mil.*, prob. but a different spelling for *nyúl-ba.* — *lče-myúl Mṅg.*, *Lt.* a symptom of disease, acc. to *Wise* p. 282: a quivering motion of the tongue.

སྨྱོ་བ་ *myó-ba* v. *smyó-ba.*

སྨྱོང་བ་ *myóṅ-ba*, pf. *myaṅs*, also *myoṅ*, fut. *myaṅ W.* '*nyáṅ-čе*', 1. **to taste** *Dzl.*; **to try by tasting,** *myaṅ-bas žim-po tsor-nas* perceiving the relish by tasting; *ro myóṅ-ba *ḍob-láṇ nyáṅ-čе* W.*, id.; **to enjoy,** *mṅo-ris-kyi loṅs-spyód* the bliss of paradise *Dzl.*; *myóṅ-bar byéd-pa* to make, or to permit to, enjoy, *kyod čós-kyi zas myóṅ-bar byao* I shall make thee enjoy the food of religious doctrine *Sch.*, yet it may be rendered also more simply: thou wilt enjoy . . . *Dzl.* ཉ་, b. — 2. in philosophy: **to perceive,** in relation to the perceptions of sense, *Ssk.* **वेदन.** — 3. **to experience, to suffer,** both good and evil, *sdug-bsṅal,* distress etc. frq.; **to get,** *mi-sdúg-pai lus* an ugly body; seldom with termin., *ynás-skabs yžán-du myóṅ-bar ˚gyúr-bai lás-rnams* works which would bring upon their author another state of existence (after his death) *Thgy.*; *myóṅ-bar mi ˚gyúr-ba* to be preserved from *Dom.*; *raṅ-gi byás-pa ráṅ-gi myóṅ-ba yin Pth.* your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like *byuṅ,* but chiefly in negative sentences: *btsal ma myoṅ Dzl.* I have never yet sought, *mṅoṅ ma myoṅ Mil.* I have never yet seen, *tos ma myoṅ Mil.* I have never yet heard, — a construction, that has originated from the earlier one c. inf.: *rdzun smrá-ba ma myoṅ, dgé-bai semsskyéd-pa ma myoṅ* dealing with falsehood, producing virtuous thoughts, has never happened to me yet *Dzl.*

དམའ་བ་ *dmá-ba* **to be low,** *dbus dma mṭa ynyis mṭó-na* if (in pregnancy) the middle parts of the body are low, and the sides high *Med.*; sbst. **lowness;** adj., also *dmá-mo,* **low,** low water, low voice, low rank, short measure or weight, frq.; *dmá-la kyád-du ysód-pa* to despise the low and humble *Lt.*; *dmá-na* if I live in humble circumstances *Dom.*; *ṅá-yis mṭo mṭo byás-pa dma dma byuṅ* aspiring higher and higher, I fell deep *Pth.*; of religion: *čúṅ-zad dmá-bai dús-su* as it had somewhat fallen into decay *Pth.*; *dma ˚bébs-pa* (frq. written *sma*) *W.* **ma bab kál-čе**, and intrs. *dma ˚báb-pa* to lower, to degrade, by words: **to abuse, to vilify** *Do.* by deeds: **to deface, to deform, to mar** *Pth.*; **to disgrace, dishonour, profane** *Pth.*; **to humiliate** *Tar.*; **to oppress, to ruin** *Schr.*; **ma-bab-čan** *W.* humiliated, brought low. — *dmá-sa* 1. *Sch.* low land (?) 2. = *dmán-sa.* — Cf. *dmán-pa.*

དམག་ *dmag Lexx.* **सेना** 1. **army, host,** *dmag-tsógs, dmag-dpúṅ,* less frq. *dmag-ysébs* id.; *dmag daṅ bčás-pa* with an army *Tar.*; *mi-la dmag skyúr-ba* to commit the command of an army to a person *Glr.*; *yúl-la dmag ˚dren-pa* to lead an army against, to invade a country, frq.; *dmag rgyág-pa Glr.*, **mag táb-pa** *C.* to war, to make or wage war, *dmag-rgyág* (or *dmag-˚drén*) *res máṅ-du byéd-pa* to make war upon each other *Glr.*; *mú-stegs-pai dmág-gis bzuṅ* he was made a prisoner by an army of Brahmanists *Glr.*; *dmag stoṅ* 1000 men *Pth.*; *dmág-gi tsogs stoṅ-prág súm-ču* an army of 30000 men *Dzl.* — 2. in a gen. sense, **multitude, number, host,** **mag-liṅ(s)** *W.* a beating up of game, a battue; **mag-nór** property of the community, = **(s)pi-nor** *W.* — 3. *Cs.* and *Sch.* **war.** —

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Comp. *dmag-krims* 'martial law' *Cs.* — **mag-ṭúg** *W.* **war, contention, contest.** — *dmag-mgó Ma.* vanguard, front or first line of the army. — *dmag-sgár* encampment, ₒ*dégs-pa* to pitch a camp. — *dmag-bsgrig* troops drawn up, battle-array *Sch* — *dmag-čás* requisites for war, military stores, ammunition *Pth.* — **mag-táb** *C., W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór.* — *dmag-snáa = dmag-mgó Ma.* — *dmag-dpúṅ* army. — *dmag-dpón* commander, general. — *dmag-bráṅ = dmag-sgár.* — *dmag-mi* warrior, soldier. — *dmág-mo = dmag, dmág-mo če bskúr-ba Pth.* to send out a great army. — *dmag-tsógs = dmag-dpúṅ.* — *dmag-líṅs* v. above.

ད་མག་པ་ *dmág-pa* v. མག་པ་ *mág-pa.*

ད་མངས་ *dmaṅs* **the common people, populace, multitude, vulgar;** *dmáṅs-kyi stón-mo* a banquet for all *Mil.*; *dmaṅs ṗál-pa* the vulgar, the common people; one of the common people; *dmáṅs-rigs* id.; used also as an abusive word: **mean fellow;** when referred to Indian matters = शूद्र. the caste of craftsmen, not so low as *ydól-ba.*

ད་མད་པ་ *dmád-pa Sch.* invective, abuse, (does not suit to *S.g.* 21).

ད་མན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. **low,** v. *mtó-ba;* gen. fig., in reference to quantity, **little,** *dman lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dmán-pa* having little merit, *blo dmán-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: **indifferent, inferior** *Ssk.* हीन, *rim-pas dáṅ-po mčog yin ṗyi-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **men-bár** maiden, girl, virgin *C.* (cf. *skye-dmán*); **depressed in spirits** *Wdṅ.*; **poor, pitiable,** *ri-dwágs dmán-ma* the poor deer *Mil.*; *dmán-sa* or *dman-ča,* ₒ*dzin-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zuṅ daṅ mtó-sar sleb Mil.* choose what is low, and you will obtain what is high. — 2. *dman* for *skye-dmán* **woman,** opp. to *ṗo Mil.* — 3. in *Mil.* sometimes also for *má-mo, srin-mo.*

ད་མར་ *dmar* **profit, gain, good success,** *dmar čuṅ* a small profit *Mil*; *dmár-po* adj., *ṭugs-dám dmár-po byúṅ-ṅam* did it go on well with your meditation? *Mil.*, *dmar-krid Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

ད་མར་ཏོ་ *dmár-po,* fem. *dmár-mo* (seldom), *dmár-ba,* adj. 1. **red,** frq., *mdog-dmár-po* one red-coloured (lit. red as to colour) *Dom.*; *dmár-bai spyan* red eyes *Glr.*; *sna dmár-ba* having a red trunk or proboscis *Glr.*; *dmár-ba,* also **redness** and **to be red.** 2. v. *dmar.* — **Comp.** *dmar-skyá* pale red. — *dmar-krá Lt.*, red-spotted. — *dmar-krid* v. *dmar.* — **mar-žén** raw meat *W.* — *dmar-ljáṅ* greenish red *Mil.* — **már-ṭag čod** *W.* the red of evening has vanished from the mountains. — *dmar-ṭáb?* — *dmar-ṭór* v. *ṭór-pa.* — *dmar-mdáṅs Sch.* 1. **bright red**(?) 2. **ruddy complexion.** — *dmar-ₒdon Lt.* medicinal herb; in *Lh. = bya-po-tsi-tsi.* — *dmar-nág, skud-pa dmar-nág gnyis* two threads, one black, the other red, used in magic. — *dmar-smyúg* blackish red. — *mar-zan-záṅ* scarlet-red. — *dmar-yól* red chinaware (? opp. to *dkar-yól*) *Med.* — *dmar-bsál Sch.* dysentery, bloody flux. — *dmar-sér (-po)* reddish yellow, honey-coloured *Glr.*

ད་མས་པ་ *dmás-pa Cs.* **wounded.**

ད་མིག་པ་, ད་མིག་བུ *dmig-pa, dmig-bu Lex.* and *Cs.* **hole.**

ད་མིགས་ *dmigs* sbst. v. the following.

ད་མིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), **to fancy, to imagine** *Tar.* 73, 5. prob.; **to think, to construe in one's mind,** *dmigs-te Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **sém-mi mig-la ṗúl-če** *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

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if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so S.O.* prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** ཤེས་རབ, vulgo**mig(s)**; *dmigs-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa žig ston-pa, ˚bógs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la čo gō** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-čan* **ingenious, skilful** in contriving *W.*; *dmigs-pa-las ˚dás-pa = bsámbyai yúl-las ˚dás-pa?* — *yéns-med(-par) dmigs-pa* (*dań*) *brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyiń-rje Mil.* seems to be, acc. to *Thgy.*, the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *sémsčan-la dmigs-pai snyiń-rje*, and *čós-la dmigspai snyiń-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milaraspa is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pane zó-pa** (v. *bzó-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-čád brjédnas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytódpa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytádna* is to be read); *dmigs-ytád* **mental object**, *dmigs-ytád brál-bai rnál-˚byor-pa* a saint that is free from such objects; acc. to our Lama also = *ytád-so* q.v.; *dmigs-ysál Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bsál* exception from a rule *Gram.*; a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lóń-Krid-pa.* — *nyesdmigs Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ, རྨུ *dmu, rmu* a kind of **evil demon**, rarely mentioned *Lex.*; *rmu-rgód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byúń* terrifying, frightful *Sch.*; perh. also *dmus-lóń* blind, bodily blind, whilst *loń-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čú* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrán Sch.* an oedema, tumour filled with water.

དམྱུན་པ *dmún-pa* **darkened, obscured,** *blo*; *mún-pa.*

དམྱུལ་བ *dmúl-ba* v. *˚dzúm-pa.*

དམྱུར་བ *dmúr-ba* v. *múr-ba.*

དམྱུས་ལོན *dmús-loń* v. *dmu.*

དམེ་བ *dmé-ba* v. *rmé-ba.*

དམོད་པ *dmód-pa* I. vb. *Cs.* **to curse, accurse, execrate**, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa Dzl.*, *dmod, Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.; joined with *˚bór-ba, ˚dór-ba, ˚dzúg-pa, smó-ba*: 1. **to curse, to execrate**, *drań-srọń-gis dmod-pa bor-bai lo bču-gnyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear**, to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer** or **conjuration**, *lha-la* to the deity *Glr.* 4. **to affirm**, e.g. to say **kon-čóg še** or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lexx.*, is not synon. with these verbs.

དམྱལ་བ *dmyál-ba* I. vb. **to cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *sems-čan-dmyál-ba; dmyál-bar ˚gró-ba* to go to hell, *dmyál-ba bčo-brgyád*

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the 18 regions of hell; *tsa-dmyál* the hot hell, *graṅ-dmyál* the cold hell. — *dmyál-ba-pa, -po*, occupant of hell. — **nyál-wa-càn** *W.* **poor, miserable, wretched**; also like غريب *Urd.*, = my own little self, for 'I', in humble speech.

དམྱུག་པ་ *dmyúg-pa Cs.* **to show**, *dmyúg-dmyug-pa, dmyúg-pa byéd-pa* to show repeatedly, **to boast.** Yet cf. *myúg-pa.*

རྨ་ *rma* **wound** *B, C.*; *ṅá-la rma byuṅ* I was wounded; *rma ˚byin-pa* to wound, *rma ysó-ba* to heal a wound; *rmai lhá-ba Sch.* 'a wound growing worse'; yet cf. *lhá-ba.* — *rmá-ḱa* 1. **the orifice** or **edges** of a wound. 2. *W.* inst. of *rma* **wound,** **rúl-li tám-te má-ḱa ton** he has been wounded by the bite of a serpent. — *rma-čás Sch.* **plaster, cataplasm, dressing, bandage.** — *rma-rjes Sch.* **scar,** cicatrix. — *rma-rnyiṅ* an old wound. — *rma-smán, rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró Sch.* scurf, scab. — *rma-ṡú* a festering, suppurating wound. — *rma-ṡúl* scar. — *rma-srol Sch.* the act of wounding, the wound received (?) — *rma-ysál* a fresh wound.

རྨ་ཆུ་ *rmá-ču* n.p., the river **Hoangho** *Glr.*

རྨ་ཆེན་ *rma-čén* v. *rmá-bya.*

རྨ་བ་ *rmá-ba*, pf. *rmas* 1. **to ask,** obs., *Lex.* 2. **to wound** *Dzl.*

རྨ་བྱ་ *rma-bya* (vulgo often **máb-ja**), **मयूर. peacock,** living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čén-po* n. of a deity *Dom.*; *rma-čén Wdk.*, **महामायूरी** *Will*: 'one of the 5 tutelar deities of the Buddhists'; *Sch.: rma-čen ˚bom-ra* 'lord of the yellow stream' (?).

རྨང་ *rmaṅ*, provinc. *rmiṅ Glr.* **ground, foundation,** *rmaṅ ˚diṅ-ba* to lay a foundation *Glr.*; *rtsig-rmáṅ* id.; *rmáṅ-rdo* foundation-stone.

རྨང་འཇེར་ *rmaṅ-˚tsér, smaṅ-˚tsér* or *-tsar Sch.* 1. **pincers** to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* **rake** (instrument).

རྨང་ལམ་ *rmáṅ-lam Sch.* = *rmi-lam*, of rare occurrence.

རྨད་དུ་ *rmád-pa* or rather usually: *rmád-du byúṅ-ba, rmad-byúṅ* **wonderful, marvelous,** and *ṅo-mtsar-rmád-du ˚gyúr-ba* to wonder, to be surprised at, fq.

རྨན་པ་ *rmán-pa Sch.* **wounded**; *rmás-pa* v. *rmá-ba.*

རྨི་བ་ *rmi-ba*, pf. *rmis*, **to dream**; *rmi-lam* resp. *mnál-lam* **a dream,** *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzaṅ-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtóṅ-ba, rmi-ba* to dream, *rmi-lam-du rál-bar rmis-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du ˚byúṅ-ba* to appear in a dream *Dzl.*; *rmi-lam brtág-pa Cs.* to judge of dreams, *bšád-pa Cs.* to interpret dreams.

རྨིག་སྒ་ *rmig-sga Sch.* **a saddle** that may be folded together.

རྨིག་པ་ *rmig-pa* 1. **hoof,** *rmig-pa ḱa-brág, rmig-brág Cs.* a cloven hoof, *mig-pa-ḱa-brág-čan* cloven-footed; *rmig-zlúm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdṅ.*; *yyág-rmig* a yak's hoof; *rmig-lčágs* **horse-shoe** *Cs.*; *rmig-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* **horse-shoe,** *gyab-če* to put on a horse-shoe, to shoe.

རྨིག(ས)་པ་ *rmig(s)-pa* **lizard,** of a small kind *S.g.*

རྨིན་ *rmiṅ* v. *rmaṅ.*

རྨུ་ *rmu* v. *dmu.*

རྨུ་བ་ *rmú-ba Cs.* 1. **dullness, heaviness.** — 2. **fog.** — *rmus-pa* 1. *Cs.* **dull, heavy;** *Lex.* **peevish, loath, listless.** 2. **foggy, gloomy, dark,** *nam rmús-pa* a dark night *Dzl.*, cf. *rmúgs-pa*; covered with fog, *yul, Dzl.* — *rmu-tag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

རྨུག་པ་ *rmúg-pa*, pf. *rmugs*, 1. **to bite,** *B., C.*, — 2. **to hurt, to sting,** of bees etc. *W.*;

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to gall, the feet by friction of the shoes *W.* — 3. **to bark** *W.*

རྨུགས་པ *rmúgs-pa* 1. **a dense fog**, *kyim* fog is coming on, *ˌtib Cs.* id.; *saṅs* has cleared away *Cs.*; *rmúgs-pa-ċan* **foggy**; *nam rmúgs-pa Dzl.* 23°, 12, a dark, foggy night (another reading: *rmús-pa*); *Dzl.* 70, 15, *nyin-mtsán-du yul rmúgs-pa* (*rmús-pa*), covered with fog, wrapt in darkness. — 2. *Sch.* **eyes heavy with sleep.** — 3. **inertness, languor, laziness** *Mil.*; **inert, languid, sluggish,** *rmúgs-par byéd-pa Dom.*

རྨུན་པོ *rmún-po Cs.* **dull, heavy, stupid**; *ża rmún-po S.g.* sour milk (?).

རྨུར་བ *rmúr-ba* to gnarl and bite each other, of dogs *Lex.*

རྨུས་པ *rmús-pa* v. *rmú-ba.*

རྨེ་བ *rmé-ba* I. **to be economizing, parsimonious** *Lex.*; *bsris-* (*Sch. srid?*) and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. sbst. **spot, speck, mark,** a natural mark, on a cane *Mil.*; **mole, mother-spot**; **mé-żól* *W.* mark of burning; **a detestable sin,** esp. murder; **uncleanness of food,** *rme-ɣtsaṅ-méd* or *ɣtsaṅ-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* **moral defilement**; *rme-ża-ċan Wdn.*, **me-ża za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-ċan, rmé-ċan Wdn., rmé-po Lex.* **unclean, defiled, contaminated.**

རྨེ་རུ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

རྨེག་པ *rmeg-pa=ɣtan* **order, series, row** *Lex.*, *rmég-med-pa* disordered, not regulated. ཨོ་ རྨེག་ T. *Mdo* 94. 414ª.

རྨེད་ *rmed* **crupper,** attached to a saddle, *sgáyi rméd Lexx.*; *góṅ-rmed Pth.*

རྨེད་པ *rméd-pa* I. also *sméd-pa*, pf. *rmes*, **to ask,** *dri-żiṅ sméd-par mdzád-pa* id. resp. *Mil.*; *snyún-dri sméd-pa Mil.* = *snyún-dri żú-ba.* — II. **to plough and sow**; *rméd-du ǰúg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.* *Prat. min-pâc*

17 སྨྲ་བའ་ཨོར་ཐུ་བའི་ཨོལ་ཐུ་བ་ ཀྱི་ to dye red wool

རྨེན་པ *rmen-pa Lex. rmén-bu Lt.*, *ża-rmén Mil.* and vulgo, **gland,** swelling of the glands, **wen.**

རྨེལ་བ, སྨེལ་བ *rmél-ba, smél-ba* 1. **to pluck out,** *C., W., Lex.*, v. *bal.* — 2. **to become threadbare** *W.* — 3. *Sch.* **to appoint, to call, to invite.**

རྨོ་སྣགས *rmo-snags Sch.* = *smre-snágs.*

རྨོ་རྨོ *rmó-mo* 1. *Cs.* = *ma-ċúṅ.* — 2. *Sch.* **grandmother.**

རྨོ་བ *rmó-ba*, pf. and imp. *rmos* 1. **to plough (up),** *żiṅ* frq.; **to sow and plough in** *ˌbras Dzl.*; *ma rmós-pai lo-tóg* 1. **a fabulous kind of grain** in the mythical age. 2. **maize,** *C., W.* — *rmó-po, rmó-mkan* ploughman. — 2. *ˌgyód-rmo-ba* v. *ˌgyód-pa.*

རྨོག *rmog* **helmet** *Glr.*; *rmog-tsáṅs Cs.* 'the padding in a helmet'; *krab-rmog* coat of mail and helmet.

རྨོངས་པ *rmóṅ-ba* vb. and sbst., pf. *rmoṅs* **to be obscured; obscurity,** chiefly in a spiritual sense; also adj. **obscured, stultified** *Stg.*; more frq. *rmoṅs-pa,* e.g. *blo,* the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . .; *blo ma rmóṅs-pa*, or *rmoṅs-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmóṅ żas-čé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmóṅ-par ˌgyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmóṅ-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmóṅ-spu* hair of the abdomen and the pudenda, *ra-ɬug rmoṅ-spus lhog-pa ǰom S.g.* the belly-hair of a he-goat tends to heal cancer.

རྨོད་པ *rmód-pa Cs.* **to plough,** *rmod-gláṅ* a plough-ox; *rmod-lám Sch.* **furrow.**

རྨོན་པ *rmón-pa* 1. **the act of ploughing**; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. **a plough-ox,** *rmon-dór* a yoke of plough-oxen.

རྨྱ་བ *rmyá-ba S.g.* **sickness, nausea,** *kams-rmyá Lex.* id.

རྨྱའ་བ, རྨྱེའ་བ *rmyáṅ-ba, rmyéṅ-ba = snyén-ba* **to stretch one's self**, to stretch forward the neck; *bya-rmyáṅ byéd-pa* id. *Cs.* also: to yawn.

སྨ *sma* v. *dma.*

སྨར་ *smá-ra* **beard** *Mil.*, *smá-ra-čan* **bearded.**

སྨག *smag* 1. a sort of **medicine** of an astringent taste *Med.*; *smág-rgyu* **black pepper.** — 2. **dark; darkness;** *mún-pai smag-rúm* id. *Glr.*

སྨན་ཚེར་ *smaṅ-tsér* v. *rmaṅ-ʻtser.*

སྨད་ *smad*, **ཨཧར**, 1. **the lower part**, opp. to *stod*; *smád-la* downward *Sch.*; *lús-kyi smad* the lower half of the human body, frq.; *smad ʻpyés-pa Sch.:* 'to move the posterior to and fro' (?). — *lus-smad-lṅa sá-la ɣtúg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i. e. to prostrate one's self; hence *čos-gos smad lṅa Dzl.* 72, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smád bčo-brgyád Pth.* I am not prepared to settle. — 2. **lowland** = *man-čád.* — 3. **low rank,** v. *smad-rigs* below. — 4. with regard to time, **the latter part, the second half,** **ཧཏྠར**, of the night, *Dzl.*, of winter, of life etc. — 5. **children,** in relation to their mother, gen. preceded by *ma* or *bu*, thus: *ṅed ma-smád* I and my mother *Mil.*; *rgán-mo ma-smád ɣsum* the old woman with her (two) sons, those three *Dzl.*; also of animals: *rgód-ma ma-smád ɣnyis* the mare and her foal, the two *Dzl.*; *bu-smád* (*Cs.* also *mad*) wife and children, family; *nád-pa dei bu-smád Mil.* the sick man's family; *bu-smád-rnams* (my) wife and children *Mil.*

Comp. *smad-ʻčal* **lewdness, dissoluteness, prostitution,** *byéd-pa* to indulge in, to practise *Mil.* — *smad-ʻdógs* a subscribed letter *Gram.* — *smád-tsoṅ-ma* '*meretrix*', prostitute, harlot, frq. — *smad-ɣyógs* nether integuments, breeches, trowsers *Wdn.* — *smad-rigs* common people, lower caste *Dzl.*

སྨད་པ *smád-pa* I. vb. 1. **to bend down; to hand, to reach down,** the alms bowl to a little boy *Dzl.*; (*Sch.* 'to stoop'?); *ɣdoṅ smád-pa* to cast down one's eyes, to be abashed, dejected *Tar.*; *sems* to humble one's self, *la* before *Dzl.*, *ṫugs* id. resp.: **to be condescending, lowly, meek** *Dzl.* — 2. **to vilify,** c. *la* or accus.: **to blame, to chide,** *bú-mo* one's own daughter *Dzl.*, *bdág-gi sémṡ-la* to blame one's self *Dzl*; **to abuse, defame, degrade, traduce,** *ṫsig ṅár-pas ʻpágs-pa-la* (to abuse) the venerable man with base words *Dzl.*, *dkon-mčóg-gi dbu-ʻpáṅ* (to degrade) the highness of the excellent, = to blaspheme; **to despise,** the doctrine *Glr.*; **to dishonour, violate, ravish,** *bu-moi lus* a girl *Pth.*; *má-ga-dha nyáms-smad-pai ṫse Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smád-pai ṫsig* or *ṅag* **abusive word, invective, libel;** *smád-ra* (prop. *sgra*) id., more in the language of the common people, but also *Mil.*; *smád-ra ɣtóṅ-ba Mil.*, **taṅ-čé* W.* to abuse, to revile; *smad-rigs* common people.

II. sbst. **blame, reproof, reproach, disgrace, contempt.**

སྨན *sman* 1. **medicine, physic, remedy,** both artificially prepared and crude: **medicinal herb, drug;** *ṛii sman ʻṫú-ba* to gather officinal plants on the mountains *Dzl.*; *mén-la ʻdo* C.*, **man-la ča* W*, (the plant) is used as a medicine; *sman sbyór-ba* to prepare a medicine, *ɣtóṅ-ba* to administer, *zá-ba* or *ʻṫúṅ-ba* to take (physic); different forms of medicine are: *ṫáṅ-gi sman* liquid medicine, infusion, decocture; *ʻpyé-mai sman* powder; *ríl-bu* pill; *ldé-gu* electuary, sirup; *sman-már* oily medicine (*Tar.* 39, 8); *sman-čáṅ* prob. alcoholic tincture; *ʻbrí-ta* extract(?). — Further: *ḱoṅ-sman* medicine taken internally, *byúg-sman* used externally, unguent; *ʻbyár-sman* plaster; *bzí-sman* soporiferous potion; *skyúg-sman* emetic; *bsál-sman* purgative. — *smán-gyi bla*, or *smán-bla Glr.* nnd *Med.*; *Sch.*: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

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revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*sman-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *sman-rkyál* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smán-kaṅ* apothecary's shop. — *sman-kúg* medicine-bag. — *sman-sgá* a kind of officinal ginger (?) *S.g.* — *sman-sgám* medicine-box. — *sman-mčód* the best, or a very superior medicine *Pth.* — *sman-ljóṅs* a country rich in medicinal plants. — *sman-rtá* the vehicle or substance in which medicine is taken *Med.* — *sman-snod* medicine glass or vessel. — *smán-pa* physician *Dzl.*, *Glr.*, *Med.* — *smán-dpe* medical book. — *sman-dpyád* v. *dpyád-pa.* — *sman-blá* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *ṗan*; *Sch.* also has: *sman-séms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman.*

སྨར་བ *smár-ba* 1. sbst., **ready money,** gen. *smar-rkyáṅ*; *zoṅ min smar* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrá-ba.*

སྨལ་པོ *smál-po* n. of a lunar mansion v. *rgyu-skár.*

སྨས་པ *smás-pa Sch.*, v. *rmás-pa.*

སྨིག་རྒྱུ *smig-rgyú* **mirage** *Lex.* = **मरिचि**; prob. also a reflection in water, *čur-ḫkrul-smig-rgyú.*

སྨིག་བུ *smíg-bu* **lizard** *Sch.*, v. *rmíg(s)-pa.*

སྨིག་མ *smig-ma*, provinc. for *smyúg-ma* **cane, reed** *Do.*

སྨིན་དྲུག *smin-drúg* 1. also *skár-ma-smin-drúg* **कार्त्तिक. the Pleiades**; *smin-drug-zlá-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smin-drug-bú*, **कार्त्तिकेय**, the son of Siva, god of war *Lex.* — 2. *Pur.* Eremurus spectabilis, v. *bre.*

སྨིན་བདུན, སྨེ་བདུན *smin-bdún, sme-bdún* **the Great Bear,** *Ursa major.*

སྨིན་པ *smin-pa*, I. (**विपाक**) **to ripen, ripeness, maturity**; most frq. **ripe,** ˚*brás-bu smin-no B.*, *smin soṅ* vulgo, the fruit is ripe; *smin-par ˚gyúr-ba Glr. smin ˚óṅ-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smin-čiṅ gról-bar byiṅ-gyis rlobs* give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smin-gról-la* or *smin-gról-gyi lám-la ˚gód-pa* to lead to conversion and salvation *Glr.*; *rnám-par smin-pa* v. *rnám-pa.* — *smin-grol-gliṅ* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyin-pa*).

སྨིན་མ *smin-ma* **eye-brow,** *smin(-mai) dbrag Med.*, *smin-ṗrag Mil.*, *smin-mtsams Glr.* the space between the eye-brows.

སྨུག་ཆུང *smug-čuṅ Med.* a plant = *smug-rtsi* (?).

སྨུག་པ *smúg-pa Sch.* for *rmugs-pa* **fog.**

སྨུག་པོ *smúg-po* 1. sbst. a disease, acc. to *Cs.* = ˚*dus-nád*, v. ˚*dú-ba*, 1. — 2. adj. **dark bay, cherry-brown, purple-brown**; **gya-múg** *C.* violet coloured; *dmar-smug* brownish white *Wdn.*; *smug-smúg Sch.* dark red. — *smug-rtsi* 1. **red colour,** with which sacrificial utensils are painted *Lex.* — 2. Macrotomia, a plant with dark-red root, used for dyeing, *smug-ṫsós* paint or colour yielded by this plant *Cs.*

སྨེ་བདུན *sme-bdún* v. *smin-bdún.*

སྨེ་བ *smé-ba* 1. v. *rme-ba.* — 2. *rtsis-kyi smé-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka Mil.*

སྨོ་བ *smó-ba*, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrá-ba* **to say,** *miṅ-nas smó-ba* to call by name, to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdn.*; *goṅ-du smós-pa* above-mentioned *Do.*; *lta ci smos* v. *lta.*

Bhikṣuṇī prātimokṣa f. 29 a CXXI^th pācittiya སྐྲ་ཁྲིལ་བྱེད་པ་ཟ་བ་ལ་ "to fix her hair with spangles".

ལག་པ་ལ་བརྡུང་བ་ = བརྡུང་བ་ "to strike" Ud. vii. 72 fol 169 b.

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སྨོད་པ *smód-pa*

སྨོད་པ *smód-pa*, pf. *smad*, *Lex.* चिन्द् v. *smád-pa*, **to blame**, *bdag stod gżan smod* to praise one's self, disparaging others; *gżogs-smód byéd-pa* to slander, calumniate *Thgy.*; **to depreciate, to make contemptible**, *smód-par ˌgyúr-bas Stg.* because it would be disreputable, would detract from his honour. For *smod-ˌdzúg-pa* it would prob. be better to write *dmod-ˌdzug-pa*.

སྨོན་པ *smón-pa* **to wish, to desire**, with *la*, *skyíd-pa gżán-la ṅa mi smon* for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then = to pray for, *rgyál-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa bżin-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai ɣnas* the object of a wish or prayer *Cs.*; *yid-smón* **wish, desire**, *de tsúr-ǎog-gi yíd-smon ṅá-la med* I do not wish that he should come *Mil.*; *riṅ-po-nas ˌdí-lta-bur yíd-smon byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yid-smon ˌos* worth wishing, desirable; *smon-ˌjúg* a wish and its accomplishment, *smon-ˌjúg ɣnyis*; *smón-lam*, प्रणिधि, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., **wishing-prayer**. — *smon-(lam) lóg(-par) ˌdébs-pa* to curse, to execrate.

སྨོན་སྨྲིན་ or འདྲིན་ *smon-mgrin* or *ˌdrin* **comrade, companion, associate**, = *grógs-po Lex.*

སྨྱན་ *smyan? Sch.: smyan byéd-pa* to travel on business; *smyan-byed blo-żan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the Ssk. equivalent, mentioned in *Schf.'s* edition.

སྨྱར་བ *smyár-ba Sch.* **to stretch one's self**, after sleep.

སྨྱི(ག)་གུ, སྨྱུ(ག)་གུ *smyí(g)-gu*, *smyú(g)-gu* **thin cane, writing-cane, reed-pen**; **ḍoi nyi-gu* C.* goose-quill, **ċág-gi nyi-gu* C.* steel-pen.

སྨྱོ་བ *smyó-ba*

སྨྱིག་མ་, com. སྨྱུག་མ *smyíg-ma*, *smyúg-ma* 1. **cane, bamboo**, *smyúg-mai sbubs* tube of bamboo *Cs.* — 2. **a pen of reed**, *ˌjóg-pa*, *W. *żóg-ċe** to make a reed-pen; **ḍi-nyúg** id, improp. also lead-pencil.

Comp. *smyug-króg Cs.*, acc. to others, *smyug-sbróg* tube of bamboo; pen-case; small churn, = *gur-gúr Cs.* — **nyug-kyim* C.* house constructed of bamboo. — *smyúg-mkan* a worker in cane *Cs.* — *smyug-sgám* a chest made of reed *Cs.* — *smyug-gri* pen-knife. — *smyug-lċág* flag, flag-stick; long bamboo *Cs.* — **nyug-tál* C.* a flat basket. — *smyug-tógs* writer *Cs.* — *smyug-dóṅ Cs.* = *gur-gur.* — *smyug-ɣdán* mat of reed, cane-mat. — *smyug-ɣdúgs* an umbrella made of split reeds *Cs.* — *smyug-sdér* plate, dish or flat basket, coustructed of reed *C.* — **nyug-tsá-me-tog* C.*, Carthusian pink. — *smyug-tsígs* knot, node, joint, of reeds. — **nyug-lóm* C.* flat basket. — *smyug-bżád* comb made of bamboo.

སྨྱུར་བ *smyúr-ba* **to be quick, expeditious, in a hurry, to hasten** *Cs.* Cf. *myúr-ba*.

སྨྱོ་བ, སྨོ་བ *smyó-ba*, *myó-ba*, pf. *smyos*, *myos* **to be insane, mad**, *ċi-ˌaṅ mi drán-par myós-so* they lost their senses and ran mad (with grief) *Dzl.*; *smyos-sam* is she mad? *Dzl.*; *snyiṅ myós-pas Do.*, being deranged; **nyo dug* W.* he is crazy; **to be mad**, as dogs *Schr.*; **to be intoxicated**, *smyó-bai ḳú-ba* intoxicating liquor *Dzl.*; *rtág-tu myós-pai ɣnas* pot-houses, fuddling-places *Stg.*; fig. *ˌdod-ċágs-kyis myos Dzl.* he is mad with lust; *smyó-bar byéd-pa* to make one mad or drunk. — *smyo-byéd* 1. **narcotic**, *smyo-byéd-kyi rdzas* narcotic medicine, soporiferous potion, maddening drink. 2. *smyo-byed(-kyi) ydon* a demon that causes a state

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of stupefaction or insanity. 3. **frenzy, madness.** 4. symb. num.: 13.

སྨྱོན་པ *smyón-pa* **insane, frantic, mad,** *la-dág-pa nyón-pa* a madman from Ladak; *glán-po-ċe Dzl.* a mad elephant, *Kyi* a mad dog; **nyón-pa ċo dug** *W.* he raves, he is stark mad; **ċo-nyón żug** *W.* he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoń.*

སྨྲ་བ *smrá-ba*, sometimes སྨོ་བ *smó-ba*, also སྨར་བ *smár-ba*, pf. *smras*, imp. *smros* 1. **to speak, to talk,** *smra ma nús-te Dzl.* growing dumb, speechless, not being able to speak (physically); *ċań mi smrá-bar gyúr-to* they grew speechless, did not know what to say *Dzl.*; *smra śés-nas mir gyúr-to* they received the faculty of speech and became men *Glr.*; *bslú-bai rnám-pas Kyeu dań smrás-te Dzl.* speaking to the youth in a seductive manner; *tśig snyán-par smrá-ba Dzl.* to speak in a friendly way; *ċos smrá-ba* **to preach,** *ċos smrá-bai żál-la ltá-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra żig Dzl.* do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl., Glr.*; *smra-ˌdód* **talkative, loquacious** *Cs.*; *smra-nyúń* sparing of words, **taciturn,** *Lt.*; *smra-bċád* forbearing to speak; not being bound to speak *Mil.*; *smra-mċóg, smrá-bai dbań-pyúg, smrá-bai rgyál-po* = *jam-dpál*; also **to treat of,** with reference to books *Was.* — 2. **to say,** *mí-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-ċes*) *smrás-pa* or *smrás-so;* when placed after the words spoken, (*ċes*) *smrás-so, smrás-te* etc.; *smrás-pa* also is equivalent to **he continued** *Dzl.*; sometimes it is used impersonally, **it is said,** e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrá-rgyu ma byúń-ńo* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytúg-par ni ńa mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *śés-par smrá-ba* to profess to know, to understand, like '*artem profiteri*' *Dzl.*; *dńós-por smrá-ba* to acknowledge a thing in substance *Was., med-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

སྨྲས་, སྨྲེས་ *smraṅ, smreṅ Cs.* **word, speech;** *smraṅ ysól-ba* to beg the word, to beg leave to speak

སྨྲེ་བ *smré-ba* 1. = *smrá-ba*(?) — 2. **to wail, to lament** *Pth.*; more com *smre-sńágs ˌdón-pa* to utter lamentations; *smre-sńágs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ytsáń?*

ཙ *tsa*, 1. the letter sounding **ts**; tenuis, as in the words 'it got so cold', cf. however ཚ *tsa*; ཙ, ཚ and ཛ represent in *Ssk.* and Hindi-words the palatals च, छ and ज (ཇ = झ). — 2. num. fig.: 17.

ཙྭ *tswa Ld.* **spunk,** German tinder.

ཙཀོར་ *tsa-kór, Ssk.* चकोर **partridge,** = *srég-pa.*

ཙཀྲ་བཱ་ཀ *tsa-kra-bā-ka* **red goose,** *Anas casarca.*

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ཙ་དར་, ཙ་སར་ *tsa-dar, tsa-sar, Pers., Hind.* چدّر **shawl, plaid, cloak, toga** *W.* —

ཙ་ན་, ཙ་ནས་, ཙ་ལ་ *tsá-na, tsá-nas, tsá-la* v. *tsam.*

ཙ་ན་ཀ་ *tsa-na-ka,* more corr. ཙ་ཅ་ཀ་ *Ssk.*, **chick-pea**, *Cicer arietinum.*

ཙ་བིག་ *tsá-big,* v. *tsa-big.*

ཙ་རག་ *tsa-rág,* **tsa-rág zér-cè** *Ld.* **to crackle,** of fire, breaking twigs etc.

ཙ་རུ་ *tsá-ru* 1. *W.* **curled, frizzled,** as hair and similar things. — 2. *Lex.*: *Ssk.* **meat-offering** to the manes.

ཙ་ཤ་(ཀ་) *tsa-ša(-ka),* **चाष**, *Coracias Indica,* **jay, roller.**

ཙག་གེ་ *tság-ge W.* **the black mark in a target,** *tság-ge-la gyob* hit the mark!

ཙན་དན་, ཙནྡན་ *tsán-dan, tsándan,* **चन्दन**, **sandal-tree,** *Sirium myrtifolium*, sandal-wood, used for elegant buildings, images of the gods, perfumes, medicines *Glr., Med.*; in different varieties: *dkár-po, dmár-po* etc., also of fabulous kinds: *tsán-dan sbrúl-gyi snyiṅ-po, gór-ši-ša, gláṅ-mgo Glr., Dzl.*; fig. **something superior in its kind,** *ṗa tsán-dan ṗú-nu mi-lay-tu soṅ* the elder and younger sons of a distinguished father perform menial services.

ཙན་དོན་ *tsan-dóṅ* v. *btson-dóṅ.*

ཙབ་ཙུབ་, ཙབ་ཙོབ་, རྩབ་རྩུབ་ *tsab-tsúb, tsab-tsób, rtsab-rtsúb* **hurry, haste** *Cs., tsab-tsúb-can* hasty *Cs.*; *tsab-tsúb mi bya Lex.* take your time, don't be in a hurry! *rtsab-rtsub-méd-par* not flitting, like a butterfly, from one object to another *Mil.*; *tsub-liṅ Sch.* hastily, in a hurry(?) — *rtsab-hrál Lex.*; *Sch.* a loose, dissolute course of life(?) — *rtsáb-pa Sch.* to hurry, to hasten(?).

ཙབས་རུ་ *tsabs-rú* 1. a kind of **salt,** *tsabs-ru-tsá S.g.* — 2. **a tube of horn** *Sch.*

ཙམ་ *tsam* mostly affixed as an enclitic, = *snyed* (sometimes carelessly for *tsám-pa* or *tsám-du*) I. in a relative sense, 1. **as much as** *ཨdi-tsam* as much as this, = so much, so many; *mi ཨdi tsam ysód-pa* to kill so many men *Glr.*; *dé-tsam* id.; also emphat.: *čos de tsam žig bšád-nas* after having given you so much religious instruction *Mil.*; by way of exclamation: *ci-tsam* **how much!** *W.* and *B., ci-tsam byas* how much have you not done! *Glr.*; *ji-tsam ... dé-tsam* how much... so much (as much as) *Cs.* — 2. denoting comparison, as to size, degree, intensity, **like, as-as, so-as, so that:** *ri-ráb tsam* like Sumeru (in height) *Cs*; *yúṅs-ཨbru tsam* as big as a grain of mustard-seed; **de ri tón-po tsam dug dé-tsogs di yaṅ yod** *W.* as high as yon mountain is also this one; *púṡ-mo núb-pa tsam* even to sinking in up to the knees (knee-deep); *nyi-ma ཨgrib-pa tsam* so much that the sun was darkened *Glr.*; *mťai rgyál-po yaṅ dbáṅ-du ཨdús-pa tsam byuṅ* he became so (powerful), that he could also subdue — or could have subdued — the neighbouring kings *Glr.* — 3. denoting contingency and restriction: **perhaps, if need be, almost, only, but, all but:** *tsab ruṅ tsám-mo Wdṅ.* this may perhaps be used instead, this may, if need be, supply its place; *btaṅ-na nam-mkai bya yaṅ zin-(pa) tsam yda* if I let him loose, he might almost catch a bird in the air, = *zin-pa daṅ ཨdrao Mil.*; with a partic.: *rtags yód-pa tsám-la* = *rtags daṅ yód-pa-la* to every one that has the mark *Glr.*; *rtsa daṅ rús-pa tsam Dzl.* nothing but skin and bones; *ཨgro mi núṡ-pa ཨgóg-pa tsam Dzl.* one only creeping, not being able to walk; *ča tsam žes kyaṅ* if one knows but a particle, but a little bit; *sems tsám-mo* they exist only in our fancy *Was.*; *ťsigs-ma tsam yód-dam Dzl.* is not the sediment at least still left? *lhág-ma tsam žig Dzl.* but a remnant; *brgya tsam* may mean: about one hundred, or: only one hundred; in some cases *tsam* is untranslatable: *lňa-brgyá tsam ťams-čád ťsei dus byas-so* the 500 merchants died all *Dzl.* (15, 9 s.l c.); *bdén-pa tsam yod Mil.* some grain of truth is in the matter; *ťsig daṅ rnám-par ཨdrá-ba tsam ཨdúg-naམaṅ Mil.* though it is all but equal to the words, i.e. very much like the real tenor or wording; it may also be combined with

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the signs of the cases: *ña miṅ tsám-gyi dgé-sloṅ ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze ɣčig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyág-ma tsám-gyi ˌgyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-ɣyéd tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *kyim-du ɣyin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na; byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ɣnyid sad tsá-na* when he awoke *Glr.; zlá-ba brgyad soṅ tsá-na* when eight months had passed *Glr.*; esp. col.: ***yoṅ tsá-na*** *W.* as we came, on our journey hither, when incorr. ***tsa-ne** (or *sá-ne*)* is said, which is justifiable only in such cases, as: ***ă-ma kyé-sa-ne*** from one's birth; *ɟi-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ɟi-tsam-na* after all concludes with *nas, pa daṅ, dus-kyi tse* etc., v. *Feer Introd.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that,** and *tsam* in various other applications: *lam ɣyed tsám-du* about half way; frq. with verbs: *bá-spu láṅs-pa tsám-du skrags Dzl.* he was so frightened, that his hair stood on end; *dùm-bur bčád-pa tsám-du sdug-bsṅál-gyis ɣdúṅs-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtóṅ-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du Mil.* yet not frq. and more col.: *ɖib tsám-la* in the shade; ***šiṅ-ni tsám-la*** *W.* under, before, near a tree; *tsám-gyis* instrum.: *ñan-ñon tsám-gyis čóg-šes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: ***zer tsam žig-la***; *W.*: ***zér-ra tsám-žig-ga***. — *tsam yaṅ* with a following negative: **not the least,** *mós-pa tsam yaṅ mi byéd-pa Mil.* to pay not the least respect; **not in the least, not at all:** *nyi-ma daṅ zlá-ba tsam yaṅ ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-tsad-tsám-pa* man-sized, having the size of a man *Tar.* — *tsám-po Mil. mi tsám-po yóṅs-kyi sems-la ˌjug* prob: I shall enter into the soul of the very first man I meet with; also = *gaṅ* (cf. *rtags gaṅ yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsám-poi don* a comparative sense (?). II. used interrogatively: **how much? how many?** ***rin tsam?*** *W.* how dear?

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst **flour** from parched barley, v. *rtsám-pa.* — 3. n. of a country *Tar.* 10,14; 20,16; acc. to *Ssk. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka Ssk.* **magnolia,** *Michelia Champaca.*

ཙམ་ཚོམ་ *tsam-tsóm* **tripping to and fro, fidgeting about** *W.* (cf. *tsab-tsób*).

ཙར་མ་ *tsár-ma* n. of a place, freq. resorted to by *Mil.*

ཚི་ *tsi* num. fig.: 47.

ཚི་ཏྲ་ཀ་ *tsi-tra-ka Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཚི་སྟག་ *tsi-stág* n. of a purgative *Med.*

ཚི་ན་ *tsi-na* चीन, *China Cs.*; now com. *ma-ha-tsin.*

ཚིག་ཚི་ *tsi-tsi* **mouse** *C., tsi-ghi* id. *Ts.; tsi-čuṅ* **shrew** (mouse) *Sch.; táṅ-gi tsi-tsi* **field-mouse** *Schr.; sai tsi-tsi* **mole** *Schr.*; *tsi-tsis-ˌdzin* n. of a plant *Wdn.*

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ཙི་ཙི་ཛེ་ལ་ *tsi-tsi-dzé-la Cs.*, *tsi-tsi-dzé-ba Sch.* **cancer** (disease), said to be a Nepalese word.

ཙི་ཙེ་ *tsi-tsé* v. *tse-tsé.*

ཙིག་ཙིག་ *tsig-tsig byéd-pa* **to quarrel, to be at variance** *Sch.*

ཙིཏྟ་ *tsitta Ssk.* **the heart** as seat of the intellect, v. *Burn.* I, 637.

ཙིད་ *tsid* **anvil** *Sch.*

ཙུ་ *tsu* num. fig.: 77.

ཙུ་ད་ *tsú-da*, *tsú-dai ṡiṅ* n. of a tree *Sch.*

ཙུག་ *tsug* for *ci-ltar* adv. interrog. and correlat., **how, as,** rarely occurring in books; *Pth.*: *de gar ₒgro, tsug byed* where she is going, and what she is doing. In *W.* com. in the form *zug*, in such combinations as: *gá-zug* for *ci-tsug*, *ci-ltar*; **ǐ-zug* or *ₒdí-zug*, and **ŭ-zug** or **dé-zug**: **so**; **daṅ de-zug de-zug** and more of that kind; *de-tsug lags* in *Lexx.*

ཙུག་ཙུག་ *tsug-tsúg* the noise of **smacking** in eating, *tsug-tsúg mi bya* do not smack *Zam.*

ཙེ་ *tse* num. fig.: 107.

ཙེ་གུར་ *tse-gúr Sch.*: 1. a small **tube.** — 2. **a little.**

ཙེ་བོ་, ཙེལ་བོ་ *tsé-po, tsél-po* **a basket** carried on the back, dosser, esp. *W.*; **cáṅ-tse* or *cág-tse** a wicker basket, **nyúṅ-tse* or *nyúg-tse** a cane basket *Ts.*; **tsel-cúg** the wands used for such a basket; **tsel-cág** a broken dosser *W.*; **tsel-rá** the frame-work of a basket *Cs.*; **tsel-lúṅ** string or strap for carrying it.

ཙེ་ཙེ་, ཙི་ཙེ་ *tse-tsé, tsi-tsé* **millet** *Cs.*

ཙེ་རེ་ *tse-ré* 1. **song, tune** *Lex.* — 2. = *tse-ré.*

ཙེག་ཙེག་ *tseg-tség, tseg-tség zér-ba* **to rustle,** 'to make a noise like dry hay' *Cs.*

ཙེབ་ཙེབ་ *tseb-tséb* **sharp-pointed,** of needles, thorns.

ཙེམ་ཙེ་ *tsém-tse* = *cém-tse* **small scissors.**

ཙེའུ་རི་ *tseu-ri* a species of female demons *Thgr.*

ཙེར་ཙེར་ *tser-tsér, tser-tsér byéd-pa* **to tremble, shake, quake** *Sch.*

ཙེལ་པོ་ *tsél-po* v. *tsé-po.*

ཙོ་ *tso* num. fig.: 137.

ཙོ་ར་ *tsó-ra Wdṅ., Ssk.* n. for the medicinal herb *srúb-ka*; in *Ssk. Lexx.* no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཙོག་པུ་ *tsóg-pu* (acc. to one *Lex.* = **ཧཱུ་ཀ་དུ་ཀ་** which is not to be found; on the other hand *Burn.* I, 310 gives *tsóg-pu-pa* = **ནིषदिक** one sitting down) **the posture of cowering, squatting, crouching,** *tsog(-tsog)-pur sdód-pa*, *ₒdúg-pa* resp. *bžúgs-pa Pth.*, col. **tsoṅ-tsóṅ, tsom-tsóm**, **to cower, squat, crouch**; *tsóg-pu mi nus* he cannot even cower, of one sick unto death *Thgy.*; *tsog mi yzúg-pa* of a similar sense *Sch.* — (The version 'to sit on one leg drawn in' *Sch.*, which has also been adopted by *Burn.*, may possibly be founded on a mistake of *Sch.*, who in *Cs.*'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཙོང་ཁ་ *tsóṅ-ká* n. of a place in Eastern Tibet *Ma.*; *tsóṅ-ká-pa* 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཙོང་ཙོང་ *tsoṅ-tsóṅ* 1. = *tsog-tsóg* v. *tsóg-pu.* — 2. *tsoṅ-tsóṅ-la kur* carry it straight *W.*

ཙོན་དོན་ *tson-dóṅ* v. *btson-dóṅ.*

ཙོབ་ཙོབ་ *tsob-tsób, *tsob-tsób-la dúg-ce* Ld.* to stand or sit in different groups, not in rows.

ཙོར་མོ་ *tsór-mo* **a five-finger pinch** *Cs.*

ཚག་པ་ *ytság-pa* v. *ₒtság-pa*; *ytság-bu* also *btságs-bu* **lancet** for bleeding.

ཚང་ *ytsaṅ* 1. **clean, pure** v. *ytsáṅ-ba.* — 2. n. of a province in *C.*, where Tasi-lhunpo is situated; *ytsáṅ-pa* inhabitant of it.

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གཙང་བ་ *ytsaṅ-ba* 1. vb. **to be clean, pure** *Dom.* — 2. sbst. **cleanness, purity.** — 3. adj. **clean, pure.** Most frq. as sbst. with negation: *mi-ytsáṅ-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ytsáṅ-ba rnám-pa sna-tsógs-kyi phúṅ-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytsáṅ-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkrús ytsáṅ-ma yin* that man is well washed and clean *S O.*; *ytsaṅ-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); **dirty, slovenly; rude, uncouth** *Glr.*; *ytsáṅ-mar byéd-pa* 1. **to clean.** 2. **to make one's self clean, smart, tidy;** **tsáṅ-ma }hé'-pa* C.*, **čó-če* W.* is said to be a euphemism for circumcision. — **šul-tsáṅ-po* C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytsáṅ-ƙaṅ Cs.*, com. *dri-ytsaṅ-ƙaṅ* v. *dri.* — *ytsaṅ-sbrá* religious purity, शुचि; *ytsaṅ-sbrá-čan* (or *daṅ ldán-pa*) morally pure, *ytsaṅ-sbra-méd-pa* impure *Do.* — *ytsaṅ-ris Sch.*: the pure country and its inhabitants, the pure, the saints. ཀུནྡེ་མཛད་མེ "unofficial fire-aggibutt"

གཙང་ཆུ་ *ytsáṅ-po*, *Ld.* **tsáṅs-po** **river, stream;** esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsaṅpo**; *ytsaṅ-čú*, resp. *ytsaṅ-čáb*, id. ཡར་ཀཙང་ཀུནྡེ་པོ

གཙང་བུ་ *ytsaṅ-bu* **screen, parasol** *Sch.*

གཙང་གཙོང་ *ytsaṅ-ytsoṅ* (or **ˌdzaṅ-ˌdzoṅ**?) *Ld.*, **steep, rugged, mountainous.**

གཙབ་བ་ *ytsáb-pa* **to detach with a crow-bar.**

གཙི་བ་ *ytsí-ba*, pf. *ytsis*, **to invite, summon, call, appoint** *Sch.*

གཙིགས་ *ytsigs* 1. **importance** *Cs.*, *ytsigs(su) -če* very important *Lex.*; *ytsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ytsigs* **insignificant; unapt,** and *ma-ytsigs* **unimportant; without difficulty,** whereas in one *Lex. mi-ytsigs spyód-pa* is explained by *mi-rigs-pa.* — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsún-mo-la yaṅ ƙugs ytsigs-čuṅ-bar gyur-to* also the queen's mind was much dejected(?). — 3. *Mil.*: *ytsigs-la ˌbébs-pa* frq.; by the context: **to subdue, to force, compel,** also with supine, *ˌbaṅs bgyíd-par* to compel to obey. — 4. *Sch.*: *ytsigs-pai blo* quick comprehension, retentive memory.

གཙིགས་བ་ *ytsígs-pa*, with or without *mčé-ba*, **to show one's teeth, to grin** *Glr.*; *rnam-par ytsigs-pa* id. *Glr.*

གཙིར་བ་ *ytsír-ba* v. *ˌtsír-ba.*

གཙུག་ *ytsug* 1. **crown of the head, vertex** *Lt.*, *spyi-ytsug* id. *Glr.* frq.; *ytsúg-tu ˌčíṅ-ba* to fasten on the head; fig. *sá-yig ytsúg-tu bčiṅs-pai ga*, cf. *tod.* — 2. **tuft, crest,** of birds *Sch.* — 3. **whirlpool, eddy, vortex,** in the water *Sch.*; *ytsug-ˌkyil Wdn.*, also *rtsub-ˌkyil*, perh. id.(?); *ytsug-rgyáṅ* head-ornament, *ytsug-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also *ytsúg-gi nór-bur gyúr-pa Glr.*, = *mčóg-tu gyúr-pa.* — *ytsug-tor* = *tor-čog*, उष्णीष, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཙུག་ལག་ *ytsug-lág* 1. **sciences,** '*literae*'; *ytsug-lág rnám-pa bčo-brgyád* the eighteen sciences; *ƙyod ytsúg-lag čé-ziṅ ˌdzáṅs-pa* thou, who art rich in knowledge and wisdom. — 2. **scientific work** or **works,** frq.; *ytsug-lag-ƙáṅ* विहार, academy, convent-temple and school, cf. also *gándho-la*; *ytsúg-lag-mƙan* or *-pa Cs.* a learned man.

གཙུགས་བ་ *ytsúgs-pa* **to bore out, scoop out, excavate** *Sch.*(?).

གཙུབ་བ་ *ytsúb-pa*, pf. *ytsubs*, **to rub,** *ytsub-šiṅ*, a piece of dry wood that is rubbed against another (*ytsub-stán* or *-ytán*) in order to make fire *Cs.*

གཙེ་བ་ *ytsé-ba*, pf. *ytses* v. *ˌtsé-ba.*

གཙེགས་པ་ *ytségs-pa* = *ˌdzigs-pa Sch.*

གཙེད་བ་ *ytséṅ-ba* = *ytsí-ba Sch.*

གཙེར་བ་ *ytsér-ba* = *ˌtsé-ba Lex.*

གཙོ་ *ytso* 1. v. *ytsó-bo.* — 2. v. *ytsod.*

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ཚོ་བོ *ytsó-bo* (*Ssk.* प्रधान, consequently = *mčog*) 1. **the highest** in perfection, **the most excellent** in its kind, *ytsó-bor* or *ytsor byéd-pa, lén-pa* to place foremost, to consider the first or most excellent; *ytso byás-pai bú-mo lña* the five noblest of the girls *Mil.*; *ytso byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des ytsó-byas dpon-yyóg-rnams* the higher and lower people subject to him *Pth.* (*ytsó-byed-pa* to be the first, belongs however rather under the head of no. 2); *sṅágs-kyi ytsó-bo, smón-lam-gyi ytsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yi-ge ytsó-bo súm-čU* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kún-gyi ytsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *ytso-čé-ba* **very important** *Thgr.*; **eminent** *Tar.*; *ytsó-bor* and *ytso-čér*, adv., **especially, chiefly, principally.** Hence: 2. **a chief, a principal, master, lord,** *rkaṅ-gnyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi ytso-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi ytsó-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; **gentleman,** but chiefly as a title = Sir, Mr., *blón-po ytsó-bo drúg-po, ytsó-bo mi drug* the six (gentlemen) ministers *Glr.*; *ytsó-mo* the most distinguished lady, the noblest, first in rank, *bú-mo ytsó-mo* the most excellent among the girls; *ytsó-mor ˌós-pa žig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *ytsó-mo mdzád-pa* to be mistress, resp.

ཚོ་མ, བཙོ་མ *ytsó-ma, btsó-ma* **hemp** *Sch.*

ཚོད, བཙོད, ཚོ *ytsod, btsod, ytso* (*Ld.* vulgo **stsod**), **the so-called Tibetan antelope,** with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *ytsód-mo* fem., *ytsod-prúg* the young one, *ytsod-rús* the bones, *ytsod-kUl* the wool of it (used for shawls).

བཙའ *btsa* (*btsa-ba Sch.?*) 1. **rust,** *lčágs-kyi btsa* rust of iron; *btsas-zas Sch., Kyer Lex.* destroyed by rust. — 2. **rust, blight, smut,** of corn *Sch.* — 3. = *btsag, Sch.* — *me-btsá* **moxa** *Lt.*; *mi-rus-btsa?*

བཙའ་བ *btsá-ba* 1. pf. *btsas,* **to bear, to bring forth,** *čuṅ-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai ťabs mi ťub* they could not bring forth *Dzl.*; *btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug laṅs* pains of labour ensued *Sch.* — 2. resp. **to watch, look on, spy,** *spyán-gyis Cs.*

བཙའ་མ *btsá-ma* **fruit** *Sch.* 2. = *btsa Sch.*

བཙག *btsag,* गेरिक, **red ochre** *Med.* and *Lex.*; used also of earths of a different colour; *btsag-ťáṅ, btsag-ri, btsag-lúṅ* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

བཙག་པ *btság-pa* v ˌ*tság-pa.*

བཙག་མོ *btság-mo* a certain beverage, = *rtsáb-mo.*

བཙན་བ *btsáṅ-ba* prob. = ˌ*tsáṅ-ba.*

བཙན་པོ *btsáṅ-po* title of sovereigns *Glr.*, alledged to be but Khams-dialect for *btsán-po.*

བཙན *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

བཙན་(པོ) *btsán(-po)* **strong, mighty, powerful,** of kings, ministers etc., esp. as title of honour: **high-potent,** *Dzl., Glr.*; hence of family, race, descent: **illustrious, noble,** *lhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(žiṅ) pyug(-po)* noble and rich *Dzl., Mil.*; **strong, violent,** *btsan-dúg* a virulent poison *Dzl.*; **forcible, violent,** *btsan-ˌprógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; **coercive, strict, severe** *bka, krims Glr., btsán-par mdzád-pa* rigorously to enforce (a law); **firm, staunch, immovable, not wavering,** *ṅag-btsán* steadfastly abiding by one's word *Sch.*; **firm, safe,**

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sure, *dben-gnás Mil.* a safe, inaccessible retreat; *rdzoṅ btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-ḳaṅ* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty,** *saṅs-rgyás-kyi bstán-pa mi núb-ċiṅ mťa btsán-par byéd-pai ṗyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཙོབ་པ *btsáb-pa* imp. *btsob*, **to cut small, to chop,** wood; **to hash, to mince,** meat *C.*; *bstab-stán* chopping-block *C.*

བཙམ(སྐ)་པ *btsám(s)-pa* for ₀*tsám-pa*, v. *to.*

བཙལ་བ *btsál-ba* v. ₀*tsól-ba.*

བཙས་པ *btsás-pa* v. *btsá-ba.*

བཙས་མ *btsás-ma* 1. also *rtsás-ma* **harvest,** *btsás-ma rṅa-ba* **to reap, to mow** *C.* and *Lex.*, *btsás-ma ran tsa-na* in harvest time *Mil.*— 2. **wages, pay,** *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-ċan-gyi btsas?*

བཙིར་བ *btsir-ba* v. ₀*tsir-ba.*

བཙུག(སྐ)་པ *btsúg(s)-pa* v. ₀*dzúgs-pa.*

བཙུད་པ *btsúd-pa* v. ₀*dzúd-pa*, ₀*tsúd-pa.*

བཙུན་པ *btsún-pa* 1. **respectable, noble,** of race, family, *rigs ċé-žiṅ btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank. — 2. **reverend,** as title of ecclesiastics, *btsún-pa-rnams* the ecclesiastics, priests *Glr.*, = *ban-dhe* and *Ssk.* भद्न्त (*Tar.* Transl. p. 4, note 7); even *btsún-pa ḳrims-méd* wicked Reverends *Ma.* — 3. **creditable, honourable, faithful** in observing religious duties, so frq.: *mḳas btsun bzaṅ ysum* v. *mḳas-pa*; *tsig-btsún-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words (?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good;** thus *Mil.* says of his cane: *spa ċo-ris yé-nas btsún-pa de* this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1., *rgya-ŕjé btsún-po* the noble emperor of China *Glr.*; as a title v. *snyuṅ*; *btsún-por byéd-pa Cs.* to reverence. — *btsún-ma* priestess *Cs.* — *btsún-mo* 1. woman of rank, **a lady;** also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; **spouse, consort,** esp. **queen consort,** with and without *rgyál-poi*, frq.; *btsún-mo ċé-ba* = *ċen-ma* the principal wife; *btsun-mo-ċan* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. **nun,** *mo-btsún*, id. *Glr.*, *C.*

བཙུམ་པ *btsúm-pa* v. ₀*dzúm-pa.*

བཙེ་བ *btsé-ba* v. ₀*tsé-ba.*

བཙེམ་པ *btsém-pa* v. *tsem-pa.*

བཙོ *btso*, **purification, refining** (?) **ser-la tso taṅ-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. ₀*tsod-pa*; *btsó-ma*, *btsós-ma* a purified substance, *yser btsó-ma*, purified gold, very frq. with regard to a bright yellow colour *Glr.*

བཙོ་བ *btsó-ba* v. ₀*tsód-pa*; *btso-blag-pa* **to dye, to colour,** *btso-blág-mḳan* **a dyer,** *Lex.*

བཙོ་མ *btsó-ma* 1. = *ytsó-ma.* — 2. v. *btso.*

བཙོག་པ *btsóg-pa* I. vb. v. ₀*tsog-pa.*

II. adj., also (*b*)*rtsóg(s)-pa*, *W.* **sóg-po** 1. **unclean, dirty, nasty, vile,** ₀*di-ni žiṅ-tu rtsóg-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ṅa btsog-ċiṅ* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa ₀di* this vile stinking body *Dzl.* — 2. in *W.* the common word for **bad** in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious;** also in a more relative sense, **inferior, poor,** of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཙོང་ *btsoṅ* **onion** *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsoṅ srég-pa* to roast onions.

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བཙོངས་བ *btsóṅ-ba* v. ₒ*tsóṅ-ba*.

བཙོད་ *btsod* n. of an animal, = *ytsod*, q v. — 2. n. of a plant, **madder** मञ्जिष्ठा, (*Rubia Manjit*); *btsod-ₒbru* seeds of this plant, *btsod-žiṅ* field on which it is grown.

བཙོན་ *btson*, also *btsón-pa*, **a captive, prisoner,** *nyés-pa byás-pai btson žig* an imprisoned criminal *Dzl.*; *btsón-du ₒdzin-pa* to take prisoner *Dzl.*; *ₒjúg-pa* to put to prison; *btsón-nas ₒdón-pa* to set free, *tár-ba* to be released; *bzáṅ-btson* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil* — *btsón-kaṅ*, *btson-ra* prison. — *btsón-doṅ* 1. **dungeon,** keep; *Mil.: ynás-skabs-kyi btsón-doṅ* the dungeon of life. — 2. *W.* **deep abyss, gulf,** **tsón-doṅ tóṅ-na mi máṅ-poi go kor** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-sruṅ* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཙོལ་བ *btsól-ba* v. ₒ*tsól-ba*.

རྩ *rtsa* I. sbst., more col. *rtsá-ba* (*W.* **sá-wa**) or *rtsá-bo S.g.* 5, 1. **vein,** *rtsa ycód-pa* to open a vein *Dzl.*, **sá-wa gyáb-ce** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čáṅs-pai*, *sríd-pai*, ₒ*brél-pai*, and *tséi* or *srós-gi rtsa*, which last term does not correspond to what we understand by artery (*Cs.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbú-ma* the middle one, white, *rkyáṅ-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *ytúm-mo* and *tig-le*; *rtsa-dkár*, also *rlúṅ-rtsa Med.*, are perh. in most cases the same as **artery,** acc. to the well-known supposition of the ancients, that the veins of dead men, appearing empty, contain air; *pár-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krág-rtsa*, vein, blood-vessel; *rtsa-sbúbs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *míg-rtsa* seems to be the Vena fac. ext., *rtsa-čúṅ* Vena jugul. ext., *rtsa-čén* or *rtsa-bo-cé* V. saphena magna, *pó-mtsan-ghi dbus-rtsa* V. dorsalis penis. *rgyú-grog-rtsa*, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus Med.* 1. *Sch.:* 'veins and sinews' (?); *rtsa-rgyus-ₒgag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čús*, *C. rtsa-ₒdus* cramp. — *rtsa-mdúd* an inturgescence of the veins. — *rtsa-ynás Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rten-ₒbrel* sub *rtén-pa* comp.) — *rtsa-spún* tissue of veins *Sch.* — 2. **pulse,** so in *rtsa ltá-ba*, or *rtog-pa Med.* to feel one's pulse, and *mtson-*, *kan-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst, for *rtsá-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and:** *nyi-šu-rtsa-ycig* twenty and one; less frq. after *brgya* and *stoṅ*, where also *daṅ-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-ynyis*, and *Pth.* p. 34, twice *lña-brgyá-rtsa ycig* = *stoṅ-daṅ-rtsa-ynyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-ycig* to *nyi-šu-rtsa-dgu*, *rtsa-ycig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

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mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bčú-rtsa nyi-šu-rtsa, brgyá-rtsa*, without any units following, e.g *Tar.* 120, 10, the word evidently stands but pleonastically, like *ťam-pa*.

རྩ་ *rtswa* (*Bal., Pur. rtswa, stswa*) *C.* **tsa**, *Lh., Ld.,* **sa**, चिण, **grass, herb, plant**, *rtsa-ǩai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag ɣčig* a single blade of grass *Cs.*; *sńó-yi rtsa, rtsa-sńón* green grass; *rtsa-skám*, and often *rtsa* alone, **hay**, *rtsa rná-ba* to mow grass, ₒ*ťú-ba*, to gather (grass); *rtsá-ǩa C., W.* pasture, pasturage, **sá-ǩa gyál-la** *W.* good pasturage. — *rtsá-čan* covered with grass, grassy. — *rtsa-mčóg* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčog* (*-groń*) town in West Assam, where Buddha died *Glr.*; Kamarūpa. — *rtsa-ťág* grass-rope *Dzl.* — *rtsa-ťún* grass-gatherer *Sch.* — *rtsa-ɣdán* grass-mat *Sch.* — *rtsa-ɣyáb* manger *Sch.* — *rtsa-ras Sch.* 'linen', prop. the same as *la-ta* q. v. — 2. euphemism for *rkyag*; **tsa táń-wa** *C.* to go to stool; *rtsa ču bsdams Mil.* he suffers from obstruction and strangury.

རྩ་བ *rtsá-ba*, I. cf. *rtsań* and *rtsad, Ssk.* मूल, 1. **root** (*W.* com. **bá-ťag** for it), **stalk of fruits**; *rtsá-ba ľňa* five (medicinal) roots, viz. *rá-mnye, lčá-ba, nyé-šiń, ă-šo* (better *ă-ša*)*-gandha, ɣzé-ma*; *rtsá-ba-nas* ₒ*byiń-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. **the lower end** of a stick, trunk of a tree, pillar; *má-ťog rtsá-ba* id. *Mil.*; the **foot** of a hill, mountain-pass, the latter also *lá-rtsa W.* **lár-sa**; *rtsá-bai žal, lag* the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtsá-bai ńos* base of a triangle *Tar.* 204, 1; **fundament, foundation-pillar**, and the like; in later literature and vulgo *rtsá-bar* and *rtsar*, rarely (*Glr.*) *rtsá-ru* postp. with genit., **to, at**, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtsar nyál-ba* or more euphem., *ɣyiń-pa* to go to a woman *Glr., šiń-gi rtsar*, even *čui rtsar Glr.*; **at, near, to**, a tree, river etc.; so also *rtsá-la* **to, at**; *rtsá(-ba)-na Glr.* and vulgo (incorr.) **tsá-ne** *C.* **at, near**; without a case following: *rtsar byúń-nas* coming near, stepping up to *Glr.* — 3. **root** fig. = **origin, primary cause**, also *ɣži-rtsa*, e.g. ₒ*ǩor-bai ɣži-rtsa ɣčod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtsá-ba-nas* ₒ*byiń-pa*, ₒ*dón-pa*, ₒ*góg-pa* etc., also *tsáń-nas, tsád-nas ɣčód-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdár-ɣčod-pa Mil., rtsád-ɣčod-pa* to examine closely, to investigate thoroughly. — *nyon-móńs-kyi rtsá-ba ɣsum* are the three primary moral evils, viz. ₒ*dod-čágs, že-sdáń, ɣti-mug; rtsa-brál* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited**, e.g. *snyiń-rje Glr., sems-nyid Mil.; dgé-bai rtsá-ba, dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa, spyód-pa, byéd-pa* to perform such a deed; *rtsá-bai* . . . **the original, primary, principal** . . ., e.g. *don*, primitive or first meaning *Cs.*; *rtsá-bai nyon-móńs-pa Cs.:* 'original sin', *Sch.:* 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtsa (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *brgyud;* also title of other works, *Ssk.* मूलतन्त्र, v. *Cs. Gram.*, chronol. table; whether *Sch.'s* translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtsá-ba dań* ₒ*grél-ba Cs.* 'text and commentary'; in *rtsá-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtsá-bai rań-bžin* nature *Cs.; rtsá-bai blá-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyúd-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyúd-pa* and the variable spelling;

ཐོ་རངས་ཀྱི་རྒྱུད་ Mil. f 10 a *at past.* They who are mar (?)

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v. *rgyúd-pa* extr. — *rtsa-tór Sch.*: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi Tar.* 191, 3 is rendered by *Schf.* with 'Haupt-Mann', principal man. — *rtsa-lág* (*Schr.*: root and branches) *Lex.* बन्धु relations, kindred; *rtsa-lag-čan* having relations, *rtsa-lag-med* without relations *Cs.* — *rtsa-ješ Sch.*: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa* **vein.**

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsá-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ *rtsá-la* v. *rtsá-ba* I, 2.

རྩན་ *rtsaṅ* = *rtsá-ba* seldom, v. *rtsá-ba* I, 3.

རྩངས་པ་ *rtsáṅs-pa* lizard, *brag-gi Lt.* (*W.* **gag-čig**).

རྩད་ *rtsad* = *rtsá-ba* **root**, *rtsád-nas ječód-pa Mil.* to root out, to eradicate; *rtsad ječód-pa*, = *rtsa-brdár ječód-pa*, = *ṭsar* and *ysar ječód-pa*, to search, investigate *Mil.*; *gar bžugs rtsad bčád-nas* to inquire, search for a person's place of abode *Pth.*

རྩབ་, རྩབ་རྩུབ་ *rtsab*, *rtsab-rtsub* v. *tsab-tsub.*

རྩབས་ *rtsabs* **ferment, barm, yeast,** prepared of barley-flour; *rtsabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtsábs-mo* a beverage brewed from roasted meal (*rtsám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *žó-rtsabs Sch.* milk-brandy, not known to us.

རྩབས་རུ་ཚ་ *rtsabs-ru-tsa Lt.* n. of a medicine.

རྩམ་པ་ *rtsám-pa*, I. sbst. 1. **roast-flour,** flour from roasted grain, *ˌbras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in *C.* — *rtsám-ˌbru* roast-flour and grain = victuals in gen. *Kun.* — *rtsám-rin* the price of flour *Sch.* — 2. **urine** *Lt.* *rtsam-mdóg* colour of urine.

II. vb. v. *rtsóm-pa.*

རྩར་ *rtsar* v. *rtsá-ba* I, 2.

རྩལ་ *rtsal* 1. **skill, dexterity, adroitness, accomplishment;** in the first place **physical skill,** *lag-rtsal-čan* of a skilful, practised hand *W.*; *sgyu-rtsál* id., *stobs daṅ sgyu-rtsál* strength and dexterity *Glr.*, skilfulness; *rtsal(daṅ) ldán(-pa)* skilful, expert, adroit, *rtsal-méd* the contrary; *rtsal ˌgran-pa* to vie in skill, *rtsal sbyóṅ-ba* to practise, or improve one's self in skill *Mil.*; *rtsal ǰor* all skill is gone, *rgud* id. *Sch.*; *stobs-(kyi) rtsal*, *Lex.* पराक्रम, strength, energy, *mṭu-rtsál* and *rtsal-mṭu* prob. id. *Dzl.*, *S.g.*; *rtsal-čé-ba* or *rtsal-po-čé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtsál-gyi mčoṅs* a gymnastic feat *Lex.*; *rtsal-sbyoṅ* bodily exercise, nimbleness, agility, *báṅ-rtsal-sbyoṅ* nimbleness in running, *ǰóg-rtsal-sbyoṅ* agility in flying *Mil.*; *ču-rtsál* feats performed in the water; the art of swimming *Pth.*; vulgo *W.* also for natural, innate abilities: *míg-rtsal-mkʻan* keen-sighted, *míg-rtsal nyams* of a weak sight; *rtsal-tón Sch* 'skilful, masterly' (?) — 2. in later times used in a special sense of **skill, expertness in contemplation,** cf. *sgóm-pa*; so frq. with *Mil.*; *byaṅ-čub-sémṣ-kyi rtsal ysum*; *lam-ˌgag-méd-kyi rtsál-ka* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩལ་མ་ *rtsál-ma* v. *btsás-ma.*

ཙ་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints, varnish** etc., *rtsi-čan* **viscid, sticky, clammy**; **tsi gyág-pa** *C.*, **si gyáb-če, kú-če, táṅ-če** *W.* to colour, to paint, **tsi táṅ-wa** *C.* also to solder; *ldab-pa(?) Sch.* to lacker, to varnish; *sbráṅ-rtsi* **honey**; *nád-kyi rkyen rtsi* a medical draught, potion *Dzl.* ४८, 7, (another reading: *sman*); *bdúd-rtsi* nectar; *tsón-rtsi* painter's colour, *dkár-rtsi* white-wash, *nág-rtsi* black paint, *dmár-rtsi* red paint; **sér-tsi** *C.* gilding, **núl-tsi** silvering *C.* — 2. applied to external appearance: **dóṅ-si** *W.* **complexion**; even *spa rtsi ˌjam ka-dóg légs-pa de* this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtsi* be = shell, bark, rind?)

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ཀྲིག་པའི་བྱེན་ལ "against a wall." Mdo xvi f. 33 b.

— *rtsi-tóg* juicy fruit; *rtsi-šiṅ* 1. **fruit-tree** *Pth.* 2. **tree,** in gen. *Glr.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for **tsi-gu**, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már Lt.* id.

རྩི་བ *rtsi-ba*, pf. (*b*)*rtsis*, fut. *brtsi*, imp. (*b*)*rtsi*(*s*) 1. **to count,** **si-te bór-čè** *W.* to pay down, money; cf. also *rtsis.* — 2. **to count, reckon, calculate,** *mi ré-la púl re-réi tád-du* reckoning a handful to each *Dzl.*; *žag súm-ču-la zlá-ba ɣčig, zlá-ba bču-ɣnyis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gaṅ bzaṅ rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; **če-miṅ ḍál-la si-čè** *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduṅ rtsi* he may be reckoned to strike, i. e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. **the account is closed,** the bill is ready. 2. **product, sum total.**

རྩིའུ *rtsiu* n. of a plant, = *pri-yáṅ-ku Wdṅ.*

རྩིག་པ *rtsig-pa* I. vb., pf. (*b*)*rtsigs*, fut. *brtsig*, imp. (*b*)*rtsig*(*s*), 1. **to build,** whether of stone or of wood, *káṅ-pa.* — 2. **to wall up,** *sgo* a door *Glr.* — II. sbst. **wall, masonry.** ཇོ་བོ་རྩིག་པ Dzl. f. 43 a 7.

Comp. *rtsig-skyábs Stg.* is said to be = *rtsig-rmáṅ.* — *rtsig-ṅós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-púr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmáṅ* fundament of a wall. — *rtsig-zúr* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-ɣyóg* journeyman mason.

རྩིགས *rtsigs, Sch.*: 'rtsigs-čé very gracious and well-affected' (?), prob. should be *rtsis-če* q. v. no. 3.

རྩིགས་མ *rtsigs-ma* **turbid matter, sediment, impurity,** = *tsigs-ma S.g.*

རྩིན་པ *rtsiṅ-ba* adj. and sbst., **coarse, clumsy, rough, rude; coarseness** etc., *B.*; *rtsiṅ-po B.* and *C.*, *rtsiṅ-ge C.*, *W.* id., but only adj.; *ɣye* coarse meal, grits (opp. to *žib-po*, *ɔjám-po*); *spyód-pa rtsiṅ-ba* of rude manners *Glr.*

རྩིད་པ *rtsid-pa* **the long hair of the yak,** *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩིབ(སྨ)་མ *rtsib*(*s*)*-ma* 1. **rib,** *rtsib-mai bárnas* from between the ribs *Glr.*; *rtsib-lógs ɣyas ɣyon* all the ribs of the right and left side *Dzl*; *rtsib-logs ná-ba* pain about the ribs *Do.*; *rtsib-ríṅ* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsib-kyi mu-kyúd* fellies composing the rim of a wheel *Cs.*; in ornamental designs the *rtsib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks** or **ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or **futtocks** of a boat *Schr.* — *rtsib-ri* n. of a mountain, = *žri-ri.*

རྩིས *rtsis* 1. **counting, numbering, numeration,** *rtsis-las ɔdas-pa* innumerable *Mil.*; **bód si-la, món-si-la** *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); **mi-si, ḍóṅ-si** *W.* numbering of the people, of the domiciliated; **mág-si táṅ-čè** *W.* to hold a numbering of military forces. — 2. **account,** *rtsis byéd-pa Glr.*, *ɔdébs-pa Mil.*, *ɣyáb-pa C., W.* **kor-čè*, (*l*)*ta-čè** **to calculate, to compute,** *rtsis-su sbyár-ba* to count together, to sum up *Dzl.*; **calculation, computation** (beforehand), **scheme;** **žag nyi-žu-la ɔgro-* (or *ča-rtsis yod*)* *W.* in about 20 days we calculate, i. e. we intend, to go; **žiṅ-ta gyúg-si yód-pe dus-tsód-la** *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *nó-žes-pa* to find by computation *Glr.* — *skár-rtsis* **astrology, astronomy;** *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem,** *rtsis-po čén-po byéd-pa* to value, to make much of, *lús-kyi rtsis-po-če* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa Sch.* id.; *dé-la bla-*

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lhág-tu rtsis-su byed he respected her beyond measure *Tar., Schf.* — **si-rúg** vulgo *W.* for *rtsis* in most of its significations.

རྩིས་པ་ *rtsís-pa* 1. also *rtsis-mk'an* **mathematician, astronomer, soothsayer; accountant** *Cs.* — 2. n. pr. *rtsis-pa ā-mgrón* secular, *rtsis-pa mgron-ynyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩུབ་པ་ *rtsúb-pa* I. vb. **to revile, abuse,** v. *ńor rtsub-pa* sub *ńo.*

II. adj., com. *rtsúb-po, rtsúb-mo Ssk.* **परुष, uneven, rough, rugged,** of the skin, cloth etc.; **coarse-grained,** powder; **rough, wild, dreary,** countries, *roń-rtsub* with wild ravines *Glr.*; **bristly,** hair; **harsh, tart, astringent,** of taste *Med.*; also applied to any thing of a highly **aromatic, pricking, pungent** or **acerb** taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zás* food of this description; in music: **strong, forte;** of sentiment and behaviour: **rude, unfeeling, regardless, callous** *S.g., Glr.* [illegible]

རྩེ(མོ་) *rtse(-mo)* 1. **point, top, peak, summit,** *K'aṅ-, gri-, ri-, ṡiṅ-rtse,* or *K'aṅ-pai* etc., *rtsé-mo* **gable** of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbú-rtse Glr.*; *lá-rtse, W.* **lár-se** (cf. *rtsá-ba* I, 2.) **lá-se** **summit** of a mountain-pass; *rtse daṅ logs-su* terminal and lateral *Wdń.*; *rtsé-sgro Glr.* flag-feather, pinion; *ża rtse-riṅ* hat with a high crown *Tar.*; *rtse ycil-ba Sch.:* to break off the point, to blunt; *rtse-reg-čé Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. **point, particular spot,** *rtse ycig-tu ltá-ba* to look at one point; also adv., to look **steadily, unremittingly,** as: *rán-gi grib-ma-la rtse-ycig-tu ltá-ba Wdń.*, also *Tar.* frq.; *sems rtse ycig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-ycig-tu byás-pai tiṅ-ńe-ʻdzin-la žugs-te Dzl.*; aim, *tse ʻdii rtse ycig* as this life's only aim *Mil.*

རྩེ་བ་ *rtsé-ba*, pf. *rtses*, imp. *rtse(s)*, **क्रीड्,** (different from *brtsé-ba*) 1. **to play,** *mig-máṅ* at chess *Dzl.*; **to sport, to frolic,** used also of animals *Dzl.*; *rtse bro ytóṅ-ba* to run to and fro, playing and skipping, of deer *Mil.*; **to joke, to jest,** *rtsé-žiṅ dgá-ba, rtse-dgá spyád-pa* id.; **yáṅ(s)-pa sé-če** *W.* id.; **to enjoy, amuse, divert one's self, to take recreation,** *tsal-gyi naṅ-du rtser soṅ* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, ʻ*di daṅ rtsé-bar byao Pth.* I mean to enjoy her.

Comp. *rtsé-mk'an* player, gambler, gamester. — *rtse-grógs, rtsed-grógs* play-mate. — *rtse-dgá* v. above. — *rtse-rgód* sport and laughter. — *rtsé-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *k'yód-kyis rtsé-sems yin mod k'yaṅ* though you may still relish pleasures *Pth.*

2. **to touch,** *W.* **lág-pa ma se** do not touch it with your hand. — 3. **to shudder** (cf. *spu*).

རྩེ་ཀྲུང་ *rtse-čúṅ* = *rtsa-čúṅ*, Vena jugularis externa.

རྩེག་པ་ *rtség-pa*, pf. (*b*)*rtsegs*, fut. *brtseg*, imp. *rtsog*, *W.* **ság-če(s)** 1. **to lay one thing on or over another, to pile up, stack up, build up,** wood, boards; to put slices of meat on bread; fig.: *ná-ro ynyis brtseg* two 'naro' one above the other, ⁓, *Gram.*; gen. **double**; *k'aṅ-pa rtsegs-pa* 1. **'a house of two stories'** = a stately building, palace; by this word *Wdń.* explains *K'aṅ-bzáṅ*, v. *bzáṅ-po.* 2. acc. to other *Lexx.*, **an apartment built on another,** an upper chamber; balcony on the roof of a house, **कूटागार**; *rgya-grám brtségs-pai mčód-rten* a chod-ten with a cross (v. *rgya-grám*) on the top *Pth.* — 2. **to tuck up,** clothes *Cs.* — 3. *dbugs rtségs-pa, gyén-du dbugs(-kyis) rtség-pa Med.*, **short-breathed, asthmatic, panting, gasping,** from fright etc., or as a sign of approaching death. — *dkon(-mčóg) brtségs(-pa);* **रत्नकूट** title of a book.

རྩེན་པ་ *rtseṅ-ba*, pf. *brtseṅs*, fut. *brtseṅ*, imp. (*b*)*rtsoṅ*(*s*) **to tuck up, truss up.**

རྩེད་པ་ *rtséd-pa* I. also *rtsén-pa*, = *rtsé-ba* **to play;** *rtsed rtsé-ba* id.; *rtséd-mo*

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play, game, *dgá-bai rtséd-mo byed-pa Dzl.*; *glu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo* **toy,** *byis-pai* children's toy *Mil.*; *rtséd-mo-čan* **playful, sportive, merry** *Cs.*; *rkyál-, gár-, grí-, čól-, mčóṅ-, rtá-rtsed* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *ɣyeṅ-rtséd* **play, amusement, diversion;** *rtsed-dgá* id. *Sch.*; *to-to-liṅ-líṅ rtsed* q. v.; *rtséd-ˌjo, rtsén-ˌjo, W. *sén-jo** **sport, public amusement, popular pleasure;** *ɣzón-nu rtséd-ˌjoi tsógs-kyis bskór-nas* surrounded by a number of youthful playmates; **sén-jo táṅ-čɛ* W.* to arrange a sport.

II. **to varnish** (?).

རྩེད་མ *rtséd-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rsed-ǎm* a shivering, cold shudder *Sch.* v. *rtsé-ba* 3.

རྩེད་མོ་, རྩེན་པ *rtséd-mo, rtsén-pa* v. *rtséd-pa.*

རྩེན་གོག *rtsen-góg Mil*, acc. to *Sch.*: **calf of the leg.**

རྩེས *rtses* v. *rtsé-ba.*

རྩོག(ས་)པ *rtsóg(s)-pa* v. *brtsóg-pa.*

རྩོད་ལྡན *rtsod-ldán* n. of a certain era or period of the world v. *dus* 6.

རྩོད་པ *rtsód-pa*, I. vb., pf. *brtsad* **to contend, to fight with arms** *Dzl.*; with words: **to dispute, debate, wrangle,** frq., *daṅ* with, *la* about; *rtsód-čiṅ mi-snyán rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. **dispute, contention, quarrel; disputation** *Glr.*; *rtsód-pa ˌgrán-pa* to compete in disputation *Glr.* — *tsád-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 132, 18, *Schf.* — *rtsod-ɣží* the subject of a disputation.

རྩོན(་མ) *rtsón(-ma) Pur.* **nausea, vomiting,** **rtson ɣóg** he grows sick; **rtsón-čas** **to be sick, to vomit.**

རྩོམ་པ *rtsóm-pa* I. vb., pf. *(b)rtsams, rtsoms*, fut. *brtsam*, imp. *rtsom(s)* 1. **to begin, commence** a work, **to be about, to set about** an undertaking; *ˌbrós-par brtsáms-te* being about to run away *Dzl.*; *čós-las brtsáms-te rtsód-do* it was about religion that our dispute began *Tar.*; *ṅo-lóg brtsáms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsáms-te* beginning at this place, **from here, from that time** (cf. *bzúṅs-te* sub *bzúṅ-ba*). — 2. **to make, to accomplish,** *ɣsó-bai las mi brtsám-mo* so he will not accomplish the business of healing; com. **to compose, to draw up,** in writing, *bstán-bčos rtsom-mí* author, writer, composer *Pth.*; *brtson-ˌgrús rtsóm-pa Dzl.* frq., to work diligently, carefully; **to take pains, to exert one's self,** *rtsóm-par*, or *rtsóm-pa-la mkás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom ɣsum-gyi bšad-gra Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. **beginning, commencement** (आरंभ), *rtsóm-pa daṅ-po* the first beginning *Ld.-Glr.*; **a doing, proceeding, undertaking, deed** *Tar.*

སྩོལ་བ *rtsól-ba* 1. vb. **to endeavour, to take pains, to give diligence;** *rtsól-bar* adv. **diligently, zealously;** *kyód-kyis rtsól-bai dús-la bab* now you must use dispatch *Pth.*; *rtsol-méd* **unsought,** *rtsol-méd ˌgró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog rtsól-ba Lex.* and *Mil.*, acc. to *Sch.*: **to draw breath, to take fresh courage,** which seems to be implied by *dbugs rtsól-ba Ma.*; *nyal-po rtsol drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. **zeal, endeavour, exertion,** *rtsól-ba skyéd-pa* to use diligence *Zam.*

སྩོལ་བ *stsól-ba*, pf. and fut. *stsol* (**sól-wa, sál-wa**), 1. **to give, bestow, grant,** when the person that gives is respectfully spoken to, much the same as *ɣnaṅ-ba* q.v.; *stsál-du ɣsol* please to give, to grant etc. *Dzl.*; *bdág-gi lám-rgyags stsol čig* pray, give me provisions (provender) for the journey *Dzl.*; **to give back, to return** what had been lent *Dzl.*; **to grant, bestow, afford, give** (as

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a present); also for *ytóṅ-ba* **to send, to send out**, so at least in *W.*; further: *W. *ja sal, žu-gu sal, deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . .; **sal mi gos** I thank you, I do not want it; *bká-stsal-ba* v. sub *bka*; *dṅos-grúb stsól-ba* to bestow spiritual gifts(?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) **to clean, to clear, to remove** *Dzl.*

བརྩད་པ, བརྩམ་པ *brtsád-pa*, *brtsám-pa* v. *rtsód-pa*, *rtsóm-pa*, sometimes incorr. for *btsád-pa*, *btsám-pa*.

བརྩེ་བ *brtsé-ba* vb. **to love**, sbst. **love, affection, kindness**, nearly the same as *byáms-pa*, frq. preceded by *snyiṅ*, resp. *tugs*, q. v.; *brtsé-bas* out of love, kindness, e. g. *ynáṅ-ba* to give something out of love; **with love, lovingly, kindly**, e. g. *skyóṅ-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai ǰyag-brís* your very kind letter; *snyiṅ-brtse-ba*, resp. *túgs-brtse-ba* = *brtsé-ba*; *brtsé-ba-čan, brtse-ldán* **loving, affectionate, kind**; *brtse(-ba)-méd(-pa)* **unkind, unmerciful, ungracious**; *brse-ydúṅ* **love, affection**, *ǰa-má brtse-ydúṅ če yaṅ či žig bya* what could even parental love do? *Glr.*; *lha-ǰrúg ỳžón-nui brtse-ydúṅ de* this proof of love on the part of young goddesses towards me *Mil.*

བརྩོན་པ *brtsón-pa* 1. vb. with *la*, **to strive, to aim at, to exert one's self for**, *tsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or ₒ*gyúr-ba*, also with *mṅón-par* preceding it; **to apply one's self**, *lás-la* to business, *tugs-dám-la* to meditation *Dzl.*, *Mil.* — 2. sbst. (*Ssk.* **वीर्य**, *virtus*) **endeavour, effort, care, exertion**, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdṅ.*; more frq. *brtson-ₒgrús* v. below. — 3. adj. = *brtsón-pa-čan*, *brtson-ldán Mil.*, **diligent, assiduos, studious**, *sgrúb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par* **on purpose, with intention, wilfully**; as sbst. mostly *brtson-ₒgrús*, with *skyéd-pa*, *byéd-pa*, *rtsóm-pa* to use diligence, to show energy, zeal etc.; *brtson-ₒgrús drág-po* intense application; *brtson-ₒgrus-čan* **assiduous, studious**, *brtson-ₒgrus nyáms-te Stg.* having lost one's energy.

ཙ

ཙ 1. the letter *tsa*, the aspirate of ཙ (cf. ཟ), sounded *ts*. — 2. num. fig.: 18.

ཙཱ་ *tsa*, 1. **hot**, v. *tsa-ba*. — 2. **grandchild**, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. **illness, complaint** *C.*

ཙྭ་ *tswa* **salt**, *tswa* ₒ*débs-pa* **to salt**, with *la*; **tsa nyén-če** *W.* to taste, to try, food prepared with salt; *Ka-ru-tswa* **alum** *Med.*; *rgya-tswa* **sal-ammoniac** *Med.*; *lče-myaṅ-tswa* **alum** *Lt.*; *rdo-tswa* **rock-salt** *Cs.*; *ba-tswa* **impure soda**, v. *bá-mo*. — *bód-tswa Lt.?* — *lán-tswa* = *tswa*. — *tswa-Ka* salt mine *Cs.* — **tsa-(Ku-)čan** *W.* **saline, salinous**. — *tswa-sgo* place where salt is found. — **tsa-tsé* **sal-ammoniac** *C.* — **tsa-ču** **salt-water, brine**; acc. to some, **vinegar** (?).

ཙཱ་སྐོར་ *tsa-skór* v. *tsá-bo*.

ཙཱ་ཁྲན་ *tsa-Krán* v. *tsa-tsá*.

ཙཱ་འཁྲུ་ *tsa-ₒKrú* v. *tsa-ba*.

ཙཱ་གཱ་འབུ *tsá-ga-ₒbu*, also *čá-ga-ₒbu*, *tsag-tság* **grasshopper, locust** *C.*

ཙཱ་གཅིག་མ *tsa-ǰig-ma* **thick blanket, quilt** *C.*

ཙཱ་ཅུ་ *tsa-ču* v. *tsa-ba*.

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ཚྭ་ཆུ་ *tswa-ču* v. *tswa.*

ཚ་དྲག *tsa-drág* **haste, hurry,** **tsa-ḍág ǰhe ȧig* C., *tsa-rág toṅ* W.* make haste! — adv. *tsa-drág-tu Sch.* but also **mā tsa-rág ȧog* W.* come quickly, without delay!

ཚ་སྣ་ *tsá-sna* **anxiety** about, **tender care** for a thing, ni.f; **tsa-na-ċan* W.* **solicitous, careful, attached,** **tsa-na-méd-ḳan* W.* **indifferent, unfeeling, callous;** *Ḳán-pe *tsá-na Ḳúr-ḳan* W.* one that has to care for the welfare of a household or community, superintendent etc.

ཚ་སྣག་ *tsa-snág Sch.* = *snág-tsa* **ink.**

ཚ་ཕན་ཙེ *tsa-ṗan-tséC.* **dresser, kitchen-table.**

ཚ་བིག་ *tsá-big Ld.* **a little.**

ཚ་བ་ *tsá-ba* I. vb. **to be hot,** *só-ga-(la) nyi-mai ˌod-zér ráb-(tu-) tsá-bas* as at the time of the Soga the rays of the sun are very hot.

II. sbst. 1. **heat,** *tsá-bas ydúṅ-ba* to be tormented by the heat *S.g.*; *tsá-bai dus-su* during the heat of the day, at noon, cf. *dro Mil.*; *tsá-ba ni bsíl-bar gyúr-to* the heat changed into coolness *Dzl.*; *tsa yzér-ba* the burning of the heat, or of the sun *Sch.*; *tsá-bai nad Lt.* the fever-stage in diseases; *tsa sél-ba* to cure an acute disease *Sch.*; *tsá-bas rmyá-ba* to lose one's appetite in consequence of great heat *Sch.* — 2. **warm food,** *stér-ba, ˌdrén-pa Mil.*; *tsa-ycíg-ma* one that in twenty-four hours takes but one regular meal. — 3. **spice, condiment,** *tsá-ba ysum* त्रिकटुक, black pepper, long pepper, ginger.

III. adj. (vulgo **tsém-mo* C., *tsán-te* W.*) 1. **hot, warm.** — 2. **sharp, biting, pungent,** of spices etc. — 3. **stinging, prickly, thorny** *Pth.* —

Comp. *tsa-ˌḳru* colic, gripes *Lt.* — *tsa-gón* forenoon *Sch.* — *tsa-graṅ* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal* W.* inflammatory fever. — *tsa-lċib* v. *lċib.* — **tsa-ču** 1. a hot spring *C.* 2. a warm bath *C.* — *tsa-bra* dinner *Sch.*(?) — *tsa-mig* red pepper *Ld.* — **tsém-mo C.* hot, warm. — *tsa-dmyál* hot hell. — *tsa-zér* ཚ་རེམན *[illegible]* (?) *gīti-āmanda sūtra* fol. 586a

'glowing ray', po. for sun. — **tsan-láṅ** ཚ་རླངས་ Ud. *W.* hot, passionate, ardent; in the rut — *tsa-lam Sch.*: half a day's journey, a march before breakfast, = *tsal-mai lam.* — *tsa-bsubs Lt.?*

ཚ་བོ་ *tsá-bo*, resp. *dbáṅ-po B., sku-tsa C.* 1. **grandchild, grandson,** *Ld. *mē-mé-tsa-wo*.* — 2. **nephew, brother's son** *Dzl.; Ld.: *á-žáṅ-tsa-wo*.* — *bú-tsa* v. *bu*; *yáṅ-tsa* **great-grandchild,** *yúṅ-tsa* **great-great-grandchild,** *yżi-tsa* id. *Sch.* — *tsa-skór* grandchildren *Sch.* — *tsá-mo* 1. **granddaughter.** 2. **niece.** 3. **wife** *Lh.* — *tsa-žáṅ* nephew and uncle *Mil.* — *tsa-yzúg* nephews and nieces *Sch.* — *tsa-yúg* grandchildren, *tsa-yúg máṅ-poi có-lo* the many grandchildren's tattling *Mil*; offspring, in gen., *bu-tsa-yúg* id. *W., C.*; **tsá-wo tsa-yúg yáṅ-tsa yúṅ-tsa* W.* children and children's children.

ཚ་མིག་ *tsa-mig* v. *tsá-ba* comp.

ཚ་མོ་ *tsá-mo* 1. v. *tsá-ba.* — 2. v. *tsá-bo.*

ཚ་ཚ་ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices *Schl.* 194,206; *tsá-ḳaṅ* place for keeping them *Cs.*; fig. *ḳá-nas mé-yi tsá-tsa ˌǰro* from his mouth proceeded cones of fire *Pth.* — 2. *Bal.* for *tsa-drág* **hastily, quickly;** *tsa-tsa-méd* **slow, slowly.**

ཚ་གཞུག་ *tsa-gżúg* v. *tsá-bo.*

ཚ་ཟར་ *tsá-zar* v. *tsá-dar.*

ཚ་རག་ *tsa-rág* v. *tsa-drág.*

ཚ་རུ་ *tsa-rú* **lamb-skin,** **tsar-lág* W.* coat made of lamb-skins.

ཚ་ལ་ *tsá-la* a kind of medicine *Med.*, acc. to *Wdṅ.* = *dar-tsúr.*

ཚ་ལུ་ *tsa-lú* 1. also *mtsa-lú*(?) **cock,** *bya (-po)-tsá-lu Wdṅ., C.*; in *W.* applied only to red-breasted cocks, from *mtsal* vermilion (*Sch.* hen?). — 2. v. *tsál-ba.*

ཚ་ལུམ་པ་ *tsa-lúm-pa C.* **sweet orange,** frq. in *Sik.*

ཚ་ལེ་ *tsá-le* 1. *Ssk.* सुभग, *Hd.* सुहागा, *Pers.* تنكار, *Ar.* بورق, **borax,** *tsá-lei skyúr-*

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rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsá-le záṅ-po Lh.*, n. of a flower, *Hemerocallis fulva.*

ཚག *tsag*, 1. v. *tsags*. — 2. *tság-sgra* **an appalling tone** *Sch.*(?); **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-ṭúg, tsag-yá** *W.* **twins**; **tsag-lúg** twin-sheep.

ཚགས་པ *tság-pa* (cf. ₀*tság-pa*), *mar tság-pa* **oil-miller** *Sch.* — *tság-ma* **sieve, filter,** also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

ཚག་རིག *tsag-ṭsig* **dark spots** or **speckles,** on wood etc. *Mil.*; **freckles** *C.*

ཚག་རྩེ *tsag-ṭse* **bruised barley** or **wheat** *Sch.*

ཚགས་ཀ *tság-ża* **flesh of larger animals,** of cattle etc.

ཚགས *tsags* 1. **cap,** *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma, tsags-kyis, btsags Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *Ḱrol-tságs* = *tság-ma Lex.*; *nya-tságs* **weel,** for catching fish *C.* — 3. **thin-split bamboo,** for making baskets *Sik.* — 4. *Sch.*: **'the right sort, a choice article,** *tsags-bzáṅ byás-nas* making a good choice'. — 5. **density**(?) **tság-ċan, tsag-ṭúg-mo** *W.* standing close together, e.g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; *so tsags-dam-żiṅ* the teeth standing close and firm *Glr.*; **tsag ċó-te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **ċó-ċe**), *tságs-su ₀júg-pa* and *ċúd-pa Mil.* **to save, spare, lay up** as provision for the future, *tse ṗyi-mai grabs ċi yaṅ tságs-su ma ċud* I have not made any provision yet for the future life *Mil.*; **to economize, to be sparing,** *mé-la* of the fire; to be niggardly; *tságs-₀dod-ċan* **stingy, griping, avaricious.**

ཚང་ *tsaṅ* 1. **nest,** *byá-tsaṅ S.g.*; *tsaṅ bzó-ba* to build a nest *Sch.*; **den, hole, lair, kennel, burrow,** *stág-tsaṅ, wá-tsaṅ, ṗyi-tsaṅ* (cf. *ṗyi-ba*); **cell, honey-comb, hive,** *sbráṅ-tsaṅ Cs.* — 2. variously applied to human places of abode: *ynas-tsaṅ* **habitation, house;** *tsáṅ ₀ċá-ba* to build a nest, to establish a household *Schr.*; *grwa-tsaṅ* v. *grwa*; **tab-tsáṅ** in *W.* the common word for **kitchen,** *ysól-ḱaṅ* being the resp. term for it; *tsáṅ-zla* perh. brothers and sisters, beside *ṗa-má Mil.* — 3. v. ₀*tsáṅ-ba.*

ཚང་ང *tsáṅ-ṅu* **cradle** *Sch.*

ཚང་བ *tsáṅ-ba* I. vb., pf. *tsaṅs*, **to be complete, full, entire,** *zlá-ba dgu tsáṅ-ba-na, tsáṅ-ba daṅ, tsáṅ(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsáṅ-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsaṅ soṅ = bud soṅ** *W.* the month is completed, is expired; *rgyál-po ɣċig* (also *ɣċíg-gis*) *ma tsáṅ-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsaṅ-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) **completeness, entireness,** *yin-mín-gyi(s) ma-tsáṅ-ba byuṅ-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. **complete, entire**; more frq.: 2. **having things complete,** *yón-tan dé-tso tsáṅ-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *Ḱa-dóg lṅa tsaṅ-ba* having all the five colours complete *Glr.*; *dbáṅ-po ma-tsáṅ-ba* one not in full possession of his five senses *Glr.* — *tsáṅ-ma* 1. **whole, entire, perfect** (the usual adjective form), *bya-ṗrúg tsáṅ-ma żig* a perfect young bird, i.e. perfectly developed *Dzl.* — 2. esp. *W.* **all,** for *tams-ċád.* — **tsáṅ-ka** *W.* **all together, in all,** with regard to smaller numbers. — *tsáṅ-po* forming a whole. — *tsaṅ-skám* **perfectly** dry, *tsaṅ-rlón* **perfectly** wet; *tsaṅ-₀gríg* **all right,** frq., **tsaṅ-ḍíg ɟhé-pa* or *ċó-ċe** *W.*

ཚང་ཚིན་ *tsaṅ-tsíṅ*, *Cs.*: **wood, grove, copse, thicket**; *Sch.*: a wild, dismal place; *tsaṅ-tsíṅ ₀ḱrigs-pa Sch.*: 'dense thicket; horrible and awful'; *'tsaṅ-tsíṅ srid-pai ynas* the horrible existence in the external world *Mil.*

ཚང་ཡ *tsaṅ-yá* **double-barreled gun** *C.* and *W.*

ཚན་རა *tsaṅ-ra* v. ₀*tsaṅ-ra.*

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ཚངས *tsaṅs*, *W.* **kú-lig-gi tsaṅs**, key-hole, col. for *mtsams* (?).

ཚངས་པ *tsáṅs-pa* (evid. preterite of ₀*tsáṅ-ba*) 1. **purified, clean, pure, holy,** *tsáṅs-par gyur čig* prob. be clean! be forgiven! *Dzl.* ཁ་, 13; ₀*gyod-tsáṅs, mtol-tsáṅs*, v. the two; *tsáṅs-par spyód-pa, tsáṅs-pai spyód-pa spyód-pa, tsáṅs-par mtsúṅs-par spyód-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsaṅs-par spyód-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsaṅs-skúd*, *Sch.*: 'holy cord, the bond of spirits' (?) — *tsaṅs-líg* **equator,** prob. of *Cs.'s* construction, cf. *dguṅ* extr. — 2. ब्रह्म, **Brahma,** an Indian deity transplanted into Buddhism; he is occasionally called *lha čén-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsáṅs-pai bú-ga = mtsóg-ma Med., Pth.*

ཚད *tsad* (cf. *tsod*) 1. **measure,** a. in **a general** sense, **size:** *če-čúṅ-gi tsád-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsád* stature, size of body, resp. *Glr.*; *zlá-bai dkyil-₀kór-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stóbs-po-čei tsád-du pyin-te* his strength was equal to that of a powerful athlete *Dzl.*; **ʃu súm-čui tsad čo gos** *W.* make it thirty cubits in size; *ǩam-tsád-du ycód-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyún ǩyab-tsád-du* as far as the waters covered it *Tar.*; *ńóm-tsad(-du) ₀túṅ-ba* to drink one's fill; *ynás-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *ǩyéd-rnams-kyi čós-bslab-tsad* according to your view of religious studies *Mil.*; *dró-tsad* thermometer, *graṅ-droi tsad* id.; *yaṅ-lčii tsad* barometer; *mto-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of *Cs.* for the respective physical terms; *pa-tsád* distance (v. sub *pa* II); *tsad-méd(-pa)* **unmeasured, immeasurable, innumerable,** e.g. *yón-tan Dzl.*; *tsad-med(-pa) bži* the four immeasurables (viz. merits): *byáms-pa, snyiṅ-rje, dká-ba* and *btaṅ-snyóm Dom.*, *spyod-pa* to practise them, *ťob-pa* to attain to them *Dzl.*; *ṅa-bas mi tsad pžan yaṅ* an infinity of others besides me *Mil.*

b. **the full** measure, which is **not short** of the proper quantity, **standard,** *tsád-du pyin-pa, skyé-ba* (*Sch.* also ₀*kyól-ba*) to grow, so as to reach the proper measure; *tsád-du skyés-pa* grown up, full-sized, adj. *Dzl.*; **tsę' žág-pa** to set up a pattern, or as a pattern *C. tsad-ldáṅ* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) *C.*

c. **the right** measure, which does **not exceed** the proper quantity: *tsád-pčod-pa* to limit, *bed-čód* the enjoyment *Mil.*; *bza-btúṅ-la* to observe the proper measure in eating and drinking, **tsę' dzim-pa*, or *žág-pa** *C.* id.; *tsád-las ₀dá-ba, ťál-ba* to exceed the proper measure frq.; *yid-pám-pa-la tsád-las ₀dás-pa yoṅ* the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ydeṅs-tsád*, or *rtogs-tsád*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification **all,** *dgé-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsád* **of every kind, of all sorts** *Glr.*; **žę tsę' čí'-du soṅ C.* all his eating agreed with him extremely well; ₀*dir ldóm-bu-ba byuṅ tsad* all the beggars that show themselves here *Mil.*; *mi yoṅs tsad* all the people that come; *snaṅ tsad čós-skur ǎar* all that happens appears as *čós-sku Glr.*; *ysuṅ tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsád* all the people assembled *Sch.*; and f. **enough,** esp. with a negation: ₀*dra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; **ma tsád-de** *W.* = *ma zád-de B.* not only. — 2. a certain **definite measure,** in compounds: *dpag-tsád* a mile, *sor-tsád* an inch: also pleon. *ǩru-tsad* an ell *Cs.* = *ǩru.* — 3. **goal, mark,** the point to which racers run *C.*

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— 4. *tsad rgyág-pa* **to guess, conjecture, suppose** *Sch.*, cf. *tsod.* — 5. sometimes for *tsád-pa* **heat**; for *tsad-ma* **logic**, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ *tsád-pa* I. sbst. 1. **heat**, in gen.; *tsád-pa byuṅ-tse* when it grows hot *Glr.*; *tsád-pas ydúṅ-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *ṕóg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-càn* hot, e.g. *yul*; *tsad-ldán* prob. id.; *me-búm tsád-càn*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, **fever** (*W.* **tsan-zug**); *tsad-pai nad* id., but also **dysentery**, v. above *Glr.*, *C.*; *tsad-pa žag-ynyis-ma* tertian fever *Schr.*; *gya-tsę' Sik.* Indian or jungle-fever; **roṅ-tsę'** *Sik* common intermittent fever. — II. vb. *Cs.*: **to measure**, = *tsád-du byéd-pa*, *tsad ˛jál-ba.*

ཚད་འབུ *tsád-˛bu* **grasshopper, locust** *Sch.*

ཚད་མ *tsád-ma*, प्रमाण *Cs.*: **'measure, rule, model, proof, argument; logic'**; *tsád-ma-pa*, or *-mk'an*, *Cs.* logician, dialectitian; *tsád-mai bstan-bčós* a dialectical work *Pth.*; *tsad-ma yžuṅ* an original work on dialectics *Cs.*; *tsád-ma ˛grél-ba* commentary to it *Cs.*; *saṅs-rgyás-kyi bka tsád-mar bžág-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-˛dús*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚན *tsan*, 1. a root = *tsa* in *tsá-ba* **hot, warm** *C.* and *B.*; *tsán-mo* (**tsę́m-mo**), *in W.* **tsán-te**, e.g. with *čʻu*, **čʻu tsę́m-mo** *C.*, **čʻu-tsán** *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *čʻu-skól tsán-mo* boiling water *Mṅg.*; **ša tsá-pa tsę́m-mo** boiled meat, in Lhasa brought warm to the market; **tsę́n-˛dí tán-wa** *C.* to proceed capitally against, ni. f.; *tsán-te* **sharp, biting, pungent**, *W.* also sbst.: **spice**, esp. **red pepper.** — *tsan-žug W.* **fever.** — *tsan-ró Sch.*: **'hot**, the sensation of heat'. — 2. = *tsá-bo*: **ṕa-tsę́n** cousin by the father's, **ma-tsę́n** by the mother's side *C.*; *ṕa-tsán* also = *ṕa-spún*; *kʻu-tsán* v. *kʻú-bo.* — 3. **series, order, class**, *sde-tsán* id.; *bži-tsán* a class or collection of four things, tetrad *Gram.*; *drug-tsán-du sdébs-pa* to put together in classes of six *Mil.*; *don-tsán Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *ynyen-tsán*, *nye-tsan* **kindred, relations**, *nye-tsán bdúd-kyi bsol-˛débs yin Mil.*; *blón-po-tsan lṅá-po* the five embassies, ni f. *Glr.* — 5. *náṅ-tsan* **part**, of a country, **district**, *Tar.* 90, 20. — 6. *čos-tsan* any treatise under **a distinct head** or **title** in a volume *Cs.* — 7. **difference** *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. **much, large, copious, great**, **kʻa tsan čin-te** *W.* much deep snow; *tsan-čé-ba*, *tsan-čen* **very much, a great deal**, *las ṅán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-če-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* **a dignitary, grandee** *Pth.*; *kʻams-tsán*, 1. **prefect of a provincial association**, in large convents, such as Sera and others. 2. **association, club.**

ཚབ *tsab* (cf. *˛tsáb-pa*), **representative**, com. *tsáb-po C.*, *W.*, **kʻó-la tsáb-po yod** he has got a representative, proxy; in reference to a thing: **equivalent, substitute**, *des tsab ruṅ* it may be replaced by this, *tsab ruṅ tsam-mo* this may perhaps be used as a substitute *Wdṅ.*; **táb-ṕii tsab čó-če** *W.* to use as a mop; *ṅas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* **instead of, in the place of**, *már-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* **representative of a superior**, hence, as may be the case, **vice-roy, delegate, commissioner, agent.** — *rgyal-tsáb* v. *rgyál-ba.* — *do-tsab Schr.* prob. = *tsáb-po* = *sku-tsáb.* — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *ṕa-tsáb* **guardian, trustee.** — *bla-tsáb* representative of a Lama, **Vice-Lama.** — *bu-tsáb* **adopted child, foster-child.** — *mi-tsáb Schr.* **negociator, mediator; hostage** (?).

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ཚབ་ཚབ་ *tsab-tsáb*, *mig tsab-tsáb byéd-pa* **to blink** or **twinkle** with the eyes *C.*, also *W.*

ཚབས་ *tsabs* 1. mostly with *če*, *čén-po*, **very great, very much**, *sdig-pa tsabs-čé-bar ˌdug* it proves a very great sin, *mgó-bo ˌkor tsabs-čé-na* when much dizziness intervenes *Lt.*; **ṭ́im-dhaṅ-gal tsab čém-po* C.*, great, serious transgression; *ˌgál-tsabs-čan* sinning heinously. — 2. *tsábs-pa* and *-po Cs.*, who also designates it as resp., **peril, fear, sin** (rather questionable); **difficulty, trouble** (might perh. be more adequate); *búd-med ˌó-tsabs-la ṗan Wdn.* it is of use in milk-diseases of the women.

ཚམ་དམ་ *tsam-dám* **noisy, blustering, alarming** *Sch.*

ཚམ་ཙུམ་, ཚམ་ཙོམ་ *tsam-tsúm*, *tsam-tsóm* (cf. *tsóm-pa*, *té-tsom*) **doubt, hesitation, wavering**, *tsam-tsúm byéd-pa* **to doubt, hesitate, waver**; *tsam-tsúm-čan*, *tsam-me-tsom-mé* **doubtful, wavering, undecided**, *ṗan-tsúṅ ṗyág-la tsam-me-tsom-mér lús-pai tse* whilst both of them were uncertain as to saluting (who should salute first) *Pth.*

ཚའི་དབྱུ་ *tsai-tau* (Chinese) **chopping-knife** *C.*

ཚའི་སྐྱུགས་ *tsai-skyógs* **scoop, basting-ladle** *C.*

ཚར་ *tsar* 1. also *tser* **time** *Pth.* vulgo; *tsar-ṗčig* one time, once; *tsar ṗčig-la* also = *srib-ṗčig-la* in one moment; *tsar ṗsum* threefold, in three specimens, copies *Tar.*; *tsar bži Dzl.* ཀཔ, 8, in four divisions, sorts, qualities (?) — 2. also *tsar-tsar* **ends of threads, fringes,** in webs, *Ka-tsár Ld.* also *ru-tsár* fringes at the beginning, *ṗon-tsar* at the end of a web *Cs.* — 3. **thin strips of cane,** for wicker-work, *tsar-zám* cane-bridge *C.* — 4. *tsar-slág* v. *tsa-ru.* — 5. v. *ˌtsar-ba.*

ཚར་བོན་ *tsar-boṅ* officinal plant in *Lh.*, *Carduus nutans*, but not agreeing with the description in *Wdn.*

ཚར་མ་ *tsár-ma*, fem. *tsár-mo Bal.* **old.**

ཚར་ཚར་ *tsar-tsar* v *tsar* 2.

ཚལ་ *tsal* 1. provinc. also *tsol*, **wood, grove,** as a place for hunting and recreation, *tsal stúg-po Dzl.*; *nags-tsál* id.; **garden,** *mé-tog-gi* flower-garden *Ph.*; *tsal yaṅ-tse (Chin.) C.* kitchen-garden. — 2. *smyu-gui-tsal* one kind of the fabulous food of man in the primitive world *Glr.*; also the 'unploughed rice' is called *ˌbras sa-lu-tsal.* — 3. v. *mtsal.*

ཚལ་བ་ *tsál-pa* (*Sch. tsal-ba?*) 1. also *šiṅ-tsal* **chip** (of wood), **splinter,** *nón-po* a sharp, piercing splinter *Dzl.*; **billet** *Glr.*; **thin board, veneer** etc.; **shiver, fragment,** *tsál-pa bdún-du gas Dzl.*; *tsál-bu* dimin., small chip or shiver *W.*: **tsál-bu ṭon soṅ** a small piece is broken out. — 2. **bunch,** of flowers, of ears of corn etc., a lock of hair cut off *W.*

ཚལ་མ་ *tsál-ma* vulgo for *dro*, **breakfast,** *tsal-ma za-ba* **to breakfast,** *tsál-ma zá-ba-rnams* 'companions at a great man's table' (?) *Cs.*; *tsál-mai lam* = *tsa-lám* v. *tsá-ba* extr.; *tsal bóg-pa* = *dro btáb-pa* to make a morning-halt on a journey; *tsal-rtiṅ* the time from breakfast till dinner, opp. to *sṅá-dro*, q. v.

ཚས་ *tsas* (*tsás-po Cs.*) 1. *W.* for *tsal* **garden,** *tsas-skór*, *tsás-kaṅ* garden-bed, *tsás-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis ṗso* (?) *Med.*

ཚི་ *tsi* num. fig.: 48.

ཚི་ཀ་ *tsi-ka* (or *tsi-rka?*) *C.* **furrow** in a ploughed field.

ཚི་གུ་, ཚིག་གུ་ *tsi-gu*, *tsig-gu* 1. **kernel** or **nut** contained in the stone of a stone-fruit, *Kám-bui* of an apricot *Lt.*, *C.* (*W.*: **rtsi-gu**). — 2. *Ld.* a large **muller** or **grinding-stone** = *ju-lúm*; **musket-ball, bullet.**

ཚི་བ་ *tsi-ba C.*, *W. *tsi** **tough, viscous, sticky matter,** esp. **clammy dirt,** e.g. in the wool of sheep; *tsi dám-po* solid dirt, *bád-kan-ṗyi tsi-ba Med.* **tenacious slime**; *tsi(-ba) -čan* **sticky, clammy, dirty**; **tsi-du* W.* **dirty, unclean, filthy,** esp. in a religious sense, = **kyug-ḍho* C.*; **ṇe zúg-po tsi-du soṅ** says a girl euphemistically for: I have the menses.

ཚིག་ *tsig* 1. **word,** in its strict sense, *'bdé-bar ṗšégs-pa ni' bde-ba daṅ ṗšegs-pai tsig ṗnyis-las med, bde-bar ṗšegs-pa* are only

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two words, viz. *bde-ba* and *ɣsègs-pa Lex.*; ˚*dri-bai tsig* interrogative (word), such as *ci*; *tsig sgrig-pa* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *dá-ltar-gyi tsig* form of the present tense; *tsig-grógs, tsig-grógs-kyi dbáṅ-gis Tar.; Schf.*: 'by the force of construction' (?) *tsig-˚grél Tar.* **explanation of words**; *tsig-˚grós Sch.*: '**course of speech**, connexion of words'; *tsig-prad, tsig-rgyán* **particle**, a small word not inflected; *tsig-˚brú Schr.*: **a separate word** or **syllable**, *tsig-˚brú-ɣnyer-pa Sch.* 'linguist, philologist, purist'; *tsig-˚bru-lcibs Lex.?* — 2. **word, saying, speech**, subject of a discourse, *tsig-snyán(-pa)* kind word, friendly speech, *tsig-˚jám* id., *brtse-bai tsig* an affectionate word *Glr.*; **tsig-súb** *W.* hard, angry, bad words; **tsig-náṅ, tsig-zir** *W.* id.; *rtág-par ma mtóṅ-bai tsig tos-nas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par ˚gyúr-ba* not being able to utter a word (from pain) *Dzl.; but ka-tsig-méd-par ɣsól-ba ˚débs-pa Mil.* prob. to pray without hypocrisy; *tsig nyuṅ-la don čé-ba Mil.* saying much in few words; *tsig-kyál-pa = kyal-ka Dzl.*; *ɣžán-gyi tsig ɣcód-pa* to interrupt one in his speech; *tsig-ɣsal* **a clear word, perspicuous style** *Cs.*; *tsig-˚ból* **easy** or **fluent style** *Cs.*; *tsig-la mkas-pa* skilful in selecting words *Cs.*; *bdén-tsig* v. *bdén-pa* extr.; *brdzún-tsig* **falsehood, lie** *Cs.*

ཚིག་གུ *tsig-gu* v. *tsi-gu.*

ཚིག་པ་ *tsig-pa* 1. v. ˚*tsig-pa.* — 2. sbst., *W.* also *tsig-po* **anger, indignation, vexation, provocation**, *tsig-pa zá-ba* **to be angry** *Pth.*, frq.; **tsig(-po) kol** *W.* his anger kindles.

ཚིག་པོ་ *tsig-po* 1. = *tsig Cs.* — 2. v. *tsig-pa* 2.

ཚིགས་ *tsigs*, less frq. *tsigs-pa, tsigs-ma* 1. **member** between two joints, hence *tsigs-mtsáms* joint *S.g.*; **joint**, *sor-tsigs* the joints of the fingers, **knuckles** *Cs.*; *tsigs ˚bud-pa Cs.*, **ṭúl-ce, bóg-ce** *W.* to put out of joint, **to dislocate, to sprain**; *tsigs ˚jug-pa* to reduce a dislocated joint *Cs.*; *tsigs-nád, tsigs-zúg* articular disease, pain in the joints, gout; joint of the back-bone, **vertebra**; **spine**, also *sgal-tsigs*, vulgo *tsigs-rús*, hence **tsig-gúr** *W.* hump, hunch; **joint, knee, knot**, *sog-tsigs* knot of a stalk of corn or straw, *smyug-tsigs* knot of cane *Cs.*; member of a generation *Glr.*; **metrical division, verse**, *tsigs-su bcád-de smrá-ba* to speak in verse, *tsigs (-su) bcad(-pa)* **strophe, stanza**, *tsigs-bcád byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsigs* **division of time**, e.g. season *Pth.* — 2. *tsigs-ma* **sediment, residuum, residue**, *smán-gyi* of a medicine *Dzl.*; *márgyi Dzl.* olive-husks, oil-cake; *tsigs-ró* = *tsigs-ma.*

ཚིབ(ས)་ *tsib(s), tsib-nad* **measles** *Sch.*

ཚིམ་པ་ *tsim-pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled**, frq.: *yid tsim-par gyur* he was satisfied, appeased, consoled; *ji ˚dód-pai yid tsim-ste* all her (their) wishes being satisfied *Glr.*; *dga-bdés tsim-par gyúr-ciṅ* being indeed over-happy *Pth.*; *tsim-par byéd-pa* to satisfy, with the dat. or accus. of the person.

ཚིམ་ཚིམ་ *tsim-tsim, mig tsim-tsim ˚dug C.* the eye is **dazzled.**

ཚིར་ *tsir* **order, course, succession, turn**, prob. only col., **ná-la tsir yoṅ* or *bab** it is my turn; **ná-so tsir-la** succession by seniority; **gán-tsir žón-tsir** id.; **tsir-la, tsir-du, tsir daṅ** by turns, every one in his turn or course, one thing after the other.

ཚིར་བ་ *tsir-ba* v. ˚*tsir-ba.*

ཚིལ་ *tsil* **fat**, not melted, *tsíl-bu* id. *S.g.*; *lúg-tsil* **mutton fat**, *ɣpág-tsil* pork-fat, **bacon**; *kál-tsil, kóg-tsil, gród-tsil* **suet, lard**; *sbó-tsil* **bacon**; *lóṅ-tsil* **intestinal fat.** — *spra-tsil* **wax** *B., C.* (*W.* **mum**); *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-čan, tsil-ldán* **fat**, *tsil-méd* **lean.** — *tsil-ró* remains of lard after melting. — *tsil-ṡúbs* 1. **straight-gut, rectum** *Med.* 2. **sausage** *Cs.* —

ཚིལ་དིṅ་ *tsil-diṅ Ld.* **mortar and pestle.**

ཚིས་ *tsis Mil., Thgy.* prob. secondary form of *rtsis.*

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ཙུ· *tsu* 1. num. fig.: 78. — 2. the contrary of *pa* II., root of the words signifying **hitherward, on this side**; *tsú-ka Cs.* (*tsúr-ka* q. v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pa-bi* one of the other side *Cs.*, provinc. (?). Cf. *tsun*, *tsur*.

ཙུ་ཉུ· *tsu-u*(?) *C.*, prob. Chinese, for the Tibetan *skyúr-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཙུག *tsug* 1. *Sch.*: **'group, object'** (?); *tsúg-so W.* all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ǰi-tsug Glr.* 49, inst. of *ċi-tsug*.

ཙུག་པ་(ལ་) *tsúg-pa(-la) W.* **to, up to, till**, *gaṅ tsúg-pa* **how far, how long?** **ṅa Nyúṅ-ti-ru ċá-ċe tsúg-pa-la** until I go to Sultanpur; *gaṅ tsúg-pa . . . de tsúg-pa* **so far as.**

ཙུགས་པ *tsugs-pa* 1. v. ₒ*tsugs-pa*. — 2. **to do one harm, to hurt, to inflict**, mostly with a negative, *bar-ċád ma tsúgs-par* without having hurt me *Mil.*; *ṅá-la mes, nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsúgs-Kaṅ*, *W.* **tsug-sa**, **caravansary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **धर्मशाला, hall of judgment; hospital.**

ཙུད་པ *tsud-pa* v. ₒ*tsud-pa*.

ཙུན *tsun* = *tsu* 2., gen. with *ċad* or *ċad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun tsun-ċád* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sáṅ-gi nyi-ma-ǰyéd tsún-la* by to-morrow noon (it must be finished) *Glr.*; **dá-wa ċe' tsun 'é leb** *C.* shall he come in less than half a month? *bu daṅ bú-mo tsun-ċád* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *ǰan* and *tsun*, like *yan* and *man(-ċad)*, the significations given by *Cs.*: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཙུབ་མ *tsúb-ma*, ₒ*tsúb-ma* **storm**, *tsub-ċéb*, *rluṅ-tsúb* **gale, hurricane**, *Ka-tsub* snow-storm; *bu-tsub* (*ǰu-tsub?*) gust of wind, (*lha*) ₒ*drei bu-tsub* whirlwind; fig. *ǰrag-dóg-gi tsúb-ma Mil.* **a violent fit of envy**; *sems-tsúb* **trouble of mind** *Cs.*

ཙུར· *tsur* **hither, to this place, hitherward** (cf. *ǰar*), *tsur ȯog* (resp. *ǰègs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ₒóṅ-ba* **to return home** *Pth., Tar.*; ₒ*di-nas tsur bȯád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsúr-la nyon* listen to me! *Mil.* frq.; *tsúr-ka* **this side**, the this side river-bank, declivity, party etc., similarly: *tsúr-logs*, *tsúr-ǰyogs*.

ཙུར་(མོ་), མཙུར་(མོ་) *tsúr(-mo)*, *mtsúr(-mo)* **colouring matter, pigment**, prob. = *sa-tsúr Stg.*, acc. to *Cs.* **mineral paint**, *nag-* black, *ser-* yellow, *dmar-tsúr* red-paint; for *nag tsúr Sch.* has: green vitriol; in *Zam.* also *rús-kyi tsur* is named.

ཙུལ *tsul* **शील** 1. **manner, way, form, character, nature**, *tsul ǰi-ltar . . . de bȯin-du* as — so *Wdn.*, *zér-tsul*, ₒ*grúl-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snáṅ-tsul* **being** and **appearing**, philosoph. terms for **reality** and **appearance** *Was.* (297); *ǰtóṅ-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de Kó-nas* by that same way of proceeding *Tar.*; hence *tsúl-gyis* in consequence of, by means of *Pth.* and elsewhere; *sṅan smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-bód-kyi ₒbrél-tsul* the mode or kind of intercourse, the

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relations between Tibet and China *Glr.*; *ɲyág-gi tsúl-du* in a way as if he were saluting *Mil.*; *gus-gús-kyi tsúl(-du) byéd-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkʼyén-pai tsúl-du byás-te* pretending not to know *Mil.*; (cf. *tsúl-ₒčos-pa* v. *čos-pa*); *dge-slóṅ-gi tsúl-du* in the guise of a monk *Tar.*; *mai tsul ₒdzín-pa* to assume the mother's form, figure *Tar.*; *glaṅ-čén-gyi tsúl-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsúl-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsúl-du ɣda* it exists in the way of transientness, it is of a transitory nature *Mil.*; *mdzád-pa bču-ɲnyis-kyi tsúl-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *ɜas čé-bai tsúl-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, deportment, course of life,** *sṅá-mai tsul* your former conduct *Mil.*; *dé-lta-bui dgé-bai tsul de tósnas* hearing such an example of virtue related. — 2. emphat.: **the right way**, good manners, order, rule; *tsul (daṅ) mtún(-pa)* **orderly, regular, sensible, reasonable,** *brgyála tsul-mtún re tsam ₒbyuṅ-na Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldán, tsúl-čan* regular, methodical *Cs.*; also **just,** conformable to duty, *tsúl-bžin-pa* adv. *tsul-bžin-du* id.; *tsul-méd, tsul-bžin-min* **irregular, unjust** *Cs.*; *srid-žui tsul spyód-čiṅ* fulfilling a child's duty; *tsúl-las ɲyams* **growing remiss in one's duty,** neglecting, breaking one's duty; esp. *tsúl-ḱrims* **religious or moral duty, moral law; monastic vows,** *tsúl-ḱrims-čan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsúl-ḱrims srúṅ-ba* to keep them, *ₒjig-pa, ɲyáms-pa* to break them; *tsúl-ḱrims,* as a personal name, is much in favour. — 3. **species, kind,** *nád-tsul* species or kind of disease, *zástsul* species of food *S.g.* (not frq.). — 4. joined to the root of a verb: *yóṅ tsul,* **when,** or **as,** he came, *W.*

ཚེ *tse* I. num. figure: 108.

II. sbst. 1. **time,** in a gen. sense, = *dus B.*; *yód(-pai) tse(-na),* **when** it is, **when** it was; *gáṅ(-gi) tse(-na), de(i) tse(-na)* **at which time, at that time, then,** frq. *tse-ré* all the time (?), *ɲyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life,** **tse-ghaṅ-tsáṅ-čug** imprisonment for life *C.*; *tse ɣčig-gi drós-pai gos* v. *drós-pa*; **life,** *tse ₒdi* this, the present, life, *tse-ɲyi(-ma)* a future period of life (also merely: *ₒdi ɲyi,* without *tse*); *tse sṅá-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse ₒdi* and *ɲyi* may also be used in a Christian sense; *tse riṅ-ba* long life, *tse túṅ-ba* short life; *tse-riṅ* is also a very common name both of men and women; *rgyál-ba daṅ tse-riṅ-bar ɜóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-daṅ) -ldán(-pa),* **आयुष्मान्,** title or epithet of Bodhisattwas; *tse-dpag-méd* name of Buddha; **tse píd-če* W.* to earn a livelihood; *tse ₒkʼyér-žiṅ ɜór-ba* to come off with one's life, to have a narrow escape; *tse tár-du ₒjúg-pa* v. *tár-ba*; *tse(-las) ₒdás(-pa)* having died *Dzl.* — 3. *Bal.* **sex,** **pó-tse, mó-tse**, male, female sex.

Comp. *tse-skábs* v. *skabs.* — *tse-čú* water of life *Glr.* — *tse-ɲnyis-pa* of an amphibious nature *Cs.* — *tse-ltógs* a poor, starving vagrant, beggar *W.* — *tse-mdáṅs Lt.* = *byad-mdaṅs* healthy appearance, a fine, fresh complexion. — *tse-tsád* duration of life. — *tse-mdzad, Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rábs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rábs-kyi blá-ma Mil.* a man that is always re-born as a Lama.

ཚེ་བད་ *tse-pád Ephedra saxatilis,* a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཚེ་རེ་ *tse-ré* 1. v. *tse.* — 2. v. *tsér-ka.*

ཚེག *tseg W. *tsag** 1. **point, dot,** also *nag-tség.* — 2. more particularly **the point separating syllables,** *bar-tség,* id.; *ɲyi-tség* likewise, in as far as it follows a letter *Gram.*; *tseg-bar* that which stands between two points or tsegs, **a syllable.**

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ཚེགས་ *tsegs* **troublesome, difficult, hard,** *tsegs-če* very troublesome, *rkaṅ tsegs-čé Mil.* much (fruitless) running to and fro; *tsegs-méd* it is not difficult; *tsegs-méd(-par)* easily adv.; *tségs-pa* trouble, toil, difficulty *Sch.*; *ṕran-tsegs* little troubles or difficulties *Cs.*

ཚེམ་(བོ་) *tsém(-po)*, **seam,** cf. ˚*tsém-pa*; *tsém-bzo-pa*, *tsém-pa* **tailor** *W.*; *tsém-po ˚grol* the seam opens, comes loose; *tsem-méd* without a seam; *tsém-bu Lex., Sch.:* what has been stitched, darned, quilted.

ཚེམས་ *tsems*, resp. **tooth,** *tséms-ṡiṅ* tooth-pick *Dzl.*

ཚེམས་པ་ *tsems-pa* to have the disadvantage, to come off a loser, not receiving a full share *Sch.*

ཚེར་ *tser* 1. = *tsar* **time** vulgo; *tser-tsér, Mil.*, prob. **many times, repeatedly.** — 2. v. the following.

ཚེར་ཀ་ *tsér-ka W.* also *tse-ré, tse-ri* **sorrow, grief, pain, affliction,** **tse-ré čo mi gō** do not grieve! **tser čúg-če** to afflict, to grieve (not in *B.*).

ཚེར་མ་ *tsér-ma, W.***tser-máṅ** 1. **thorn, prick, brier,** *Dzl. tser zug soṅ* I have run a thorn into (my hand, foot); *tser-mai mgo* a deer's head po. spoken of *Mil.*; *tsér-ma ˚dón-pa* to pull out a thorn; *nya-tsér* fish-bone *Sch.*; *tsér-ma-čan* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. **thorn-bush, bramble, brake** *tser-dkár, tser-stár*, buck-thorn, *Hippophaë rhamnoïdes*, **tser-tar-lú-lu** *Ld.*, the berries of it (extremely sour). — *tser-tágs* thorn-hedge (in Tibet gen. dead hedges). — *tser-lúm* yellow raspberry *Sik. tser-lhág* n. of a disease *Lt.*

ཚེས་ *tses* चहन्, 1. **day of the month,** *tses-gráṅs* **date,** always expressed by the cardinal number, *tses-ṕčig* etc., *tses-bčú* the tenth, in certain months a festival day, *tses-bču-mčód-pa* sacrifice and beer-drinking on that day; *tses-bčúi ˚čám-yig* programme of the religious dances performed on that occasion; *zlá-ba tsés-pa* and *tses-ṕsum-zlá-ba.* — 2. symb. num.: 15.

ཚོ་ *tso* 1. num. figure: 138. — 2. sbst. **troop, number, host,** yet hardly ever standing alone, or governing a genit. case, but like a termination affixed: *grón-mi-tso* the peasants (of the village), *kyéd rnál-˚byor-pa-tso* ye saints! In some instances its substantive character is more apparent, thus in *tsóṅ-pa-tso, mkás-pa-tso, bá-tso* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (*Cs.*); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: *ṅéd-tso* **we,** *kóṅ-tso* **they,** ˚*di-tso* **these,** or it is affixed to numerals: ˚*bum-tso* 100 000. — *yul-tso* v. *yul.* — 3. adj. **hot** *Bal.*

ཚོ་བ་ *tsó-ba* **fat, greasy,** *tso-kú* fat gravy, *tso-ldír* unwieldy with fatness (*tso ˚dug mi ˚dug*, or *bud ma bud*, is it fat or not? being with young or not? *Sch.?*)

ཚོ་ལོ་ *tsó-lo W.* vulg. = ˚*ṕoṅs*, cf. ˚*ṕoṅ-tsos.*

ཚོགས་ *tsogs Ssk.* गण, (cf. ˚*tsógs-pa*) 1. **an assemblage** of men (implying, however, compared with *tso*, a larger number of individuals, not at once to be surveyed), *Cs.: tsogs sdú-ba* to call an assembly, ˚*gyéd-pa* to dismiss it; *tsogs ˚du* an assembly meets, ˚*gye* it dissolves; *W.:***ṡol soṅ** it is adjourned, **ṭol soṅ** it is broken up; *dpuṅ(-gi), dmag(-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, **yul-tsog nyi laṅ-te yod** *W.* two parishes have set out; **human society,** *tsógs-kyi náṅ-nas ˚byúṅ-ba Stg.*, **tsog ḍhaṅ gyé-wa** *C.* to retire from society; *tsógs-naṅ mi ˚gró-ba* not mixing with society *Dó.*; *čós-tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for **'congregation, church,** *ἐκκλησία*'. — 2. **accumulation, multitude,** of things, **ṡiṅ-tsog** *W.* wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thgy.*; in a more special sense = *dgé-bai tsogs*, or *bsód-nams-kyi tsogs*, accumulation of merit acquired by virtue, *tsogs ysóg-pa* to accumulate such frq.; *tsogs ma bság-pai mi* almost the same as a wicked, godless person; *tsogs(-kyi) ˚kor(-lo)*, गणचक्र, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

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a circle as an oblation, *Mil.* and elsewh.; *tsogs-ₒkór skor-ba* prob., like *ṡóm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *bsod-nams-kyi tsogs daṅ ye-ṡes-kyi tsogs*; *sna-tsógs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, **'kinds' of perception** by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-káṅ* meeting-house *Cs.* — *tsogs-ₒkór* v. above. — *tsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, ni f. — *tsógs-ċan-ma Sch.* 'song-stress, prostitute'. — *tsogs-mčóg* a most splendid assemblage, *tsogs-mčog-dge-ₒdún Thgy.* — *tsogs-ytám* speech addressed to a meeting *Cs.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdág(-po)* गणेश, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpón* president or chairman of a meeting *Cs.* — *tsogs-záṅs Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-ysóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

ཚོང་ *tsoṅ* (*Cs.* = *zoṅ* merchandize, but more corr.:) **trade, traffic, commerce,** **ṗag-tsóṅ** *W.* smuggling-trade, **ċó-ċe, táṅ-ċe**; *tsóṅ-gi ke* profit, gain, *gun* loss in trading; *tsoṅ byéd-pa Glr.*, **gyag-pa** *C.*, **gyab-ċe** *W.* (cf. above), to carry on trade; *tsóṅ brgúd-pa* id. *Sch.*

Comp. *tsoṅ-skad* commercial language, business-like style, terms of trade. — *tsóṅ-kaṅ* store-house, magazine. — *tsoṅ-gru* trading-vessel, merchantman. — *tsóṅ-grogs* commercial friend, correspondent. — *tsoṅ-čaṅ* pledging in beer, after a bargain has been struck. — *tsóṅ-čad* bill of purchase, deed of sale. — *tsoṅ-mtun* commercial intercourse. — *tsóṅ-ₒdus* market people *Pth.* — *tsóṅ-ₒdus-sa* market-place. — *tsóṅ-rdal* that quarter of a city which is chiefly inhabited by merchants. — *tsoṅ-pa* **merchant, trader, seller**; *ₒbru-tsoṅ-pa* corn-merchant, *čaṅ-tsoṅ-pa* dealer in wine and other liquors. — *yser-daṅ-dnul-(gyi) tsóṅ-pa* exchanger of gold and silver coins. — *tsóṅ-dpon, Hind. ċaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tsoṅ-spógs* proceeds of trade; *tsoṅ-spógs byéd-pa, tsoṅ-spógs-la ₒgró-ba* to engage in commercial speculations *Dzl.* — *tsoṅ-ₒṗrúl* commerce, *tsoṅ-ₒṗrúl-gyi ynas* market. — *tsoṅ-zán* (cf. *tsoṅ-čáṅ*) meal after settling a business. — *tsoṅ-zóṅ* goods, merchandize. — *tsóṅ-sa* commercial place, market.

ཚོང་ཚོང་ *tsoṅ-tsóṅ* 1. a kind of **ornament** *Cs.* 2. = *tsoṅ-tsóṅ*.

ཚོད་ *tsod* (prop. the same as *tsad*) 1. **measure, proportion,** in a general sense = **the right and just measure**; *tsod ₒdzin-pa, (bzúṅ-ba) W.* **zúm-ċe** 1. to take measure, to measure, to measure out, to survey, *yul* land, **yul-tsód-zum-kan** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *raṅ-gi tsod mi ₒdzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čáṅ-la* in eating and drinking *Glr.*; *záṡ-tsod ma zin čuṅs gyúr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltá-ba, lén-pa B.* and vulg., *Cs.* also *tsod bgám-pa* **to try, prove,** **tsod ma ltos** I have not tried it yet *W.*, **tig-tsód ma ltos** id., *tsod ltá-ba, len-pa* also **to sound, to sift, examine, spy out,** *tsód-len-pa* sbst., **spy**; *séms-kyi* or *nyáms-(kyi) tsod lén-pa* to examine, find out or sift another's thoughts or sentiments, also **kog-tsó' lém-pa** *C.*; *tsod ₒjal-ba* to measure; *tsod-ṡes-pa* **to keep measure,** and adj.: **observing due measure, temperate,** *tsod-mi-ṡés-pa* not keeping measure, intemperate. — *tsod-ċan, tsod-ldan* 1. **moderate.** 2. **punctilious, strict, grave** *W.* — *tsod-méd* intemperate, immoderate, im-

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pudent. — 2. **measure, instrument for measuring,** *ču-tsód* water-clock. — 3. **division, portion, quantity,** *tsod-cig* part, **nor tsod cig** part of the money, of the estate *W.*; esp. of time, **point of time,** certain hour, cf. *ču-tsod* and *dus-tsod*; **duṅ pú-ce tsód-la** *W.* at the time when the signal with the trumpet is given; **tsam tsod** *W.*, at which hour? — 4. **estimation, supposition, conjecture, guess;** *ṅai tsod-la* according to my estimation, *tsod ˚dzin-pa* v. above; **dha léb-pe tsǫ' yǫ'** by this time he will have arrived, I guess *C.*; hence **tsod-ce** *W.* to guess; *tsód-ses, tsód-bya* **riddle** *Cs.*, *tsód-ses smrá-ba* to propose a riddle, *mi-tsod* about men, *bem-tsód* about inanimate objects *Cs.*(?); **tsod-tsód** *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *rnyéd-par dká-tsód* the difficulty of obtaining, *˚jig-par slá-tsod* the facility of destroying, *pan-˚dógs čé-tsod* the greatness of the advantage *Thgy.*

ཚོད་མ *tsód-ma* 1. **vegetables, greens,** *tsód-ma rgod-skyés Cs.:* wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsód-ma yyuṅ-skyés Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sno-tsód* = *tsód-ma*; *nyuṅ-tsód* a dish of roots, turnips etc. *Cs.*; *ldum-tsód* a variety of roots *Cs.*(?) — *lo-tsód* all sorts of cabbage; *sa-tsód Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sdér* **plate, dish** *Sch.*

ཚོན *tson,* I. (cf. *tso-ba* and *tsos*) **colour,** 1. colouring matter, **paint,** = *tsón-rtsi*, or *rtsi-tsón*; *tsón-rtsi dkár-pos ˚bri-ba* to mark with white paint; *˚byúg-pa* **to paint**; *tson lén-pa* to take, imbibe colour *Cs.*; *tson sbyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis btso-ba* **to colour, to dye**; *tson-skúd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. **colour** = *mdog W.* — II. v. *mtson.*

ཚོན་པོ *tson-po* 1. **fat, plump, well-fed** *W., C.* 2. **resinous.**

ཚོན་མོ་སྟེག *tson-mo-steṅ* a metal (not known) *Stg.*

ཚོབ *tsob* for *tsab Sch.*

ཚོམ་པ *tsóm-pa* I. also *tsóm-po Cs.* **bundle, bunch,** *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *rṅá-ma nág-poi tsóm-pa btágs-pa Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. Acc. to our authorities, however, the word properly signifies a mixture or variety of colours, something **variegated, gay-coloured,** e.g. **dii náṅ-du tsom máṅ-po** there is much colouring in this, it is manycoloured, **tsom-tsóm** id. — II. vb. **to doubt, hesitate;** to be timid, bashful, shy; to be ashamed *C.*; sbst. **doubt, timidity** etc.; *tsom-tsóm, tsam-tsóm, te-tsóm* id.

ཚོམས *tsoms C., W.* 1. = *kyams*, also *tsoms-skór* **court-yard,** *kan-pai tsoms Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *čéd-du brǰód-pai tsoms Thgy.*; **kye-ča yu daṅ zii tsóm-can** *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *gzi.*

ཚོམས་རྣམས *tsoms-rṅams* **noise, din, clatter** *Sch.*

ཚོར་བ *tsór-ba* 1. **to perceive,** sbst. **perception;** as one of the five skandhas = वेदना, a sensation, a feeling; **to perceive,** *gźán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *gźán-gyis*: *ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **źim-po tsor** he found it well-tasted; *sbrúm-pa tsór-nas* feeling herself to be with child *Pth.*; **yáṅ-mo tsor soṅ** *W.* it felt light to the touch. — 2. **to hear,** for *tós-pa*, common in *W.* — "pain" *Ud.* XXVIII. 27

ཚོར་ལོ *tsór-lo* a (flying) **report, rumour.**

ཚོལ་བ *tsól-ba* v. *˚tsól-ba.*

ཚོས *tsos* 1. **paint, dye, colouring matter;** *tsos rgyág-pa, rgyáb-pa* **to dye, to colour** *Sch.*; *tsos gyur* (or *log*) *soṅ* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tsón-rtsi Glr.*; *tsós-mkan* dyer, *tsos-lu Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. **a medicament** *Med.* — 3. v. *kur-tsos, ˚poṅ-tsos.*

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མཚའ་ལུ *mtsá-lu* 1. also *rtá-mtsa-lu Lex., Sch.*: a horse with white feet. — 2. v. *tsa-lu.*

མཚགས་པ *mtsags Sch.* = *tsags* 4, *tsags-bzáṅ byéd-pa.*

མཚང་ *mtsaṅ* v. *ˌtsaṅ-ba.*

མཚན *mtsan* 1. resp. for *miṅ*, **name**, esp. the new name which every one receives that takes orders; *mtsan ysól-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. **mark, sign**, v. *mtsan-ma.* — 3. **night**, *mtsán-mo.*

མཚན་(མ་) *mtsán(-ma)* **ཅཅཡ**, 1. **sign** (*rtags* and *ltas*), **mark, token, badge, symptom**, *dón-med-pai mtsán-ma yin* it is a sign that it would be fruitless *Wdṅ.*; *mtsán-ma ˌdébs-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *btsún-mo-la ma ˌjigs-šig byás-pai mtsán-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsán-mas mtsón-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsán-ma* (or *rtags*) *liṅá-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; **shape** and **peculiar characteristics of separate parts of the body**, *lus-kyi mtsan Dzl.* ྲ⁼ལ, 5, esp. as marks of beauty, *skyés-bu čén-poi mtsan sum-čurtsa-gnyis* cf. *skyés-bu*; *mtsan daṅ dbyibs* as to limbs and stature *Dzl.*; *mtsan(-ma) bzáṅ(-po)* and *ṅán(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkrašis-pai dge-mtsan* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsan daṅ ldan-pa* possessing such quality, **superior, excellent**, frq.; *mtsán-ma rtóg-pa* to prove, to examine, signs; *mtsán-mar sgóm-pa* to take as an omen *Sch.*, *mtsán-mar ma bzuṅ* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsan(daṅ) bčás(-pa)*, and *mtsan-méd* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med., Pth.*, gen. preceded by *po* or *mo*; *mtsan-dbye* prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-zúg* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *šin-tu mtsan čé-bar gyúr-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. *mtsán-mkʼan* soothsayer, astrologer, frq. — *mtsan-gráṅ* and *dgu-mtsan* prize, crown of victory *C.* — *mtsan-brjód* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsan-dón* something similar(?). — *mtsan-nyid* prop.: **'the sign'**, the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čós-kyi mtsan-nyid stón-pa, kóṅ-du čúd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsan-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brág-pa;* it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *ˌdus-byás-kyi mtsan-nyid mi-rtág-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; **property, quality** *Domaṅ*; **symptom, indication**, *nád-pa sóspai mtsan-nyid* an indication that the patient will recover *S.g.*; *mtsan-nyid gsum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btágs, gźán-dbáṅ, yoṅs-grúb Was.* 291; *mtsan-nyid bšád-pa Schr.*: **definition**; so it seems to be used in *Thgy.* — *mtsan-rtágs* = *mtsán-ma Wdk.* — *mtsán-pa* **marked**, *ˌkór-los* being marked with the figure of a wheel *Glr.* — *mtsán-dpe* for *mtsan daṅ dpe-byad Glr.* — *mtsan-gźi Lex., Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་མོ *mtsán-mo W.*, **tsan**, **night** **tsan ča dug**, *W.* night sets in; adv. at

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night, by night, in the night time *Dzl., W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gáṅ, tsan tog-tág, W.* also **tsan-tse-rè**, the whole night; also adv., all night; *mtsan-dkyil, mtsan-giṅ, mtsan-pyéd* **midnight**; *mtsan-stód, mtsan-smád* the first, the second half of the night; *mtsan-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsan-dús* **night time.** — *mtsan-byi* (*W. *tsan-bi**) **bat.** — *tsan-šiṅ W.* 1. **chip of pine-wood,** 2. **pine-wood.** 3. **pine-tree.** — *mtsan-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. **intermediate space, interstice, border, boundary-line,** *rgya-gár daṅ bál-poi mtsáms-na, rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Glr.*; *mtsáms-kyi nags-kród* boundary-forest *Glr.*; *sa-mtsáms* (vulgo *san-tsám*) frontier of the country *Glr.*; *dé-nas ˌdoms lha-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsams-na yod* it lies in the middle between; *ri taṅ mtsáms-su* where the mountains are contiguous to the plain; *byaṅ šar mtsáms-su* in the north-east (cf. no. 2 below); *ču ˌgram mtsáms-su* (between the water and the river's bank) close to the edge *Wdṅ.*; *dei mtsáms-su* (with regard to a royal dynasty) **intervening, a usurper,** interrupting the regular succession *Glr.*; *čés-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám-la čúg-cè* W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsams sbyor-ba* 1. **to close interstices, to stitch up, to sew together** (the separate parts of a shoe) *Mil.* 2. *Sch.*: **to occupy a certain space, to enter a womb',** to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. **to take a resolution, to form a plan, to conceive an idea, to settle in one's mind,** like *ˌgód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C., W.* — *mtsams ˌbyé-ba* to split(?), *skra smin ysár-du mtsams-bye rtsub ḳyil S.g.* the hair of the head and the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsams ˌbyéd-pa* to part the hair on the top of the head. — *mtsams-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *go-mtsams-med-pa* v. *go* 1, *Dzl.* 2. sbst., *Ssk. ānantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', **a deadly, capital sin** *Dzl.* and elsewh.; *mtsáms-med-pa lṅa*, i e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bčom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* **intermediate time** *Cs.* — *mtsams-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsams-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsams(-kyi)-žu(-ba)*, also *ˌtsams-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. **the points of the compass,** *mtsams bži* the four cardinal points of the horizon; *mtsams brgyad* includes the intermediate points, south-east etc., *mtsams drug* denotes the four cardinal points together with the zenith and nadir. — 3. **demarcation, partition, break, pause, stop,** *mtsams ycód-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dád-cè* W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

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sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa Mil.* has a similar signification. — *spyad-mtsáms* **rules, instructions,** defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams drug* above.

མཚར་བ *mtsár-ba* 1. **fair, fine, beautiful,** = *mdzés-pa Zam., Glr.* frq., *mtsar sdug daṅ ldán-pa* id., e.g. *bú-mo Glr.*; also of flowers; **bright, shining,** of metals *Stg.*; **nyám-tsar-wa, ló-tsar-wa** admirably fair, wonderfully fine. — 2. **wondrous, wonderful, marvelous,** gen. with *ṅo, ṅó-mtsar-čan žig* a wonderful, distinguished, eminent man *Mil.*; *rten ṅo-mtsar-čan* a wonderful image (of some deity) *Glr.*, in both instances equivalent to **wonder-working, miraculous**; *ṅo-mtsar-mčód-pa* a marvelous, extremely rich offering *Mil.*; more frq. *ṅo-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid ṅo-mtsar-če* impossible! most wonderful! *Glr.*; *ṅo-mtsar-čé-ba ma yin* that is not so very wonderful *Dzl.*; **strange, ridiculous,** *ytam žin-tu ṅo-mtsar-čé Glr.* — 3. *ṅo-mtsár* **wonder, surprise, astonishment,** *ṅo-mtsár skyé-ba, ṅo-mtsár-du ˚gyur-ba* or *˚dzin-pa, ṅo-mtsar-rmád-du ˚gyúr-ba* to wonder, to be surprised. — 4. *ṅo-mtar-čé* an expression of thanks, = *bka-drin-če, dé-ltar yin-na Kyed ynyis-ka ṅo-mtsar-čé* if that is so, then both of you receive my best thanks! *Mil.*; *yóṅs-pa ṅo-mtsar-čé* thanks to you for your coming! *Mil.*

མཚལ་ *mtsal Cs.* also *tsal* **vermilion,** used (among the rest) inst. of red ink for writing; *mtsal-pár* a printing with red ink *Cs.*; *mtsal-lcógs-pa*(?) *Sch.*: 'clear vermilion'(?); *sku-mtsál* resp. for *Krag* blood *Cs.*

མཚུངས་པ་ *mtsuṅs-pa* (*W.* **tsogs**) **similar, like, equal,** *Ka-doy* as to colour *S.O., sṅa-ma daṅ* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud daṅ mtsuṅs* you are to me like a satan, you are a satan to me *Pth.*; *lhai sdug-bsṅál daṅ ča-mtsúṅs-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dús-mtsuṅs-pa* **a contemporary** *Mil.*; *mtsuṅs-méd, mtsuṅs-brál,* **without an equal, matchless, incomparable;** *sems daṅ mtsuṅs ldán-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚན་ *mtsun* (*Zam.* = *Ssk.* क्रव्य, raw flesh) 1. *Cs.*: **meat for the manes of the dead,** *ytóṅ-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytór* explained in *Wdṅ.* by *ži-bai dón-du ytór-ma ytóṅ-ba*; *mtsun-ytór stér-ba Wdṅ.* — 2. *Sch.*: **tutelar deities, household-gods,** or rather **the souls of ancestors**; so *Dzl.* ২০, 16 (another reading is *btsun*); also in *mtsun-ytor,* if *mtsun* be taken as a dat., it may have this signification; *mes-mtsún* household-gods of the Shamans *Sch.*

མཚུར་ *mtsur* v. *tsúr-mo.*

མཚུལ་པ་ *mtsúl-pa* **the lower part of the face,** nose and mouth, **the muzzle** of animals *Mil.*; **bill, beak** *Sch.*; *W.* **nám-tsul** **nose**; *mtsúl-pa ˚gag* the effect of the gall entering the nose(?) *Mṅg.*; *Ka-mtsúl* (*W.* **kam-tsúl**) **face,** seldom in *B.*

མཚེ་སྐྱོན་ *mtse-skyóṅ Wdṅ.*?

མཚེ་ལྡུམ་ *mtse-ldúm* n. of a medicinal herb *S.g.*

མཚེ་མ་ *mtsé-ma* (*W.* **tsag-túg**) **twins,** *bu mtse-ma ynyis dus ycig-na ˚kruṅs-so Pth.* two twin-sons were born simultaneously; *mtsé-ma ysúm-po* three-twin-child, trigemini *Wdṅ.*

མཚེད་ *mtsed, Sch.*: *dur-mtséd,* **place for burning the dead.**

མཚེའུ་ *mtseu* **a small lake,** *mtso daṅ mtseu* lakes and lakelets *Pth.*

མཚེར་བ་ *mtser-ba* = *˚tser-ba.*

མཚོ་ *mtso* 1. **lake,** frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil, mtso-dbús* the middle of a lake. — *mtso-˚Kór* an assemblage of many lakes *Cs.* — *mtso-˚kyóms* v. *˚kyoms.* — *mtso-˚grám, mtso-mtá* border of a lake. — *mtso-sṅón Glr.*, **sóg-po tso-ṅón** *C.* the blue lake, Kokonor, in Mongolia. — *mtso-čú* water,

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mtso-rláṅs vapours, *mtso-rldbs* waves of a lake. — **tso-lág* C.* **inlet, creek, cove.** — **to-lag-ḍél* C.* **strait, channel.**

མཚོག་པ *mtsóg-pa* v. *ˌtsóg-pa.*

མཚོག་མ *mtsóg-ma Lt.*, also *mtsog-ysén Cs.*, 'spot or tender part of the head', vacancy in the infant cranium, = *tsáṅs-pai bú-ga.*

མཚོགས *mtsogs* adv., **tsógs-se** adj., *W.* for *mtsuṅs* or *ˌdra*, **similar, like, equal;** **aṅ-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **Ko daṅ ṅá-la dug-ṅál tsóg-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོན *mtson*, 1. also *mtsón-ča*, any **pointed** or **cutting instrument,** *mtsón-čas ytúb-pa* to cut to pieces with such an instrument *Dzl.*; **weapon, arms;** *mtson togs-pa* to seize a sword, to take up arms *Dzl.*; *mtsón-gyis ˌjig-pa* to destroy, to conquer, with the sword *Ma.*; *mtsón-ča rnám-pa bži Stg.*: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-kráy* blood drawn by cuts or stabs (used for sorceries) *Lt.* — *mtsoṅ-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread *Wdṅ.*; *mtson-skúd sgril-ma Thgr.* id. (?). — 2. also *tson* **fore-finger,** *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gaṅ* a finger's breadth; *mtson gaṅ mar* a finger's breadth lower *Med.*; *mtsón-pa* a four-fingers' pinch(?); *šiṅ mtsón-pa žig* a handful of sticks *Mil.*

མཚོན་པ *mtson-pa* 1. v. *mtson* — 2. vb. **to set forth, bring forward, adduce, state, quote, exhibit,** examples of grammatical forms etc. *Gram.*; *ˌdis mtsón-nas* illustrating it by this, setting this up as an example *Gram.*; *des kyaṅ sgyú-mai dpe čig mtson* also in this may be seen an instance of deception *Mil.*; *dpes mtsón-pa* to illustrate by parables *Mil.*; *mtsán-mas* by a sign *Gram.*; so prob. also: *ǎm-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for **to make, to prepare** *C.* — *rnám-mka mtsón-pai rnál-ˌbyor-pa* prob.: the saint that represents the heavens, that resembles the heavenly space *Mil.*

ཚན་ལུ *ˌtsa-lu* v. *mtsa-lu.*

ཚག་པ *ˌtsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *ˌdzag-pa*), **to cause to trickle, to strain, filter, sift, squeeze, press out,** *ˌbru-már tság-pa* (partic.) oil-miller *Dzl.*; **to draw off,** *dmú-ču* to tap (a dropsical person) *S.g.* Cf. *tság-ma*, *tsags.* — 2. adj. **thick, fat, obese** *Lex.*

ཚན་, མཚན་ *ˌtsaṅ, mtsaṅ* **fault, error, offence, sin,** *de ˌtsáṅ-du če* that is very wicked, a great offence; *mii* or *mi-la ˌtsaṅ brú-ba* or *drú-ba*. 1. **to spy out another's faults,** to upbraid him with them, to accuse him *Do., C., W.*; **tsaṅ ˌog ḍhú-wa* C.* id. — 2. **to irritate, provoke, make angry** *C.*

ཚན་བ *ˌtsáṅ-ba*, vb. I. pf. *tsaṅs*, fut. *btsaṅ*(?) 1. **to press into, to stuff** *Sch.*, *ˌtsáṅ-ka byéd-pa* id. *Sch.*; *náṅ-du ˌtsáṅs-pa Lexx.* prob. pressed into, stuffed inside, so *Sch.*: *kri naṅ tsáṅs-čan* a stuffed seat; *dbugs kar ˌtsáṅs-pa* out of breath, panting (in the heat of pursuit) *Mil.*; *dbugs stod-du ˌtsaṅs-nas skad mi ton Mil.* I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-ˌtsáṅs, rluṅ-ˌtsáṅs, ˌtsáṅs-la ṗan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sú-la tsáṅs-se yóṅ-če* Ld.* to attack a person with open violence, opp. to a stealthy attack. — II. pf. *saṅs*, which verb, however, occurs only in *ˌtsaṅ-rgyá-bar ˌgyúr-ba* to become Buddha *Dzl.* frq., *ˌtsaṅ rgyá-bar ˌdód-pa* to aim at Buddha-ship, and *saṅs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sáṅ-ba*, pf. (*b*)*saṅs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *ˌtsaṅ-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *saṅ* is now used as present tense in the following significations: 1. **to remove** (impurities) — like *ˌdág-pa* — **to make clean,**

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daṅ sáṅ-te med W. (the soot) having yesterday been removed, there is none just now; *saṅ dug, saṅ ċos* W. it is cleansed, swept clean, *ˌbag saṅ, nyé-pa saṅ* the contamination, the sin, has been removed, done away with C.; *snyun saṅs* the disease is removed Pth.; *skyo-sáṅs byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sáṅs-la ˌgró-ba, skyo-sáṅs byéd-pa* to take a walk, to take a ride Pth., C.; *mya-ṅáṅ sáṅ-ba* **to comfort** Pth., **to console one's self**; esp. 2. **to recover, to come again to one's senses,** *ra-ro-ba-las* from intoxication Dzl.; *ɣzim-pa-las* from a deep sleep Dzl.; also construed as before: *bzi Glr.*, **ra** W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the Ssk. root *budh*, so that *saṅs-rgyás* would after all be the literal translation of बुद्ध (contrary to *Burn.* I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *saṅs-rgyás* be the same as **perfect, holy,** seems to be a mere etymological conjecture of Cs. — 3. **to take away, to take off,** **ḱeb sáṅ-wa** C. to uncover. — 4. **to be spoiled, to become unfit, useless,** **wó-ma saṅ soṅ** C. the milk is spoiled, *zom saṅ ˌdug = ṡaṅ ˌdug* the casks are leaky, are running out.

ཚན་རང་ ˌtsaṅ-ra Sch.: the neck of the thigh-bone; *tsáṅ-rai tsil* the fat attached to it C.

ཚབ་པ་ ˌtsáb-pa, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, **to pay back, repay, refund,** *skyiṅ-pa* a loan Lex.; cf. *tsab.*

ཚབ་ཚུབ་ ˌtsab-ˌtsub **hurry, confusion, perplexity, fear** Sch.; also: *ˌtsab-ˌtsáb-mor ynás-pa* to tarry in fear, to hesitate in apprehensions Tar.

ཚབས་པ་ ˌtsábs-pa, pf. *tsabs*, imp. *tsobs* Sch.: resp. **to be afraid**; Lex. *blo-ˌtsábs* id. (?).

ཚམ(ས)་པ་ ˌtsám(s)-pa 1. = ˌčam-pa(?) **fit, suitable, in accordance to, in conformity with,** *de daṅ ˌtsám-par* S.g.; *so-sói ˌbyór-pa daṅ ˌtsám-par* Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsáms-pa.*

ཚར་བ་ ˌtsár-ba, pf. *tsar* 1. **to be finished, completed, terminated,** *sṅón-la tsár-ro* Glr. it was the first that was finished; **to be at an end, consumed, spent,** **nor tsár-te soṅ** W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *ɣóṅs-su rdzógs-par tsár-te* when ... was completely finished Glr.; vulgo the mere root is used, esp. in W., **tsog tsar-ra ma tsar** are they assembled, has the meeting begun already? **lam-la ċug tsar, soṅ tsar, kal tsar** he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du ˌjúg-pa* Cs., **tsar ċug-ċe** W. **to bring to a close, to finish, to terminate.** — *tsár-ɣċod-pa* 1. **to destroy, annihilate,** e. g. diabolic influences, infernal powers Pth.: **to defeat, overcome,** in disputation Mil.; **to excel, surpass,** *sgyu-rtsál-gyis* Glr.; **to punish** Tar. 2. for *ysár-ɣċod-pa* Pth. — 2. **to grow, grow up, thrive,** of little children W.; *ˌtsar-skyéd* growth Mil.

ཚལ་ ˌtsal, *sgro-bai-ˌtsal-gyi ka-brgyan* Mil.!

ཚལ་བ་ ˌtsál-ba, imp. ˌtsol eleg. 1. **to want, wish, desire, ask;** when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab daṅ mjal ˌtsál-lo* I have a mind to go to see my father Dzl.; *bltás-par ˌtsál-te* wishing to see Dzl.; *túgs-la bžag ˌtsal* I wish it may be borne in mind Glr.; *ɣsuṅ ˌtsal* I beg you to speak Mil., *bzuṅ ˌtsal* please take Pth.; pleon. *ˌkrid-par žu ˌtsal* Glr.; esp. as an intimation of willingness, *dé-ltar ˌtsál-lo* yes, we will do that Mil., or like our: very well! Further: *pá-la nor ma ˌtsál-tam* has he not asked the money from his father? Dzl.; *ɣum yaṅ ċi ˌtsál* why does (the king) want to kill me? Dzl.; *deī don mi ˌtsal* the profit of it I do not desire Glr. — 2. **to eat,** *btsan-dúg*

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poison *Dzl.*; *byi-bas* ˌ*tsál-te* eaten by mice *Dzl.*; *ydon mi* ˌ*tsál-bar* eleg. for *ydon mi zá-bar* without doubt *Dzl.* — 3. **to know** *Cs.*; so *ño-*ˌ*tsál-ba* appears to be used for *ño-šes-pa*, and in a passage of *S.O.* it seems to imply **to understand.** — 4. in certain phrases: ˌ*bad* ˌ*tsál-ba* **to use diligence** *Thgy.*; *bro* ˌ*tsál-ba* 1. **to swear** *Pth.*(?), 2. **to have a cold** *Mil.*; *ǰyag* ˌ*tsál-ba* **to greet, salute,** v. *ǰyag.*

ཚལ་མ ˌ*tsál-ma Cs.* = *tsál-ma.*

ཚིག་པ ˌ*tsig-pa*, pf. *tsig*, **to burn, to destroy by fire,** *groñ-ḱyer mi daṅ bcas-pa* (he burned) the town with its inhabitants *Pth.*; *mes*, *mer*, vulgo **mé-la** with fire; *rnám-par* entirely, completely *Dzl.*; more loosely: *tsig soṅ* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; ˌ*tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-*ˌ*tsig*; of any violent pain *Dom.*; **to be glowing**, of the evening-sky *W.*; **tsig* ˌ*ǰug* ˌ*dug** *C.* **to be in the rut,** the copulating of larger animals.

ཚིང་ and ཚིངས་པ ˌ*tsiṅ* and ˌ*tsiṅs-pa Mṅg.?*

ཚིར་བ ˌ*tsir-ba*, pf. *tsir*, *btsir*, fut. *ytsir*, *btsir*, imp. *tsir W.* **btsir-cig** **to press,** *mig* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; **to press out,** an ulcer; **to wring,** a wet cloth; **to crush out,** *til-már* sesame-oil *Lex.*; ˌ*o-ma* ˌ*tsir-ba* **to milk**; **tsir tag ǰhé-pa*, or *táṅ-wa** *C.* **to press hard, to examine closely, to hold a rigorous inquest**; *btsún-mo-la yaṅ ṭugs ytsir čuṅ-bar gyúr-to Pth.* also the queen's mind was much depressed.

ཚུགས་པ ˌ*tsúgs-pa*, pf. *tsugs* (intrs. of ˌ*dzúg-pa*), 1. **to go into** (more frq. ˌ*tsúd-pa*), **to enter upon, begin, commence,** *stód-pa* ˌ*búl-ba-la tsugs* he began to praise, to flatter. — 2. **to penetrate by boring,** v. *ǰur-pa*; **to take root, to establish one's self, to settle,** *rtsá-ba ma tsugs* it has not struck root; ˌ*brog* ˌ*tsúgs-su ye ma-*ˌ*dod Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-gyi skyid-mgo dé-nas tsugs* this was the beginning of my lasting happiness *Mil.*; most frq. *tsúgs-pa* as partic. or adj.: **firm, steady,** *rḱaṅ-lág ma tsúgs-te sá-la* ˌ*gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **káṅ-pa tsúg-kyin dug** sit quiet with your feet! *Ld.*; ˌ*dug mi tsúgs-pa Med.*, *sa ycig-tu mi tsugs-pa Pth.*, **dṍ'-tsug mé'-pa** *C.*, **dád-du mi tsúg-ḱan** *W.* not being able to sit still; not stationary, **unsettled, roving, restless, volatile, flighty, inattentive,** *spyód-pas skád-cig kyaṅ mi tsúgs-pa Glr.* id.; **tsúg-la dod** *W.*, be attentive! **to be able** *C.*

ཚུད་པ ˌ*tsúd-pa*, pf. *tsud* (intrs. to ˌ*dzúd-pa*) **to be put into** (a hole), to prison *Glr.*; **to go into, to enter, to get into** (a good and wholesome way), **to go to** (hell); *ḱoṅ-du* v. *ḱoṅ* ˌ*tsud-pa.*

ཚུབ་པ ˌ*tsub-pa*, pf. *tsubs*, 1. **to whirl,** of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. **to be choked,** esp. **to be drowned,** *nya čab-la* ˌ*ǰyo-ba* ˌ*tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus* ˌ*tsúb-pa Mil.*; **tsub-te ài** *W.* he has been drowned. — 3. *spyód-pa* ˌ*tsúb-pa* **pugnacity,** of fowl *Glr.*

ཚེ་བ ˌ*tse-ba* 1. vb. pf. *btses*, fut. *btse*, *ytse* (*Dzl.*) **to hurt, damage, injure, persecute, torment,** *mi-la* ˌ*tsé-žiṅ ynód-pa byéd-pa*, or *ynód-ciṅ* ˌ*tsé-bar byéd-pa* id.; also sbst., **enemy, persecutor** *Mil.*; *ycan-zán-la sógs-pai* ˌ*tsé-ba daṅ bcás-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) **psalterium,** the third stomach of ruminating animals *W.*

ཚེག་པ ˌ*tség-pa*, pf. *tsegs*, imp. *tseg(s)*, **to repay** *Cs.*

ཚེད་བ ˌ*tséṅ-ba*, pf. prob. ˌ*tseṅs*, 1. **to increase, improve, thrive,** opp. to ˌ*ǰúṅ ba W.* — 2. **to be content, happy** *Mil.*

ཚེད་པ ˌ*tséd-pa* 1. v. ˌ*tsód-pa.* — 2. v. *bséd-pa.*

ཚེམ་པ ˌ*tsém-pa* pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* **tsém-cig** **to sew,** **gos tsém-cig ras** materials for a gar-

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ment; ˌ*tsem-skúd* **thread** for sewing; ˌ*tsem-káb* **needle.** — ˌ*tsem-drúb* **needle-work** *Cs.* — ˌ*tsem-srúb W.* **seam.** — ˌ*tsem-méd* without a seam; *Sch.* also: without interruption.

འཚེར་བ ˌ*tsér-ba*, I. vb. **to neigh** *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. **to grieve, to sorrow,** and sbst. **grief, sorrow,** resp. *tugs-*ˌ*tsér*, cf. *tsér-ka*; ˌ*tsér-čan* **sorrowful, anxious,** ˌ*tser-méd* **free from sorrow, easy.** — 2. **to be afraid, to fear** *C., Mil.* — 3. **to shine, to glitter,** and sbst. **lustre, brightness, splendour, brilliancy,** of light *Lex.*, of jewels *Dzl.*; *dkár-žiṅ* (or *dkár-la*) ˌ*tsér-ba* to be of a shining white *Mil.*

འཚེར་སྣ, མཚེར་སྣ ˌ*tsér-sa*, *mtsér-sa* 1. *Sch.*: **cause of uneasiness, source of care.** — 2. an old deserted settlement or dwelling; ˌ*tser-rnyíṅ* id. *Sch.*

འཚོ་བ ˌ*tsó-ba*, I. vb. a. intrs, pf. and imp. *sos*, 1. **to live,** *riṅ-du* a long time, *lo brgya* a hundred years *Med.*; *nam* (or *ǰi-srid*) ˌ*tsoï bár-du* **for life, life-long,** *čós-kyis, rig-pas, rñón-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid* ˌ*tsó-ba* to pass life, **to continue** in a state, **to exist,** frq.; ˌ*dú-*ˌ*dzii náṅ-du* ˌ*tso mi ǰód-do* in the throng of the world I cannot exist *Dzl.* (*W.* **són-če* and *tse ǰíd-če**). — 2. **to remain alive,** to be maintained in life, ˌ*di ma byás-na mi* ˌ*tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; **to revive, to recover,** from sickness etc. *Dzl.*; *sós-par* ˌ*gyúr-ba* id, frq.; *ži-ba-las* to be rescued from peril of death *Dzl.* — 3. **to last, to be durable,** of clothes etc., *W.*: **máṅ-po tsó-če** to last long, to be very durable; ˌ*tsó-žiṅ sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. **to feed, to graze.** — b. trs., pf. (*b*)*sos*, fut. *yso*, 1. **to nourish,** *lus* the body; to sustain, *srog* life; **to pasture, to feed,** *ǰyugs* ˌ*tsó-ba-la kyér-ba* to lead the cattle to pasture *Pth.*, *ǰyugs* ˌ*tsor ǰyíṅ-pa* id. — 2. **to heal, to cure,** *nad Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; ˌ*tso-byéd*, *tso-mdzád* **'life-giver',** i.e. physician, medicine.

II. sbst., also ˌ*tso*, 1. **life,** *mi žig-gi* ˌ*tsó-ba bšól-ba* to prolong life *Dzl.*; ˌ*ó-čag* ˌ*tsoï rje* the lord of our lives, viz. the king *Glr.*; ˌ*tso skyóṅ-ba* to spare, preserve, protect another's life; **to rear, bring up, educate.** — 2. **livelihood, sustenance, nourishment, entertainment,** *zlá-ba ysúm-gyi bár-du* ˌ*tsó-ba sbyór-ba* to board a person for three months *Dzl.*; ˌ*tsó-ba-la ma bltá-ste* not caring for the entertainment *Dzl.*; ˌ*tsó-bab záṅ-po* good eating and drinking *Mil.*

འཚོག་ཆས ˌ*tsog-čas* **goods, effects, chattels, tools, necessaries,** = *yo-byad Lex.*; also **provisions, provender.**

འཚོག་པ ˌ*tsóg-pa*, pf. *btsags*, fut. *btsog*, imp. *tsog*, *W.* **tsóg-če** 1. **to hew, chop, cut, pierce; to inoculate, vaccinate,** *brúm-pa* the small-pox. — 2. **to cudgel,** ˌ*tsóg-čiṅ rdúṅ-ba Pth.*, *brdóg-*ˌ*tsog-pa* id. *Dzl.* — 3. also *mtsóg-pa* **to find fault with, to blame, censure, carp at, teaze** *Sch.*

འཚོག་མ, འཚོགས་མ ˌ*tsóg-ma*, ˌ*tsógs-ma* = *mtsóg-ma.*

འཚོགས་པ ˌ*tsogs-pa*, pf. and imp. *tsogs*, **to assemble, to gather, to meet,** frq.; *ǩyed* ˌ*dir tsogs*, ye, that are here assembled *Mil.*; *mi máṅ-po tsógs-pai mdún-du* before many assembled people *Dzl.*; ˌ*byúṅ-ba lña tsógs-pa* the five elements meeting *S.g.*; ˌ*tsogs rtén-gyi zas-čáṅ* food and drink to entertain the people assembled *Glr.*; **to unite, to join** in doing something, **to associate,** to make common cause; examples v. *lugs.*

འཚོང་བ ˌ*tsóṅ-ba*, pf. *btsoṅs*, fut. *btsoṅ*, imp. *tsoṅ*, *W.* **tsóṅ-če***, **to sell,** *dri* ˌ*tsóṅ-bai ynas* place where perfumes are sold *Stg.*; **daṅ gón-če tsóṅ-kan-ni mi** *W.* the man that yesterday had a coat to sell.

འཚོད་པ, འཚོད་པ ˌ*tsód-pa*, ˌ*tséd-pa*, (*Cs.* ˌ*tsó-ba?*) pf. *btsos*, fut. *btso*, imp. *tsos*, *tsod*, *W.* **tsó-če***, 1. **to cook, to dress,** in boiling water, meat, vegetables; **čú-tsós** *W.* 'water-boiled', dumplings, = **čú-ta-gir***. — 2. **to bake** provinc. — 3. **to dye,** *gos* a garment. — 4. *tsós-pa*, **tsós-mkan** *W.* **ripe,** **tsos soṅ** is ripe; **ldád-pa ma tsos** *Ld.*, he is a green-horn.

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ཚོབ(སྦ)་པ་ ˚tsób(s)-pa **to be a deputy, representative, substitute** *Cs.*; *rigs ˚tsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *˚tsób-par byéd-pa* **to substitute**, to put in the place of another *Dzl.*; *yduṅ-˚tsób-po* resp. for **first-born** *Dzl.*

ཚོལ་བ་ ˚tsól-ba, pf. and fut. *btsol*, imp. *tsol*, *W.* **tsál-cè*, 1. **to seek, to search, to make research**; *tabs* **to think upon means.** — 2. **to try to obtain**, *zas*; **to procure, acquire** *Mil.*; **to fetch** *Thg.*

ཛ

ཛ *dza* 1. the letter sounding **dz**; cf. the observations to ཙ *tsa.* — 2. numerical figure: 19.

ཛ་ *dza* 1. v. *dza-ti.* — 2. *dzá-brduṅ-ba* **to break through** *Sch.*

ཛའི་ *dzá-ti*, prop. ཛའུ་དི་, *Ssk.* **जाती, nutmeg** *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཛ་བོ་ཤིང་ *dza-bo-šiṅ Lex.* **a hollow tree** *Sch.*

ཛ་ཡ་ *dzá-ya* 1. *Sch.*: **'muddy deposit,** green slime in the water'. — 2. *C.* **the markings of wood,** speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba.* — 3. n. of an ancient king of China *Glr.*

ཛ་ལན་ཏྲ་ *dza-lantra*, more accur. ཛ་ལན་དྷ་ར་ *dza-lán-dha-ra*, n. of a province in the Punjâb, now 'Jellundur'.

ཛ་ལུ་ཀ་ *dzá-lu-ka, čui dza-lu-ka Sch.* **'water-spider'**; in *Ssk.* however: **leech.**

ཛབ་ར་ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཛམ་བུ་ *dzám-bu*, gen. *˚dzám-bu*, **जम्बु, the rose apple-tree,** *Eugenia*, which figures also in mythology; *dzám-bui gliṅ, dzam-bu-gliṅ, dzam-gliṅ*, **जम्बुद्वीप**, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostaṅ, occasionally including the immediate border-lands; but as in Brahman and Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *˚dzam-bu-gliṅ* is simply used for **earth, world,** and *˚dzam-bu-gliṅ-pa*, for inhabitant of the world, **man.**

ཛམ་བྷ་ལ་ *dzám-bha-la*, also *dzám-bha, Glr.* the Tibetan **Plutos, god of riches,** = *rnam-ṭos-srás*, also *rmugs-˚dzin Lex.*, *ynod-˚dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-čan; dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

ཛི་ *dzi*, num. figure: 49.

ཛི་ན་མི་ཏྲ་ *dzi-na-mi-tra Ssk.* n. of a Buddhist scholar.

ཛུ་ *dzu*, num. figure: 79.

ཛུ་ཏ་ *dzu-ta Hindi*: **shoe** *C., W.*

ཛུབ་ཛུབ་ *dzub-dzúb C.* **dhsub-dhsúb ǰhé'-pa*** **to wag, to whisk** the tail, of horses and cattle.

ཛེ་ *dze*, num. figure: 109.

ཛེ་ཙེ་ *dze-tse C.* **dhse-tse***, vent-hole for the smoke, **chimney.**

ཛོ་ *dzo* num. figure: 139.

ཛོ་ཀི་, ཛོ་ཀི་ *dzó-ki, dzwo-ki Mil., Wdn.*, vulg. for *yó-gi*, v. *rnál-˚byor-pa.*

ཟད་བ་ *mdzá-ba* (*Lex.* = *mtún-pa*) **to love,** as friends or kinsmen do, *kyo-šúg*

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mdzá-ba-rnams a loving married couple *Dzl.*; *mdza-žiṅ sdúg-par ˌgyúr-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čád* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnams sdúm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-žiṅ šés-pa žig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bšés* **friend**, frq. in conjunction with *nyé-du* or *kyim-mtses Glr.*; *mdzá-bo* id. *Dzl.* etc. and vulgo, rarely *mdzao Thgy.*; still more vulg. *Ts.*: **dzán-te, dzá-mo** fem.; **dzá-wo ǰhé-pa**, *C.*, = *mdzá-ba*; *mdza-grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛངས་པ *mdzaṅs-pa* (*Ssk.* पण्डित) 1. **wise, learned**, frq.; *mkʻás-žiṅ mdzáṅs-pa, ytsug-lag-če-žiṅ mdzáṅs-pa*; *mdzaṅs-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáṅs-ma* a wise woman *Glr.* — 2. **gentle, noble**, distinguished as to rank, *ya-rábs mdzáṅs-kyi bu Glr.* po. — (The spelling ˌ*dzáṅs-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛད་པ *mdzád-pa*, imp. *mdzod* (*W.* also **dzad**), **to do, to act**, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **či dzad dug** *W.* what is your honour doing? also together with *byed-pa, grogs byéd-par mdzód čig* pray, help me! further as a sbst.: **the act of doing, the thing done, the deed**, *mdzád-pa bču-gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes even hundred (or rather 125) such deeds are enumerated *Cs.* —

Comp. and deriv. *mdzád(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad-spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛར་རའི་རྡེར་རེ་ *mdzár-ra-mdzer-ré Id.* pitted with the small-pox, **pock-marked; warty, blotchy**, v. *mdzér-pa.*

མཛུབ་མོ་, vulgo མཛུབ་གུ *mdzúb-mo, mdzúg-gu*, 1. **finger**, esp. **fore-finger**; *tams-čád ḱar mdzúb-mo čúg-la sdod Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; **dzúg-gu tʻí-pa** *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **do čóg-pa**, v. *rdo.* The different fingers are: (*m*)*té-bo*, (*m*)*téb-mo* **thumb**; *mdzúb-mo B.*, **dzúg-gu** vulgo, *ston-byéd Cs.*, *mtsod Med.* **fore-finger**; *srin-lád, bar-mdzúb Cs.*, **gún-dzug** *C.*, *kán-ma Med.* **middle-finger**; *srin-mdzub Cs.*, **srin-dzug** vulgo, *miṅ-méd* (*Cs.*, acc. to *Ssk.*) *čad Med.* **the fourth finger**; (*m*)*te(-ba)* or *teu-čúṅ*, **dzug-čúṅ* **C.* **the little finger.** — 2. **toe.** — 3. **claw.**

Comp. *mdzub-kér, -kyér* or *-kyáṅ Cs.* a stiff finger. — *mdzub-brkyáṅs Cs.* an extended finger. — *mdzub-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzub-ḱrid* a pointing with the finger, hint, intimation, direction, *blo-téʼtsom sél-bai mdzub-ḱrid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gáṅ** *W.* a span, measured with thumb and fore-finger. — *mdzub-gúg* a crooked finger *Cs.* — **mdzub-rtén** vulgo, thimble — *mdzub-mtó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gaṅ.* — *mdzub-rdúb* a mutilated finger *Cs.* — *mdzub-brdá* a hint or sign given with a finger *Cs.* — *mdzub-rtsé* tip of a finger *Cs.* — *mdzub-tsigs* joint of

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a finger *Cs.* — *mdzub-žú* thimble *Cs.* — **dzug-ri* W.* = *mdzub-brdá*, **dzug-ri-táṅ-čé** to beckon. — *mdzub-šúbs* a fingered glove *Sch*

མཛེ་ *mdze, Ssk.* कुष्ठ, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) *Glr., Med.*; *mdzé-čan* **leprous.**

མཛེར་པ་, འཛེར་པ་ *mdzer-pa, ˚dzér-pa* **knot, excrescence** of the skin, **wart** etc. *Med.*; *rus-mdzér S.g.* bony excrescence, exostosis (?); **knag, knot,** in wood *Dzl.*; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdzés-pa* **fair, handsome, beautiful,** *mdzés-pai* or *-mai bú-mo Glr.*; *bú-mo mdzés-pa* as a tender address to a daughter *Glr.*; *ri-bo nags-tsál dú-mas mdzés-pa* a mountain beautified by numerous woods; *mdzés-par byá-bai ɟyir* for show, serving as finery, ornament *Stg.*; fig.: *spyód-lam mdzés-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzés* a well-made body, *ydoṅ-mdzés* a handsome face, *mig-mdzes* a beautiful eye *Cs.*; *mdzes-mdzés* **pomp, extravagance, profusion, debauchery** *Sch.* — *ynod-mdzés* name of the *rig-sṅágs-kyi rgyál-po*(?) *Dom., Lex.*

མཛོ་ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst *˚bri-mdzo* (*W.* **brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdzó-ɟo* a male, *mdzó-mo* a female animal of the kind, both valued as domestic cattle; *mdzó-mo-kyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-ɟrúg* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-sgál* load for the same *Cs.*; *mdzo-tsá Wdn.* n. of a medicine (cf. *ba-tsá?*).

མཛོ་མོ་ *mdzó-mo*, 1. v. *mdzo.* — 2. **oats** *Sch.*

མཛོད་ *mdzod, Ssk.* कोष, 1. sbst. **store-house, magazine, depository, strong-box,** *mdzód-du ˛júg-pa, sbéd-pa* to secure, to hide a thing in a depository, *mdzód-nas ˚dón-pa* to fetch forth from it; *dkor-mdzód, yter-mdzód Glr.* treasury: *baṅ-mdzód* corn-magazine, granary; *dbyig-mdzód* a safe for valuables, *yser-mdzód* for gold: *ɟyag-mdzód* (*Cs.* also *mdzód-pa*) **treasurer,** with kings, in large monasteries; *miṅ-gi mdzod* a treasury of words, **dictionary.** — *mdzod-kaṅ* store-room, larder. — *mdzod-srúṅ* treasurer *Dzl.* — 2. vb. v. *mdzád-pa.*

མཛོད་སྤུ་ *mdzód-spu, Ssk.* ऊर्णा, *smin-mtsams-kyi mdzód-spu Glr.*, acc. to *Cs.* **a single hair,** acc. to the majority, **a circle of hair,** between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛོལ་བུ་ *mdzól-bu Lex.*; *Sch.*: **'grief, dejection; a snare, a trap'** (?).

འཛོད་ *˚dza* 1. **exchange, agio** *C.* — 2. **interest** or **premium** paid for the use of money borrowed *Lh.*

འཛོད་པ་ *˚dzá-ba*, prob. only in the word *čúd-˚dza-ba* **to be expended in vain** *Cs.* (?).

འཛག་པ་ *˚dzág-pa*, pf. *(y)zags*, fut. *yzag*, (intrs. to *˚tsag-pa*), **to drop, drip, trickle,** *sna-krág, sna-ču dzag* blood, water, dripping from the nose *Med.*; **ňal-ɟag zág-čé** the menstrual flow of females (plain expression for it) *W.*; *mči-ma Dzl.*; *˛ó-ma ˚dzág-pa dé-las ˚byuṅ* milk is trickling from it *Wdn.*; *˚dzag-˚dzág-pa* to trickle constantly *Sch.*; in a more gen. sense: **to flow out** spouting; *krag yzágs-pa* the blood that has been shed *Dzl.*; *mtso žábs-nas zágs-te méd-par soṅ* flowing off at the bottom, the lake dwindled away *Mil.*; **kú-ču zag dug** *W.* he foams (with rage); *bžin zags-te* the face dripping (with perspiration); **šú-gu zags soṅ** *W.* the paper runs, blots: sometimes used transitively: *kún-la snyiṅ-btse mči-ma yzag* he is shedding tears of universal pity *Dzl. 77*, 16; *sor bar-nas ˚dzág-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛག་འཛོག་ *˚dzag-˚dzóg* **mixed, mingled, promiscuously, pell-mell** *Lexx.* = *˚krúgs-pa.*

འཛངས་འཛོན་ *˚dzaṅ-˚dzóṅ* = *ytsaṅ-ytsóṅ.*

འཛངས་པ་ *˚dzaṅs-pa, Lex.* = *zád-pa* **spent, consumed, exhausted,** construed with *nor*, of rare occurrence.

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ཟད་པ *ˌzád-pa*, pf. *zad* 1. **to be on the decline,** pf. **to be consumed, spent,** frq., *bságs-pai nor ˌdzad* the gathered wealth goes to an end *Pth.*; *snúm-zad-kyi már-me* a lamp the oil of which is exhausted *Glr.*; *kyód-kyi bsód-nams zád-pai tsóṅ-ǰrug-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyágs-la zad* that has been spent for provisions *Mil.*; *brlai ȝa zad kyaṅ yaṅ-ṅo* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than .... *Dzl.*; *tabs-zád* helpless *Glr.*; *tse-yóṅs-su zád-pa-las* whilst life is consuming itself *Do.*; *tse-zád-kar Do.*, prob. the same as *ˌčí-kar*, at the hour of death; frq. referred to sin: *ˌdod-čágs-kyi sems, dri-ma kun, nyés-pai skyon ṭams-čád, ˌdód-pa kun yóṅs-su zád-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug ṅai ṅás-la zád-pa med* the effects of the five poisons (q.v.) never cease; *ˌdré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-ȝes-pa* incessant, endless, everlasting — 2. *ˌdis zad* **with this it is done,** i.e. a. this is **the only thing,** besides which no second is existing; *ˌdis don-ǥnyer-ȝiṅ ˌtsó-bar zád-na* as this is our **only means** of making a living *Dzl.*; *bu ni kyod yčig-pur zád-de* as thou art **our only son** *Dzl.*; *mṭóṅ-ba kó-mo kó-nar zád-de* as I am **the only person** that has seen .... *Tar.*; *mtsóṅ-bar zád-de* this is limited to seeing, this refers **only** to sight *Dzl.* ⟨ᗐ, 12; *ǥnyis ni miṅ yčig-pa tsám-du zád-pas* as the two have **only one name** *Tar.*; hence the frequent *ma zád-de* with the termin. case, **not only,** *srog ˌdór-ba ˌdi ˌbá-ȝig-tu ma zád-de* having lost his life not only this time (but often so before) *Dzl.* ᗐᔭ, 13; *der ma zad(-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. **it is decided, settled, unquestionable,** *nor rgyál-pos bžés-par zád-na* as the fortune unquestionably falls to the king.

ཟབ་ *ˌdzab* **magic sentence,** *bzlá-ba* to pronounce one *Lex.*

ཟབ་(ས)་པ *ˌdzáb(s)-pa* **to strive, endeavour; to be studious, to give diligence** *Sch.*

ཟམ་བུ *ˌdzám-bu* v. *dzám-bu.*

ཟམ་བུར་ *ˌdzam-búr,* **gun, cannon,** **gyáb-pa** *C.* to discharge.

ཟར་ *ˌdzar* **bob, tassel, tuft** *Lex.*

ཟར་བ *ˌdzár-ba Cs.:* **'to hang down';** yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *ǥzar,* which frq. are used without regard to tense: **to hang up,** clothes on a line *Dzl.*; **to hang** or **throw over,** the toga over one's shoulder *Dzl.* and elsewh.

ཟི་བ *ˌdzi-ba* **to abstain from, to be abstinent, temperate** *Sch.*

ཟིན་པ *ˌdziṅ-ba* **to quarrel, contend, fight,** *mče-, sder-, rwa-ˌdziṅ byéd-pa* to fight with tusks, claws, horns *Cs.*; *ˌdziṅ-mo* **quarrel, contention, dispute.**

ཟིངས་པ, གཟིང་བ *ˌdziṅs-pa, ǥziṅ-ba,* gen. with *skra,* rarely with *mgo Glr.*, **bristly, rugged, shaggy,** of beggars *Dzl* , infernal monsters *Dzl.* — *sprin-sna ˌdziṅs-mčiṅ-nág Mil.?*

ཟིན་ *ˌdzin* 1. **the act of seizing, seizure, grasp, gripe,** v. *ˌdzin-pa,* e.g. *nyi-ˌdzin* eclipse of the sun, *zla-ˌdzin* lunar eclipse, (the heavenly bodies being seized by the dragon Rāhula, v. *sgra-ǥčan*), *ril-ˌdzin* total, *ča-ˌdzin* partial eclipse *Wdk.* — 2. **he that seizes, holds fast, a holder, keeper; receptacle;** *rdo-rǰe-ˌdzin* v. *rdó-rǰe*; *ču-ˌdzin* po. cloud, *ro-ˌdzin* po. tongue *Lex.*; **adherent,** e.g. in *srol-ˌdzin.* — 3. **bond, obligation, certificate,** e.g. *ǰrod-ˌdzin* **receipt, acquittance.** — 4. **contract, agreement, treaty,** **žág-pa** *C.*, **tán-če** *W.*, to conclude, make, a bargain, a treaty; *yig-ˌdzin* **a written agreement.**

ཟིན་ཅན *ˌdzin-čan W.* **sticky, glutinous** (?).

ཟིན་པ *ˌdzin-pa* I. vb. pf. *(b)zuṅ,* fut. *ǥzuṅ,* imp. *zuṅ(s),* also *ǥzúṅ-ba, bzúṅ-ba* and *zin-pa* in all tenses, *W.* **zúm-če**, *Bal.* **zún-čas**, 1. **to take hold of, to seize, grasp,**

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lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 27, 6; *gós-kyi mťá-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *čúṅ-mar ˌdzin-pa* to take wives *Glr.*; **to hold,** *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **ḱyi zum toṅ** *W.*, **ḱyi dzin* (or *zin*) *rog ǰhę** *C.*, hold the dog fast! **to catch,** a ball, rain-water etc.; *bzuṅ-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ɣduṅ-brgyúd ˌdzin-pai rgyál-bu* a prince upholding my race *Glr.*; **to hold, support,** a certain doctrine; **to embrace,** another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. **to get, receive, obtain.** — 3. **to occupy, to take possession of,** hold in possession, a country *Ma.*, *rgyál-sa* the throne; **to be seized,** *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: **to take in, comprehend, grasp, conceive,** by the faculty of perception or imagination: *dbáṅ-po-rnams-kyi nús-pa zad-pas yul mi ˌdzin-pa-am ɣżán-du ˌdzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *sémsla, yid-la, bló-la B.* and *col.*; **to be taken in, affected, seized, captivated,** *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *ťugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *ťugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zin-pa* taken in love with a girl *Pth.*; *ˌdzin-pa ťams-čád* all that captivates me; **to choose, to follow,** *ri-ḱród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; **to embrace,** another religion, v. above; **to take for, to consider, esteem,** *ṅa-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la ɣčés-par* or *sdúg-par* to value, esteem, love, a person, v. *ɣčés-pa*; *ṗar, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *ɣnyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf. *ɣnyis-ˌdzin*; also absolutely, without an object being mentioned: *dṅós-por ˌdzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjés-su ˌdzin-pa* v. *rjes.*

II. sbst. 1. **he that seizes, holds, occupies,** *rigs-sṅags ˌdzin-pa* the holder of a magic sentence; **adherent, keeper** etc. — 2. **that which affects, captivates,** in an intellectual sense, v. above *ˌdzin-pa ťams-čád*; the being seized or affected with, or as we should say, **taking an interest in,** v. sub *spóṅ-ba*; also cf. *ɣzuṅ-ˌdzin.* — *ˌdzin-skyóṅ, ṗo-bráṅ ˌdii ˌdzin-skyóṅ gyis* occupy this palace and take care of it *Glr.* — *ˌdzin-pa* **the earth,** as a receptacle of beings *Sch.*

ཟིམ་པ *ˌdzim-pa Lt.?* acc. to one *Lex.* = *ˌdzin-pa.*

ཟིར་བ *ˌdzir-ba*, = ཟློག་པ *dzág-pa* **to drop, to drip** *Lex.*

ཟུ་བ *ˌdzu-ba*, pf. *ˌdzus*, **to enter** *Sch.*

ཟུགས་པ and བཙུག་པ *ˌdzugs-pa* and *zug-pa*, pf. *btsugs, zugs*, fut. *ɣzugs*, imp. *zug(s)*, (trs. to *ˌtsugs-pa*) **1. to prick** or **stick into, to set,** to prick a stick, to set a plant, into the ground, **to plant,** frq.; **to run, thrust, pierce,** to run one's self a splinter into the flesh etc. *W.*; **to erect,** a pillar, **to raise,** a standard. — 2. **to put down, to place,** a kettle *Dzl.*; to place before, *mi-la ṗór-pa* to place a drinking-bowl before a person (more genteel than *bżag-pa*) *Glr.*; **to put or place on, to touch with,** *mdzúb-mo* the finger; esp. *púṡ-mo(-i lhaṅá) sá-la* to place the knee on the ground, to kneel down, v. *púṡ-mo*; *żábs-ˌdzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. **to lay out,** a garden, **to found,** a town, a convent; **to institute,** a sacrificial festival *Glr.*; **to introduce,** *srol* a custom *Lex.*, hence in a general sense, **to begin, commence,** any business, with or without *mgo*; **ku-rim tsúg-sa ma tsugs** *W.* has the ceremony already begun? is it a going? *rgól-ba ˌdzúgs-pa* to offer resistance *Pth.* — 4. **to prick, sting, pierce,** *mdas* with arrows *Dzl.*, fig. *mi-ḱa zúg-pa* hurting by malicious words *Do.*;

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tsig kún-tu zúg-pa a sarcastic, offensive speech *Stg.* — 5. intrs., **to bore or force itself into, to penetrate, to take hold, to stick to,** mostly fig., e.g. *sman ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlá-la kyéd-kyis mi zug* you do not cling or stick to a companion *Mil.*; **dé-la sem zúg-pa** *C.* to be attached to, to be pleased with a thing; **zúg-pa** *C.*, attached. — 6. **to sting,** like nettles, **to prick,** *tser ltar* like a thorn *Mil.*; *ló-ma zúg-par byed* the leaves sting *Wdh.*; *zug-rgyu-méd-pa* not smarting *Wdh.*

ཛུད་པ ˌdzúd-pa, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to ˌ*tsúd-pa*, synon. to ˌ*júg-pa*), **to put, to lay,** into a box, into the grave; **to lead, to guide,** into the right way, to virtue, to religion = to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; ˌ*dzúd-ˌdzud-pa* to put into *Sch.*

ཛུབ་མོ ˌdzub-mo, sometimes erron. for *mdzúb-mo.*

ཛུམ ˌdzum **smile,** *byáms-pai* ˌ*dzúm-gyis* with a friendly smile; ˌ*dzum byéd-pa* **to smile;** ˌ*dzum daṅ ldan* **smiling** *Pth.*; ˌ*dzum skyóṅ-ba* to preserve a friendly countenance, to be always mild and gentle; ˌ*dzum-skyoṅ* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance,** *rí-mo* ˌ*dzúm-gyis ma bslús-par* not to be deceived by an enticing appearance of colour *Mil.*; *ṅo-*ˌ*dzúm,* **smile,** in a relative sense, *ă-nei ṅo-*ˌ*dzúm dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *ṅo-*ˌ*dzúm nág-ste* looking sad *Dzl.*

ཛུམ་པ ˌdzum-pa, pf. *btsum*, *zum*, fut. *yzum*, imp. *tsum* 1. **to close, to shut,** yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth,** *mig mi-*ˌ*dzúm-par ltá-žiṅ* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai ka zum bžin S.g.* just as the lotus-flower closes; *má-ka mi zúm-žiṅ Wdh.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mñg.* — 2. **to wink,** prob. only **dzum-dzúm žhé'-pa* and *čó-če**. — 3. **to smile,** *ráb-tu* to look very friendly *Glr.*; sbst. **the smile,** *bčom-ldan-*ˌ*dás-kyi žal* ˌ*dzúm-pa daṅ bčás-pai sgó-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *žal-*ˌ*dzúm mdzád-pa* resp. to smile *Glr.*; *bžin-gyi* ˌ*dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. ˌ*dzúm-ka* a smiling mouth; *lha-mo* ˌ*dzúm-ka-mo* a smiling goddess *Mil.* — ˌ*dzúm-bag-čan* (of a child) sweetly smiling *Mil.* — ˌ*dzum-ltag-dgyé Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; ˌ*dzum-mdáṅs* a smiling air *Cs.* — ˌ*dzum-múl* or *-dmúl* a smile; *dzum-múl-gyis žor* a smile escaped him *Glr.*; ˌ*dzum-(d)múl-ba* to smile. — ˌ*dzum-méd* frowning, austere *Cs.* — ˌ*dzum-*ˌ*dzúm* 1. the winking. 2. the smiling; ˌ*dzum-waṅ-wáṅ Cs.*: smiling look.

ཛུར ˌdzur, 1. sup. of ˌ*dzu-ba.* 2. v. the following.

ཛུར་བ ˌdzur-ba, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* **zúr-wa** **to give** or **make way,** *lam(-nas)* to step aside; **to keep aloof** *Mil.*; *lás-la* ˌ*dzúr-ba* to shun work, to evade labour *Lex.*

ཛུལ་བ ˌdzúl-ba 1. vb. **to slip in,** *rtsa-yséb-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *čú-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: **'a tippler'.**

ཛུས ˌdzus v. ˌ*dzú-ba.*

ཛེག་པ ˌdzég-pa, pf. ˌ*dzegs*, imp. ˌ*dzog*, **to ascend,** *rí-la* frq.; *žiṅ-sdoṅ-po-la Glr.*

ཛེཉ ˌdzeṅ, ˌ*dzeṅ-rdo* **whsettone, hone** *Lex.*

ཛེངས་བ ˌdzéṅ-ba **to stick** or **jut out, to project, to be prominent** *Sch.*

ཛེད་པ ˌdzéd-pa, pf. *bzed*, fut. *yzed*, vulgo *bzéd-pa*, **zé'-pa** *C.*, **zéd-če** *W.*, **to hold out** or **forth,** *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: **to receive,** and by *Sch.*: **to meet with,** seem not to be sufficiently warranted.)

ཛེམ་པ ˌdzém-pa **to shrink,** *la,* from, **to shun, avoid,** *mi-dgé-ba-la Glr.*, *sdig-*

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pa-la frq.; *ṅó-tsa-la mi ˚dzém-pa Cs.* **insensible to shame, shameless**; *nád-rigs-la-mi ˚dzém-na* unless one is on his guard against the several diseases; also **to feel ashamed**, **ṅé'-nam-la mi ˚dzem-mam** *C.* do you not feel abashed in our presence? *˚dzém-pa-čan ˚dzém-bag-čan* **bashful, modest, temperate** *Cs.*; *˚dzém(-pa)-med(-pa)* the contrary; *krel-˚dzém* **modesty** *Cs.*

འཛེར་བ *˚dzér-pa* v. *mdzér-pa.*

འཛེར་བ *˚dzér-ba* 1. **to say**, to speak, *Stg.* ཁ 57, 6, obs., v. *zér-ba.* — 2. **to be hoarse**, *˚dzér-po* hoarse, *skad Dzl., Med.*; *skad ˚dzer-˚dzér-du ṅú-ba* to weep with a very hoarse voice *Pth.* — 3. **to solder** *Sch.*

འཛོ་སྒྲེལ *˚dzo-sgrél Mil.?*

འཛོག་པ *˚dzóg-pa*, pf. *btsogs*, fut. *btsog* **to heap together, to jumble, to throw disorderly together** *Cs.*

འཛོན་འཛོན *˚dzoṅ-˚dzóṅ Ts.* **˚dzog-˚dzóg** 1. **jagged, pointed, conical.** — 2. **oblong, cylindrical** *C.*

འཛོམ(ས)་པ *˚dzóm(s)-pa* **to come together, to meet**, **dzom tsár-ra ma tsar** are they already assembled? *dág-pa mṅón-dgai žiṅ-ǩams der ˛ó-skol ˚dzóm-par ɣdon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bèo-ṅá daṅ ˚dzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom** *W.* they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi ˚dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé'-pa čig kyaṅ me'** *C.* there is nothing that does not find its way there, that is not to be had there; **to be plentiful** *Mil.*; as partic. with termin. case: **rich in, abounding** *Mil.* — *dál-˚byor ˚dzóm-pai lus Mil.* v. *dál-ba.* — *ǩun-˚dzóm* 'where all meet', name of mountain-passes, e. g. between *Lh.* and *Sp.*, and of females; in a similar manner *gaṅ-˚dzóm* and *˚byor-˚dzóm* ('conflux of goods'). — *˚dzóm-po* rich in *C.*, *rtsa-čų ˚dzóm-po* abounding in grass and water, fertile *C.*; *mťun-rkyén ˚dzóm-po* fortunate, successful, through a favourable concurrence of circumstances; *ťsos-sna-˚dzóm-po* variegated, many-coloured.

འཛོལ་བ *˚dzól-pa* **fault, error, mistake**, *dé-la ˚dzól-pa ɣsum byuṅ* he fell into three mistakes, committed three errors *Glr.*

འཛོལ་བ *˚dzól-ba* **to shake about, to stir** or **shake up**, e. g. a feather-bed; **to confound, to confuse**, *ɣrin goṅ-˛og ˚dzol-ba* to deliver a message confusedly, making a mess of it *Glr.*; *W.*: **zol-zól čo-če**. — **˚dzól-tso** *C.*, **zol-zól** *W.* **difference.**

རྫ་ *rdza*, *W.* **za**, 1. **clay**, gen. *rdzá-sa.* — 2. in comp. for *rdzá-ma*, e. g. *čáṅ-rdza* **beer-jug**, *čų-rdza* **water-pitcher** *Cs.* —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-ǩáṅ* pottery *Schr.* — *rdza-ǩúṅ* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi ˚kór-lo skór-ba* to turn the potter's wheel *Dom.* — *rdza-rṅá* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-čų*, or more refined *rdza-čáb*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čén* a large, *rdza-čúṅ* a little pot, v. *rdzá-ma.* — *rdza-snód, rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-pór C.* = *rdza-kór.* — *rdza-búm* 1. **pitcher, jar, bottle**, formed of clay. 2. **jar**, in gen., *lčágs-kyi rdza-búm* iron jar *Stg.* — *rdzá-bo* an earthen vessel *Cs.* — *rdzá-ma* **pot** (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-ɣžóṅ* earthen basin. — *rdza-rí* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá, C.* **dzab-ra**, *W.* **zab-ra** a mole-like animal.

རྫ་ཀི *rdzá-ki Mil.*, for *dzó-gi, yó-gi.*

རྫངས་ *rdzaṅ* **chest, box**, for various store = *báṅ-ba Thgy.*

རྫངས་པ *rdzáṅ-ba* v. *rdzóṅ-ba.*

རྫབ་ *rdzab*, *˚dam-rdzáb*, **mud, mire** (*Cs.* **clay**); *rdzab-dóṅ* **sink, slough.**

རྫབ་རྫུབ *rdzab-rdzúb* **sham, emptiness, falsehood**, *rmi-lam rdzab-rdzúb-čan* an empty dream *Cs.*

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རྫས་ *rdzas* 1. **thing, matter, object** (= *dṅós-po Lex.*), *rdzas dkar sér-por mṫoṅ* white objects appear yellow *Lt.*; *rdzas ka-sáṅ yód-pa dé-riṅ med* the thing of yesterday is to-day no more *Mil.*; *mi-ɣtsáṅ-bai rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *S.g.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wdṅ.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkáṅ-pa* and *bábs*; *rdzás-las ˚byúṅ-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzaiwatrikam*; *srog-rdzás* **provisions, victuals** *Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas, me-rdzás*, also *rdzas* alone, **gun-powder**, **dzę-kúg* C.* cartridge-box, **dzę-mé'* (a gun) not loaded *C.*; **goods, property**, *rdzas gaṅ yód-pa-rnams* all his property *Mil.*; *nor (daṅ) rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *rgya-gár-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

རླུང་ *rdzi, W. *zi**, 1. **wind**, *rdzi-rlúṅ* id., also *bsér-bui, rlúṅ-gi rdzi Do.*; *ɣu-rdzí*, or *stod-rdzi* a wind blowing down the valley, *luṅ-* or *mdo-rdzí* blowing up the valley; *dri-rdzi ldaṅ* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **žár-zi yóṅ-ṅa rag* W.* I perceive an east-wind is setting in; *rdzi-čár* heavy rain with wind, *rdzi-čár drág-po* rain-storm *Tar.* and elsewh.; **zi núm-cè* or *tsór-cè* W.* **to smell, sniff, snuffle**, of dogs. — 2. in comp. for *rdzi-bo, rdzi-ma.* — 3. v. *zi.*

རླུད་པ་ *rdzi-ba*, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi*(*s*), *W.*, **zi-cè*, *Pur.* **dzi-cas** **to press, to knead**, dough; **to tread, to beat** (clay, *gyaṅ* q.v.); *gál-te tsér-ma brdzis-na* if I should tread into a thorn *Dzl.*; **to crush**, a worm; **to oppress, to distress**; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

རླུད་པོ་ *rdzi-bo* **herdsman, shepherd, keeper**, frq.; also *rdziu Dzl.*; *rdzi-ɣo* a male, *rdzi-mo* a female keeper; *ɣyúgs-rdzi* herdsman, *ɣnág-rdzi* neat-herd, *gláṅ-rdzi* cow-keeper; *rá-rdzi* (**rár-zi* W.*) goat-herd; *ḱyi-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pu-lu. Sch.* has besides: *dpe-rdzi* **index, register.**

རླུད་མ་ *rdzi-ma* (vulgo **zi-ma**) **eye-lashes** (the eye-lashes of Buddha are sometimes compared to those of a cow).

རླུད་རླིག་ *rdzig-rdzig*, with **taṅ-ɯa* C.*, **to address harshly, to fly at.**

རླུན་ *rdziṅ* **pond**, gen. *rdziṅ-bu* e.g. for bathing *Dzl.*; v. also *skyil-ba*; *rdziṅ-po* or *-čén* a large pond *Cs.*

རླུངས་ *rdziṅs, gru-rdziṅs Lt.*, gen. *yziṅs* **ship, ferry.**

རླུད་ *rdziu* 1. for *rdzi-bo.* — 2. **fin of a fish** *Sch.*

ཚུད་བ་ *rdzú-ba*, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu*(*s*) **to give a deceptive representation**, to make a thing appear different from what it is (cf. *sprúl-ba*), with termin. case **to change into**, also **to change** (one's self), **to be changed**, *srín-por* to change into a Rakshasa *Zam.*; **to disguise** one's self, *rnál-byor-par* as a mendicant friar; *rdzús-te skyé-ba* v. *skyé-ba*; *yíg-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *ɜá-ru rdzú-bai rgyú-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-˚ɣrúl* (*Ssk.* **मायाविद्या**) **delusion, miraculous appearances, transformations**, *stón-pa* to produce such, *˚ɣig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-˚ɣrúl-gyi mṫu*, or *stobs* **witchcraft, magic**; *rdzu-˚ɣrul-čan* gifted with magic power *Thgy. rdzu-˚ɣrul* is the highest manifestation of the acquired moral

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perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *čo-ₒprul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-ₒprúl*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *čo-ₒprul* is also often used in connection with *rdzu-ₒprúl*, and as identical with it; v. *Dzl.* ཟས and ཡཨ.

ཏྲྀན་ *rdzun*, *C.* **dzun**, *W.* **zun**, *Pur.* **rdzun**, also *brdzun* **untruthful speech, falsehood, lie, fiction, fable**; *rdzun-tsig*, id.; *mi-bden rdzún* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *ysún-ba B.*, *byéd-pa B.*, *C.*, **zér-če** *W.* **to lie**, *rgyál-ba-rnams-kyis rdzun ysún-ba mi srid* it is impossible that Buddhas should lie; **to tell tales, to make believe, to impose upon**; **zun yin** *W.* you are not in earnest, you only want to quiz me; **zun gyáb-če** *W.* to lie, to act the hypocrite; **mi še zun gyab** *W.* to feign, to pretend ignorance, to disown a person or thing, **mi tsor zun gyab** *W.* he pretends not to hear it. — *rdzun-ₒkráb Sch.*: 'an adroit liar and deceiver'. — *rdzún-ma* 1. = *rdzun Dzl.* 2. **liar** *Mil.* — **zún-yag-čan** *W.* **clown, buffoon, merry Andrew.**

ཏྲྀབ་ *rdzub* **deceit, imposture** *Lex.*, *byéd-pa* **to make a false assertion** *Tar.*; cf. *rdzab-rdzub.*

ཏྲྀས་མ་ *rdzús-ma* something **counterfeit, feigned, dissembled**, *rdzús-mai sprán-po* a disguised beggar *Glr.*

ཏྲྀད་ *rdzé-ba* pf. (*b*)*rdzes*, fut. *brdze*, imp. (*b*)*rdze*(*s*) *W.* **zé-če**, 1. **to tuck up, truss up**, clothes; **to cock**, a hat; **to turn up**, the upper-lip *Wdn.*; *skra gyén-du brdzés-pa* the hair bristling *Do.*; **so* or *čé-wa zé-če** *W.* to show one's teeth, to grin. — 2. **to threaten** *Cs.*

ཏྲྀའུ་ *rdzéu* dimin. of *rdzá-ma*, **a small pot, pipkin.**

ཏྲྀག(ས)་ *rdzog*(*s*)? **fist**, also **dzog-ríl** *C.*

ཏྲྀགས་པ་ *rdzogs-pa* 1. vb. **to be finished, to be at an end, to terminate** (*Lex.* = *zín-pa*), *lam rdzógs-pai mtsáms-su* just where the road terminates *Mil.*; **dá-wa zóg-ne** *W.* as the month has expired; *i-ru pi-ti yúl-tso zog soń** *W.* here the villages of Spiti have an end; *mdzád-pa yóns-su rdzógs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bžin-du yons rdzógs-pas* all prayers and wishes being fully realized *Dzl.*; *yóns-su rdzógs-par tsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. **perfect, complete, blameless**, **gó-lo zog dug** *W.* the body (of this horse) is without fault; *stón-pa dág-par rdzógs-pai sans-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs* (*-pa*)*-čén*(*-po*); also *yé-šes yóns-su rdzógs-pa* is an appellation of Buddha. — *rdzógs-par* adv. **perfectly, completely, fully** (cf. *lhúg-par*), *bsnyád-pa* to report circumstantially *Dzl.*, *ydams-nág ynán-ba* to counsel well *Mil.*; *rdzógs-par šés-pa žig* one thoroughly conversant *Mil.*; *rdzógs-par bslab-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzógs-pa* or *bsnyen-rdzógs mdzád-pa* to ordain, v. *bsnyén-pa.* —

Comp. *rdzogs-ldán* v. *dus* 6. — *rdzogs-tsig* v. *slár-sdu-ba.* — **dzog-yél** *C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa.*

ཏྲྀན(ས)་ *rdzon*(*s*), 1. (*C.* vulgo **dzum**) **castle, fortress**; *rdzón-dpon* lord or governor of a castle, commander of a fortress; **dzon-kyél** *C.*, **zon-lén** *W.* letter-post from one nobleman's seat to another. — 2. **the act of accompanying, escorting**, *ₒdebs-pa* **to accompany, to escort** *Dzl.*, **fee for safe-conduct**, travelling-present; **dowry**, *byéd-pa* to bestow.

ཏྲྀན་ *rdzón-ba* pf. (*b*)*rdzan*(*s*), fut. (*b*)*rdzan* **to send, to dispatch**, presents, ambassadors; **to expedite, send off, dismiss; to give to take along with.** — *dbugs rdzón-ba* **shortness of breath, asthma** *Thgy.* and elsewh.

ཏྲྀབོ, ཏྲྀམོ་ *rdzób-po, -mo*, 1. **vain, empty, spurious, void**; *kun-rdzób* v. *kun.* — 2. **vain, fond of dress** *W.*

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ཝ

ཝ *wa* 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk.* ཝ being gen. represented by ཝ, and as second constituent of a double consonant denoted by ྭ (called *wa-zúr* angular or small *wa*); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

ཝ *wa* 1. **water-channel, gutter,** gen. of wood (*Cs.* also: trough); *wa-ká Lex.* id., *Cs.*; *wa-mèu* **spout, lip,** or **beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa brgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born *Cs.* — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rgán* **an old fox, a knave** *Cs.* — *wa-ldéb* fox-trap *W.* — *wa-nág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyaṅ Mil*, *wá-ma-spyaṅ Cs.* **jackall.** — *wa-prúg* young fox, cub. — *wá-mo* she-fox. — *wa-tsaṅ* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of **a lunar mansion,** v. *rgyu-skár.* — 4. *wa-lóg-pa* **to perform somersets** *Sch.* — 5. *W.* **ho!** calling for one.

ཝཱ་ར་ཎ་སཱི, or སེ, ཝ་ར་ན་སི *wa-ra-ṇa-si* or *sé*, *ba-ra-na-si* **Banaras,** a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཝ་ལེ, ཝལ་ལེ, ཝལ་ལེ་བ *wa-lé*, *wal-lé*, *wal-lé-ba* **clear, distinct, plain,** *wa-lér drán-pa* to recollect distinctly *Cs.*; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál* = ཝཱགྭད་(?).

ཝ་སི *wa-si* a kind of apples *Sch.*

ཝི *wi* num fig.: 50.

ཝུ *wu* num fig.: 80.

ཝུ་རྡོ *wu-rdo* **pumice stone** *Sch.*

ཝེ *we* num. fig.: 110.

ཝོ *wo* num. fig.: 140.

ཞ

ཞ *žа*, 1. a letter of the alphabet, represented by ž, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English s in leisure, (*zh*), (still more accurately like the Polish *z* in *zima*); in *C.* it differs now from ཟ only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཞྭ, ཞྭའི *žwa*, *žwa-mo*, resp. *dbu-žwa*, a covering of the head, **hat, cap:** fig. *ṅa yig sá-yi žwá-čan* the letter ཅ having ས for a cap: ཤ *Zam.*; *žwa gón-pa*, *gyón-pa* to put the cap on, *ˌbúd-pa* to take it off

ཞ pron. in Vanuu (N.W. Tibet) ra
e.g. thyar-ra "summer hat"

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(in *Ts.* by way of salutation); *rgya-*, *bod-*, *sog-žwa* Chinese, Tibetan, Mongolian cap; *dgun-žwa* winter-cap, *dbyar-žwa* summer-hat (light felt-hats adapted to the warmer season); *pyiṅ-žwa* hat or cap made of felt; *wa-žwa* cap made of the fur of a fox. — *žwa-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also **the wearers** of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects — *žwa-ḱébs* the covering of a hat *Cs.* — *žwa-ṭog* top ornament of a hat *Cs.*, prob. a button, v. *ṭog*. — *žwa-ɣžól* brim, *žwa-ri* crown of a hat *Cs.*, in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ṭon-ža*.

ཞ་ཉེ or ཞ་ནེ *žá-nye* or *žá-ne*, also *rá-nye Cs.*, **lead**, *žá-nyei ytiṅ-rdo* **sounding-lead, plummet** *Pth.*; *ža-nye-rdó* **lead-ore** *Cs.*; *žá-nyei čus sbyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *žá-nye dkár-po C.*, **tin**, also *ža-dkár*, *yža-* or *bža-dkár*; *žá-nye nág-po* lead, (*Cs.'s* 'white lead and black lead' seem to be a mere conjecture); *ža-žóg* (**tin-foil** *Sch.* (?)), thin plates of lead.

ཞ་བ *žá-ba* **lame; lameness**; gen. *žá-bo* **lame, halting**; a lame person, **cripple**, *B.* and col.; *žá-mo* fem.; **žá-wo ċo dug** *W.* he is lame, he limps; *rkáṅ-* or *lág-ža-ċan* having a lame foot or hand.

ཞ་བསྲིང་ *ža-ˌbriṅ* v. *žabs* extr.

ཞ་ལ *žá-la Glr.* and vulgo, v. *žál-ba*.

ཞ་ལུ *žá-lu* **cup, bowl**, = *ṗor-pa*, *ko-re Cs.*

ཞ་ལུ་པ *žá-lu-pa*, *žá-lu lóts-ṭsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog**.

ཞག *žag* 1. *žág-pa* (only *Schr.*, *Cs.*), **žág-po** *W.*, **žág-ma** *Lt.*, *W.*, resp. *dguṅ-žág* **a day**, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *žag ċig* **a day**, and adv : **once day, once**; **žag ċig-gi žág-la** *W.* is also used of a future day: **žag ċig de dus leb yin** *W.* once the time will come; *žag ˌga-nas* after a few days *Mil.*; *žag dú-ma lón-par* after many days *Dzl.*; *ṅa di-riṅ ná-niṅ léb-žag** *W.* this is the day of our arrival a year ago; **dé-žag** *W.* **lately**, the other day, a short time ago; **dáṅ-žag** *W.* **yesterday; recently**, **dáṅ-zag za-nyi-ma** *W.* last sunday; **nán-žag** *W.* some time ago, **nán-žag stón-ka** *W.* last autumn; **kár-saṅ-žag** *W.* **the day before yesterday**; *žág-nas žág-tu* **from day to day**; **žág-daṅ(-žag)** *W.* **every day, always**; *žag bdun* seven days, *žag-bdun-ṗrág* **a week**, *žag-bdun-ṗrág že-brgyád* forty-eight weeks *Thgy.* — *žag-gráṅs* **the date**, **žag-ḍáṅ gyáb-ċe** *W.* **to date.** — *žag-mál* **a station, day's journey, quarters** *Cs.*, *žág-sa* id. *Cs.* — **žag-záṅ** *W.* **holiday.** — 2. **fat, grease**, in a liquid state, = *ṭsil-ḳu S.g.*; also melted and congealed again *W.*; fig. **the fat of the country, fertility**, *yúl-la žag med* the country is barren *Ma.*; *žág-ċan* greasy, oily, *žag-méd* lean; *žag-ṗór* a cup, vessel, for grease *Cs.* — 3. **fog, smoke, dry vapour**, filling the atmosphere in autumn.

ཞགས་པ *žágs-pa* **leash**, rope with a noose, e.g. for catching wild horses, *žags-ṭág Cs*, *žags-dbyúg Sch.* id., *rgyáb-pa Cs.*, *ṗen pa Sch.* to throw the noose; *žags-pas*, *žags-tag-gis ˌdzín-pa* frq. fig., as *Schl.* 213; *sbrul-žágs* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

ཞང་(པོ) *žáṅ(-po)*, vulgo *ȧ-žaṅ*, **uncle** by the mother's side, **mother's brother**; *žaṅ-brgyúd* his offspring *Cs.*; *žaṅ-nyén* in a gen. sense, relations by the mother's side *Dom.*; *žaṅ-ṭsá* sister's son. — *ṭsa-žáṅ*, resp. *dbon-žáṅ* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

ཞང་བློན་ *žaṅ-blón Glr.* seems to be a kind of **title** given to a minister (or magistrate).

ཞང་ཞུང་ *žaṅ-žúṅ* ancient n. of the province of **Guge** *Glr.*

ཞན་པ *žán-pa* **weak, feeble**, frq., the opp. to *drág-po*; *ṅa ǰi-ltar žan yaṅ* as weak, as miserable as I am (says a cripple) *Pth.*;

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kams žán-pa Mil. of a weak body, of delicate health; also applied **to sounds, accent** and the like; cf. *ńá-ro*; **ugly** opp. to *légs-pa*, v. *skye-sgo*.

ཞབས *žabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mńa-žábs* q. v. — 2. resp. for *rkáṅ-pa* **foot**, *mi žig-gi žábs-la ˚dúd-pa Cs.*, *mgó-bos btúg-pa S b.*, *˚o byéd-pa Cs.* to bow down at another person's feet, to touch them with one's head, to kiss them; *žabs drúṅ-du* c. genit **to the feet of ...**, for **to ...**, in directions of letters; *žabs r̀én-par* **barefooted**, e. g. *r̀ségs-pa Mil.*; *žabs ˚degs-pa Sch.* to help, prob. = *žabs-tóg byéd-pa* v. below; *žabs ˚čág-pa* = *˚čág-pa* II. —

Comp. For the most part they are the same as those of *rkáṅ-pa*; there are to be mentioned more especially: *žábs-kyu* 1. **spur** *Cs.* (?). 2. n. of the vowel-sign ◌ू for u *Gram.* — *žábs-mgo Tar.* point of the foot *Schf.* — *žabs-sgróg* garter *Cs.* — *žabs-b̀ágs Sch.*, 1. partic. of *žabs-˚čag-pa*. 2. = *žábs-čágs*. 3. **grounds, territory.** — *žabs-čág(s)*, *-p̀yágs*, resp. shoe, boot. — *žabs-tóg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *˚tsó-bai žabs-tóg* or *žabs-tog* alone: distribution of victuals, *žabs-tóg bzáṅ-po p̀ul* he placed dainty food before him *Mil.*; *žabs-tóg ˚o mi brgyál-ba ˚bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *žabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide,** offer, *Glr.* and elsewh. 2. = *žabs-tóg-pa* 1. **servant,** regularly employed in monasteries, by Lamas etc., **an official,** *rgyál-poi sku-ɣsuṅ-túgs-kyi žabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *žabs-tóg-ma* fem. — *žabs-rtíṅ* **heel.** — *žabs-rtén* 1. **footstool** *Cs.* 2. **boot** *Sch.* — *žabs-˚drén* **shame, disgrace,** from *mii žabs ˚drén-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. žabs-rdul* dust on one's feet *Cs.* — *žabs-pád* lit.: 'a padma below the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimental expression for 'foot'; *byin-pa 'e-na-ya ˚dra žabs-pad ˚bur* his leg displays a calf like that of Enaya *Pth.*; *žabs-pad-la*, *Zam.* init., seems to stand like *žabs druṅ-du*, so also *žabs-pád kri drúṅ-du*, in letters; *mii žabs-pad stén-pa Tar.*, fig. for *žabs-tóg byéd-pa* **to serve; to be a scholar, pupil** *Schf.* — *žábs-p̀yi* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as **an attending, a waiting on,** thus: *r̀é-yi žábs-p̀yi ˚gran*, we will vie with one another in our attending the lord *Glr.*; *žábs-p̀yir ˚bráṅ-ba*, *žábs-˚braṅ-ba* or *˚briṅ-ba* to follow as a servant, *žam-˚briṅ(-pa) Do.*, *žam-riṅ Cs.*, *ža-˚briṅ Sch.* servant. — *žabs-bró*, *žabs-bró mdzád-pa* **to dance** *Sch.* — *žabs-ma* drawers, under-petticoat. — *žabs-sén* nail of the toe *Sch.* — *žabs-bsíl* water for washing an honoured person's feet. — *žabs-lhám* = *žabs-čág*.

ཞམ་ཆུ *žám-čú Sch.*: 'the scum left by the evaporation of water' (?); **žám-čé* *W.* to take off, *lbú-ba* the froth, scum; yet cf. *ỳžám-pa*.

ཞམ་མེ་བ *žám-me-ba* **being plentiful, abounding in** *Mil.*

ཞར་བ *žár-ba*, fem. *ma*, 1. = *yan lag ma tsaṅ* being not in full possession of one's members, *mig-žár* **one-eyed, half or totally blind**; *lag-žár* having only one hand, being lame in one or both hands; so in a similar manner *rkaṅ-žár*. — 2. (= *mig-žár*) *C.*, *W.* **blind,** rarely in *B.* — **žar-tę** (*žar-ltas*) the winking with one eye *C.*

ཞར་ལ *žar-la*, *Schr.* **'following, succeeding',** prob. = *žór-la*, q.v.

ཞལ *žal* resp. for *ka* 1. **mouth** 2. **face, countenance** *žál-du ɣsól-ba*, *W.* **žál-la rág-čé*, to eat, to drink; **tsá-big žál-la rag** or **žal-rág dzod** please to take some ...!

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rgyal-poi žál-nas ysuṅs the king spoke *Glr.* frq.; *žál-gyi sgo* the door of the face, the mouth (cf. also ˚*dzúm-pa*); *žál-la mi nyán-pa Glr.* to be disobedient; *žál-gyis bžés-pa Glr.* or ˚*čé-ba Sch.* to promise, and other significations of *ǩas lén-pa*, e.g. to accept *Tar.* 126, 10; *žal bgrád-pa* and *ydáṅ-ba* **to gape** *Sch.*, ˚*byéd-pa* to open the mouth, *žal* ˚*dzúm-pa* to smile; with *ltá-ba* 1. *žál-la ltá-ba*, e.g. *čos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ṅá-yi žál-la lta Pth.* 2. *žal ltá-ba*, *žál-lta byéd-pa* **to serve** (v. *žál-ta*), *žal yaṅ ǩyéd-la lta mčód-pa yaṅ ǩyéd-la* ˚*bul* they serve you and honour you *Glr.*; *žál-lta-ru byuṅ* he came to serve him *Mil.*; *žal ydáms-pa* **to bid, order, exhort** *Glr.*; *žal dón-pa* **to pronounce, to deliver, state, report**; *žal mǰál-ba Mil.* **to visit, to come to see**; *žal mt͡śóṅ-ba* to see a person's face *Tar.*; 'in order to attain the highest *dṅos-grúb*, one must *séms-kyi raṅ-žál mt͡śóṅ-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *ǰyis žal mt͡śóṅ-bao* afterwards his face was seen, he made his appearance *Tar.*; *žal-yzigs-pa* v. sbst. *žal-yzig*.

Comp. For the most part expressions of civility: *žal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *žal-dkyil* face *Cs.* — *žal-bkód* order, ordinance *Sch.*(?). — *žal-skóm*, *žal-skyéms* drink. — *žal-skyiṅ Glr.* countenance. — *žal-skyógs* cup, goblet *Mil.* — *žal-ǩébs* cover of an image of Buddha *Sch.* — *žal-ǩrid* oral or personal instruction *Mil.* — *žal-*˚*ǩaṅ* biting words of a superior (*Sch.* prob. not quite correct). — **žal-gyá** (*rgya? brgya*) **ǰhé'-pa* or *žé-pa** to promise *C.* — *žal-rgyán* mustaches *C.* — *žal-ṅó* 1. = *ṅo*, *žal-ṅó nág-par bžugs* he was sitting there with a mournful face *Glr.* 2. *t͡sogs-čen-žal-ṅó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: '*žal-ṅo* or *ṅor*(?), noble sons, princes'(?) — *žal-dṅós* **bodily**, in one's own body or person, *saṅs-rgyás žal-dṅós-kyi* ˚*ǩrúṅs-yul Pth.*, the place where Buddha was born bodily; *žal-dṅós-su mǰál-bar yod Glr.* he is bodily to be seen. — *žal-ṡa Cs.* = *spyan-ṡa*. — *žal-čol* resp. for *'ar-čól* handkerchief, napkin *C.* — *žal-čád* v. *ǩa-čád*. — *žal-ču*, *žal-čáb Schr.*, *Cs.* spittle, saliva. — *žal-mčú* lip, v. *ǩa-mčú*. — *žal-čé* **judgment, decision**; *des* ˚*ú-bu-čag-yi žal-čé ycád-do* he shall pass sentence on us *Dzl.* ཟ།ཟ།, 15, and elsewh. (the text of *Sch.* is not quite correct); *žal-čé bču-drúg-pa* and *bču-ysúm-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *žal-čé-pa* judge *Dzl.* — *žal-čéms* v. *čems* 2. — *žal-nyód* favourite dish *Sch.* — *žál-ta* 1. also *žál-lta* a. **service, turn.** b. **inspection, visitation, revision**; *žál-ta byéd-pa* a. **to serve,** b. **to inspect, review, superintend; to visit,** the poor, the sick and to take care of them; **to guard,** *žiṅ-la* the field. 2. resp. for *ǩá-ta*, *ǩa-ydáms* **direction, instruction, counsel, advice,** *žál-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *žál-ta-pa* = *sku-mdún-pa*, *žábs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *žál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *žal-ydáms* **instruction, advice,** *ǰig-rtén-la dgós-pai žal-ydáms ysúṅs-so* he imparted to her useful maxims *Glr.*; **order, command** *Glr.* (v. above); also, *žal-ydáms bris-mǩan* **author,** in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *žal-ydóṅ* **countenance.** — *žal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *žal-*˚*débs* **a free-will offering** or **present** *Cs.* — *žal-lpágs* **lip.** — *žal-pyis* resp. **napkin.** — *žal-bád* (or *pad?*) *C.* **chief overseer, superintendent.** — *žal-byáṅ* **title, superscription, inscription.** — *žal-t͡sóm* (for *ág-t͡sóm*) *Pth.* **beard.** — *žal-t͡sús Sch.* (*Cs. žal-t͡sus*) = *žal-zás Dzl.* **food.** — *žal-zág* **tobacco-pipe**, v. *gaṅ-zag*. — *žal-yzigs* 1. **looking with the face,** *lhor*, southward *Glr.* 2. **apparition,** *žal-yzigs t͡śób-pa* to see an ap-

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ཞལ་རྒྱ for Zapé. Common name for the Kachars of Tibet, or རྒྱ་ཞལ་

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parition, *bžúgs-par žal-yzigs-šiṅ* appearing in a sitting posture *Mil. nt.* (cf. *spyan-rás*). — *žal-bsró Tar.* 76, 12, *Schf.*: **the act of consecrating,** e.g. a temple.

ཞལ་བ *žál-ba* I. sbst., also *žal, žá-la, žál-rtsa* or *-rdza Sch.* **clay, lime-floor,** *Lex.*: *žál-ba = skyáṅ-núl*; *mtil-gyi žá-la Glr.* **clay, cement of a floor,** cf. *ǎr-ga*; **plastering, rough-cast,** *sgó-la žal bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. **to serve up food, to spread a repast** *Sch.* ཟས་ཞལ་བཏབ་ཅིག *Dulwa* x 217 b

ཞི *ži* num. fig.: 51.

ཞི་གིལ *ži-gil* **chaff** and other impurities removed from the grain by washing.

ཞི་བ *ži-ba, Ssk.* **ཤམ, to become quiet, calm, to abate, to subside; to settle,** of a swelling *W.*; **to be allayed,** of passion, malice etc. *Glr.*; **to be appeased, relieved, to cease,** of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; **to be atoned, blotted out,** of sins *Tar.*; *žì-bar ˌgyúr-ba B.*, **žì čá-cè* W.*, id.; **ra, šro žì soṅ* W.* the drunken fit, the paroxysm of passion has passed over; *žì-la soṅ* (the hobgoblins) became quiet, held their peace *Mil.*; *žì-bar byéd-pa* **to still, sooth, appease, mitigate,** **žì čúg-cè* W.*: *žì-byed* a composing draught, **संशमन** *Wise* 130; more particularly with reference to the affections: **to be dispassionate**, not subject to any mental emotion, *žì-ba čén-por ˌgyur* he is getting very free from passion *Do.*, v. below *žì-ynás*; also sbst. **tranquillity, calmness,** and adj. **tranquil, calm,** *žì-ba daṅ bde-légs-su ˌgyúr-bar mdzád-du ysol* permit us to attain to peace and happiness *Dom.*; *žì-bai ťábs-kyis* **amicably, in a fair way** *Glr.*; so also *žì-bai ytam smrá-ba Glr.*; *žì-bas mi tul drág-pos ˌdul dgos ˌdug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *žì-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *žì-bar yšégs-pa* to go to rest, to die *Cs.*; *žì-bai* or *lóṅs-skui lha-ťsogs žè-ynyis Thgr.* the good, the peaceable deities, opp. to those called *Kró-bo*; differently again the word is used in: *žì-ba daṅ Kró-ba daṅ žì-ma-kro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *žì-ba* or *rtag-žì-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *žì-ba* would be equal in sound as well as in meaning to **शिव**, *žì-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *žì-rgyas-dbaṅ-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *žì-ba* acts a prominent part: *žì(-bar) ynás(-pa)* and *lhag(-par) mťoṅ(-ba)*, **शमथ** and **विपश्यन**, shortened *žì-lhág*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dṅos-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyón-pa*.

ཞི་མ *žì-ma* **sieve,** of cane or wood *Ts.*

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ཞི་མི་ *žì-mi Schr.* and *Wts.* (where *ži-mi* stands), gen. *žim-bu Glr.*, or *žúm-bu* **cat**, *C.*

ཞིག *žig* 1. = *čig.* — 2. v. *ˌjig-pa* I., 2, *žig-rál-ba* **demolished, ruined** *Mil.*

ཞིག་མེར་ *žig-mér* (sbst. or adj.?) **dense throng,** or **crowded together** in a mass *W.*

ཞིང་ *žiṅ*, I. sbst. **ཆོལ** (*Cs.*: *žiṅ-ma*, *žiṅ-po*, *žiṅ-bu*, perh. provincialisms), 1. **field, ground, soil, arable land**; *táṅ-žiṅ* fields in a plain, level land, *ri-žiṅ* fields on a mountain, hill-land; *túl-žiṅ W.* (ni f.) cultivated land; *žiṅ-ka = žiṅ*, *žiṅ-kai bú-mo* the girls in the field *Mil.*; *žiṅ rmó-ba* frq., to plough a field; to carry on agriculture; *ˌdébs-pa* to till, to sow a field, *mi ycíg-gis btáb-pai* a field that has been sowed by one man *Glr.*; *žiṅ ˌčú-ba* to irrigate a field (?) *Cs.*; *rná-ba* to mow, to reap, a field, *žiṅ-mkan* **reaper**; **žiṅ bád-če* W.* to pursue husbandry; *žiṅ bgód-pa* to divide or distribute land *Cs.* — 2. fig., cf. *žiṅ-kams*, *bsód-nams-kyi žiṅ daṅ ˌjrád-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *ydúl-byai žiṅ-du yzigs-te Pth.* seeing him in the land of conversion (yet v. also 3, a.); **region**, *žiṅ bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil.— 3. equivalent to *saṅs-rgyás-kyi žiṅ* the kingdom of Buddha, a. in an earthly sense: **a holy land, a land of salvation**, where Buddha resides, or at least where Buddhism prevails; so also *ˌdúl-bai žiṅ* land of conversion. *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: **heaven**, **paradise**, **Elysium** i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *žiṅ-la ṕéb-pa = bdé-bar ységs-pa* **to die**. — 4. **body**, v. *žiṅ-čén*, *žiṅ-lpágs*. —

Comp. and deriv. *žiṅ-bkód* map *C.*, *W.*, *žiṅ-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *žiṅ-kaṅ* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yžis*) — *žiṅ-kámṡ = žiṅ* 2 and 3, frq. — *žiṅ-ˌkrúṅs*, *žiṅ-gi krúṅs-pa* or *-ma* the produce of the field *Cs.* — *žiṅ-kród* many fields together *Cs.* — *žiṅ-rgód* rough, uncultivated ground *Sch.* — *žiṅ-čén* and *-čúṅ* a large and a small field; also: a large and a small body or corpse *Thgr.* — *žiṅ-mčóg* paradise, a most delightful country, an Eden, an Eldorado *Pth.* — *žiṅ-bdág* proprietor of a field, land-owner. — *žiṅ-pa* husbandman, farmer *Dzl.* — *žiṅ-lpags* a skin (pulled off), hide. — *žiṅ-mu* boundary of a field, landmark. — *žiṅ-bzáṅ* good land, productive soil *Cs.* — *žiṅ-yšiṅ* dead, arid, burnt soil *Cs.* — *žiṅ-sa* 1. ground, soil, arable land *Cs.* 2. province *Sch.*

II. gerundial termin. = *čiṅ*, q.v,

ཞིབ་ *žib*, resp. **fine flour**, also **flour in general**, *žib-kúg* bag, *žib-pór* box, for flour *Cs.*

ཞིབ་པ་ *žib-pa*, *B.*, *žib-po Cs.*, *žib-mo C.*, *W.* 1. **fine**, of powder and similar things, *žib-rtsiṅ* fine and coarse *Zam.*; *žib-par byéd-pa*, *B.* žib-mo čó-če* W.*, to make fine, to pound, to reduce to powder. — 2. **accurate**, **exact**, **strict**, **precise**, *ltá-ba yáṅs-šiṅ spyód-lam žib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *žib-žib yod*, *žib-po med*, *žib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *žib-mo šés-pa* to know accurately; more frq. adv. *žib-par*, *žib-tu B.*, **žib-ča* *vulg., **exactly**, **precisely**, **thoroughly** *žib-tu ysól-ba*, *ytam žib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *žib-par bšád-pa Glr.* id.; *žib-par* (*šes-*) *ˌdód-na* if you wish to know it accurately *Glr.*; *bka žib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mčíd ysuṅ-glén žib-tu bgyíd* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-ˌbras žib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; **žib-ča ltos* (or *to**) *W.* look at it well, carefully; **žib-ča zer* W.* pronounce it accurately; **žib-ča čo'-pa* C.* to examine closely; **žib-sál* W.* accurately and distinctly.

ཞིམ་ཐོག་ལེ་ *žim-tog-le* n. of a medicinal herb *Med.*

ཞིམ་པ་ *žim-pa*, gen. *žim-po*, **well-tasted, sweet-scented**, **žim-po rag* W.* I find the

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taste or smell of it agreeable; *ša ˌdi lhág-par žím-na* this meat being of a better taste *Dzl.*; *žim-rgyui zas* food prepared of savoury things *Zam.*; *dri-žim, dri-ysúṅ žim-po* pleasant odour *Dzl.*; *dri mi žim-pa* disagreeable smell *Glr.*; **žim-ze** also **žim-žim** *C.*, **žim-zag** *W.* sweet-meats, confectionery; **žim-zag-tsóṅ-kaṅ** *W.* confectioner; **žim-lto-čan** *W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ *žim-bu* v. *ži-mi.*

ཞུ *žu*, 1. num. figure: 81. — 2. v. *žú-ba.*

ཞུ་དག *žu-dág*, ཞུས་དག *žus-dág* **amendment, improvement, correction**; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *žu-dág byéd-pa* **to mend, improve, correct**; *raṅ-rgyúd žu-dág byéd-pa* to examine and reform one's self *Cs. žu-dag-mkan* **reviser, corrector, censor** *Cs.*, *žu-čén-gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ *žú-ba* I. vb., pf. *žus* (esp. in later writings and vulgo, in ancient literature gen. *ysól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore **to request, to prefer a suit or petition, to make a report, to put a question** etc., *žú-žiṅ ;sól-ba-la ˌgró-bai tse* when I have to bring in a petition *Dzl.*; *'mnál-lam de yžán-la mi ysúṅ-bar žu' žús-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynáṅ-bar žu byás-pas* saying, 'I beg you will permit', *Glr.*; *snar mtóṅ-bai dṅós-po dé-dag žuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ṅá-la gáṅ-dag žú-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyál-poi drúṅ-du rmi-lam žús-pa* he related the dream before the king *Pth.*; *ston-pa žu* (*pa* col. for *par*) I request (you) to explain *Mil.*; *der ˌbyón-pa žu* 'thither to come I request' *Mil.*; *dé-la mkán-po žus* they besought him to be their abbot *Glr.*; *ynáṅ-ba žú-ba* to ask permission *Cs.* — 2. In *W.* this *žu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **žan ċi méd-na ṅa ḍo yin žu** if you have nothing further (to say), I shall go, with your permission; **ko leb soṅ žu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **žu zér-ċe**, resp. **žu žú-ċe**, to make or give one's compliments, **ă-pa-ne žu máṅ-po žu dug** my father's best respects (cf. *pyag*). Inst. of *žu*, *ju* is also frq. heard (vulgo), e.g. **ju sab ju!** good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian जी. — **ċi-la žu** *W.* **why, well then, mind!** **ċi-la žu, nyi-ráṅ ne tsar ma kyód-pa yun-riṅ kyod** well, I have not seen you this age! — The word is also used as a sbst., for **request, wish, question**, **žú-wa ˌbúl-ba** *C.*, **púl-ċe** *W.*, *ytóṅ-ba Glr.* to make a request, to put a question; *ydan-ˌdrén-pai žú-ba nán-čan púl-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ˌjú-ba*) pf. (*b*)*žu*(*s*), fut. (*b*)*žu*, (imp.?) 1. **to melt**, trs. and intrs., *bžu-btúl* v. sub *lugs*; *bžu-byai yser* gold to be melted *Cs.*; *žú-bai ḳams* whatever is melting or fusible, **metals** *Sch.*; *žuo* it melted (from the heat) *Dzl.*; *ˌód-du žu-nas* dissolving in light *Glr.* frq. — 2. **to digest**, *žú-byed-kyi sman* digestive medicine *Cs.* (cf. *ˌju-byéd*); *ma-žú*(*-ba*) undigested, *zas ma žú-ba* undigested food, also **indigestion**, sufferings arising from it; *ma-žúi nad* id.; *ma-žú ˌjú-ba* to decompose what is undigested *Med.*; opp. to *žu-rjés* it seems to denote more particularly **the chyme** before it is mixed with bile, and perh. also **the duodenum** where this takes place; so the region of *žu daṅ ma-žúi bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ˌjú-ba.*

Comp. *žu-skyogs W.* crucible, melting-spoon. — *žú-mkan* 1. **petitioner.** 2. **digester**; n. of an officinal plant, = *spaṅ-žún Wdṅ.*

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— žu-glén, žu-glén byéd-pa to address, accost, resp. *C.* — *žu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *žu-rgyú* the subject of a petition or suit. — **žu-ńó-pa**, *C.*, intercessor, advocate, mediator, **žu-ńó jhé'-pa** to intercede, to advocate. — *žu-r)és* 1. **the chyme mixed with bile** (cf. *ma-žu* above). 2. **the place of it,** *žu-r)és na* I feel a pain there *Med.* 3. **eructation, rising,** *Ká-la zu-r)és skyur S.g.* caused by beer; *ro daṅ žu-rìés mṅár-mo Med.* a sweetish taste and rising (from the stomach). — *žu-rtén* **the present** which, according to oriental notions, has necessarily to attend or introduce a petition. — *žu-dón* prop. drift, subject of a petition; in a general sense = *žú-ba* request, suit, address, communication etc. — *žu-snáa* (pronounced **žu-náa**) *W.* = *žu-ńó.* — *žú-po, žú-ba-po* = *žú-mKan* 1. — *žu-byéd* v. above — *žu-˳búl*, pronounced **žum-búl**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *žú-yig, žú-šog, žú-bai ɟrin-yig* a petition, *žú-yig-gi rten* = *žu-rten.* — *žu-lán* answer to a petition. — *žu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one *C.*

ཀུགས་ *žugs*, resp. **fire,** e.g. the fire lighted for cremation *Tar.* 7, 4.

ཀུགས་པ་ *žúgs-pa* v. *˳júg-pa.*

ཀུན་ཀུན་ *žuṅ-žúṅ* with *byéd-pa* **to nod or bow repeatedly,** of a pigeon *Mil.*

ཀུད་པ་ *žúd-pa* 1. **to twine, to twist** *W.* **žúd-če, žú-če**. — 2. **to spin** *Cs.*, *žu-Kór* spindle, distaff. — 3. **to rub** *Cs.* — 4. **to hang up, to suspend** *Ts.* — *žud-ťág* = *dpyaṅ-ťág.*

ཀུན་པ་ *žún-pa* **melted** *Cs.*; **žun táṅ-če** *W.* **to melt,** trs ; *žun-ťár byéd-pa* to melt and beat to pieces *Mil.*; *žun-ťigs* spark flying from red-hot iron *W.*; *žún-ma* that which is melted, *yser sogs žún-mai ɟúṅ-po* heaps of melted gold and other metals *Glr.* — *žun-mar* v. *mar.* — *žún-mo* melted, whatever melts easily *Cs.* (who spells it *bžun-mo*).

ཀུམ་པ་ *žúm-pa* 1. sbst. **fear, dismay, despondency, faint-heartedness,** *sems žúm-na* if I continue undismayed *Dzl.*; *dkon-mčóg ysúm-la žúm-pa-med-par bkúr-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu žúm-par gyúr-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbú-wa žúm-če** *W.* **to scum, to skim** (off).

ཀུམ་བུ *žúm-bu* = *ži-mi.*

ཀུར་ *žur*, 1. **snout, muzzle, trunk.** — 2. sup. of *žú-ba.*

ཀུལ་ཀུལ་ *žul-žúl, Ts.:* **žû-žû ɟhé'-pa** **to stroke, to caress.**

ཀུས་དག་ *žus-dág* v. *žu-dág*, ཀུས་པ་ *žús-pa* v. *zú-ba.*

ཞེ་ *že* (cf. *žen*) 1. **inclination, affection, heart, mind; volition;** there is a proverb in *C.*: **mi ká-ɟo-čé-la že me', ču nyóg-po-čé-la ti me'** a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ka-žé* v. *ka*, comp.; *že bkon-pa* or *˳Kon-pa* a hating mind, *rkám-pa Sch.* a covetous, *ťág pa Mil.* a sincere, *nág-po C.* a wicked, *ɣtsáṅ-ba Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *že-ɣčód-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, **to resign,** and *že-bčád* **resignation,** as a Buddhist virtue *Mil.*; on the other hand, *že ɣčod-pai ťsig Sch.*: 'slanderous words' which, e.g. *Dzl.* 𑜉𑜊, 11, well agrees with the context, but is not clear in point of etymology. — *že-dúg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *že-lóg* v. *žen-lóg* sub *žén-pa.* — *že-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bži-bču* in the abridged numbers *že-ɣčig* etc., 41 to 49. — 3. numerical figure: 111.

ཞེ་ན་ *žé-na*, rarely *žés-na*, v. *čé-na.*

ཞེ་སྡ་ *žé-sa* **reverence, respect, civility, politeness,** *žé-sa daṅ bčas-pa* **reverential, respectful** *Pth.*; *dei dús-su mis ɟyaṅ daṅ*

žé-sa mi žés-pas because at that time people knew little of compliments and politeness *Pth.*; *žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai žé-sa ˌbul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai tsig*), *rnábai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam.*

ཞེན་, གཞེན་ *žeṅ*, *gžeṅ Cs.* (*W.* **žaṅ**) 1. **breadth, width,** *žéṅ-žan* **broad** (road, valley), **wide, spacious,** **žéṅ ka-čémpo** *C.* id.; *žeṅ-méd*, *žeṅ-ṕrá-mo*, **žeṅ-čúṅse** *W.* **narrow**; *žéṅ-du* in breadth *Sambh.*; *žeṅ-šiṅ* writing-tablet = *snum-glegs.* — 2. **plain, surface, side,** *žeṅ-čé-ba gnyis* the two broad sides (of a pillar) *Glr.*

ཞེད་པ་ *žéd-pa* **to fear, to be afraid,** synon. to *ˌjigs-pa Thgr.* frq.; *žéd-nas* full of apprehensions *Pth.*

ཞེན་པ་ *žén-pa* (cf. *že*), vb. c. *la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with,** *kyéd-la žén-čiṅ čags* I love you ardently (ἐρῶ) *Glr.*; *bodˌbáṅs ṅá-la žen-čé-žiṅ dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; sbst.: **desire, longing,** e.g. to hear more of a thing *Mil.*; also **greediness, covetousness**; *ráṅ-ˌdod-žen-pa* **self-love, selfishness, egotism** *Glr.*; *ṕyógs-žen Tar.* 184, 22, **party-spirit, party-agitation**; *čágs-med žénmed* free from passion or interest *Mil.*; *žénpa zlog* suppress your passion *Mil.*; *tse ˌdíla žen ldóg-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhĕ'-pa mi yoṅ** *C.* before one has renounced every desire, one cannot believe. —

Comp. *žén-ka, žé-ka* = *žén-pa* sbst., *Sch.* — *žen-kris Mil.*, *žen-čágs* frq., also vulgo, *žen-ˌdzín Glr.* inclination, desire, passion, attachment, **žen-dzin čó-če** *W.* to love, to be attached. — *žen-dón*, resp. *bžed-dón*, object of desire *Cs.* — *žen-lóg*(*-pa*, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *ˌjig-rtén žen-lóg-gi gaṅ-zág* a man tired of this world *Mil.*; *žen-lóg-pa*, or *-mkan* fastidious, squeamish, easily disgusted; **že-mi-lóg-kan** *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* **to penetrate, to be fixed,** of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is **lasting** *Dzl.*

ཞེམ་ཞེམ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf *ka-btágs.*

ཞེར་ *žer, žer ˌdébs-par byéd-pa Cs.*: **to chide, rebuke**, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཞེར་ཡོ་ *žer-po* **'mean, pitiful, coarse'** *Cs.*

ཞེས་ *žes* v. *če.*

ཞོ་ *žo*, 1. **dram,** a small weight = $\frac{1}{10}$ ounce, of *skar-ma*, v. *skár-ma*; *ser-žo-gaṅ Pth.* a dram of gold; *ser žo gsum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $^2/_3$ rupee. — 2. resp. *gsol-žo* **thick milk, curds,** *žo bsnyál-ba* to place milk to curdle; **milk** in gen., esp. *mai nú-žo Dzl.*, *má-žo* col., mother's milk; *žo-ˌtúṅ dús-na* during the time of suckling, *žo-spáṅs zas zai dús-na* after the child has been weaned *Med.*; *žo dkróg-pa*, *skróg-pa*, *bsrúb-pa* **to churn, to butter** *Lex.* — 3. **a small white spot,** *sen-žo* on a finger nail, *so-žo* on a tooth *Glr.* — 4. num. figure: 141.

Comp. *žó-ka* prob. = *žo*, *Thgy.* — *žo-skyá Med.?* — *žo-čágs Med.?* *žo-ṕrúm Sch.*: 'a vessel for thick milk' (?), perh. *ṕru.* — *žorás Med.*, *Sch.*: spoiled milk. — **žo-ri** *W.*, (like *rú-ma C.*) **sour milk,** used to acidify new milk; in a gen. sense: **ferment, leaven.** **žodzi** *Ts.* — *žo-ši Sch.* = *žo-rás.* — *žo-sri*, *žoi spris-ma Wdn.* **cream.**

ཞོ་ཟྲ་ *žo-šá* 1. **force, efficiency** *Cs.* — 2. n. of a medicinal fruit, *žo-šá ysum*, viz. *mkál-žo-ša* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyiṅ-žo-ša* heart-shaped, healing diseases of the heart; *gla-gor-žo-ša* is said to be given to horses; besides *mčin-pa-*

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and *mčér-pa-žo-ša* are mentioned. — 3. **toll** (?), **pay** (?), *žo-šás ˌtsó-ba Tar., Stg.* a publican *Cs.*, a soldier *Schr.*, prob. any officer that receives salary or pay.

ཞོག *žog*, imp. of *ˌjóg-pa.*

ཞོགས *žogs* v. *mar-žógs.*

ཞོགས་པ *žógs-pa Med., žóg-ka Sch., = snádro* **morning, fore-noon**; *žógs-ja* **tea at breakfast** *Cs.*

ཞོན *žoṅ* **lower, nether**, *žóṅ-kaṅ-pa* the lower part of the house, *žoṅ-rtsé* the lower and the upper part; *žoṅ-žóṅ* **deepened, excavated, hollow, uneven** *C.*

ཞོད *žod* 1. the original meaning of the word is yet uncertain; at present used in *C.*: **žǫ̀' *dé-wa*, *žǫ́-jág***, **peace, quietness, tranquillity**, **Ko *žǫ̀'-dé-la mi žag*** he gives him no rest, causes him much trouble; ***sém-kyi *zǫ̀' dé-mo*** peace of mind, evenness of temper; **žǫ̀'** or *zǫ̀' dé-mo* or *ˌjám-pa* gentleness, meekness. — 2. *Sch.*: **high-water, floods, inundations** *Wts., C.*; *šna tan ǰyi žod* first drought, then inundation *Wdk.* — 3. **udder** *W., C.*

ཞོན་པ *žón-pa*, resp. *ˌčib-pa* **to mount**, c. *la*; *rtá-la žón-pa* to ride, on horseback, *šiṅ-rta-la* to ride, in a carriage, frq.; *rtá-la žón-nas lhó-ǰyogs-su ˌgró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *bžón-pa žón-pa* to mount a horse or a carriage *Lex.*; *žón-du ˌjúg-pa* (= *skyón-pa*) to let mount.

ཞོམ་པ *žóm-pa*, = *ˌjóms-pa? rgas žóm-ste* **weighed down by old age** *Sch.*; cf. *yžóm-pa.*

ཞོར *žór*, ཞོར་ལ *žór-la* etc. v. *sbyór-la.*

ཞོལ *žol* 1. *žol-ǰyág*, **yak-bull**, *Bos grunniens Sch.*; *rá-ma žól-mo* a long-haired goat *Mil. nt.* — 2. **village belonging to a convent** *Mil.*, so Shikatse is the *sde-žól* of Tashilhunpo. — 3. postp., **under**, *Sch.* (cf *yžol-ba* II).

གཞན་པ *yža-ba Sch.*: 1. **to sport, joke, play, sing**, (cf. *ga-yža*). — 2. **to believe, trust, confide.**

གཞན་ཆོན *yža-tson* earlier form for *ˌja-tsón* **rain-bow.**

གཞན་གསང *yža-ysaṅ = yyuṅ-druṅ Lex.*

གཞག་པ *yžag-pa* v. *ˌjóg-pa.*

གཞད *yžaṅ* 1. **anus** *Med.*, *yžáṅ-ka* id.; *yžaṅ-nád, yžaṅ-ˌbrúm* **piles, hemorrhoids** *Med.*; *yžaṅ-srín* a kind of intestinal worms *Lt.* — 2. **privy parts**, ***žaṅ-ˌǰág** W.* catamenial blood; ***žáṅ-tsoṅ-ma** W. = smád-tsoṅ-ma; **žaṅ-stoṅ** W.*, without breeches, with a bare posterior.

གཞད་གད, གཞད་མོ *yžad-gád, yžád-mo* v. *bžád-pa.*

གཞན *yžan, yžán-pa, yžán-ma* (the last esp. in *W.*), 1. adj. and sbst., **other, the other, another**, *žan mi* the other men *Dzl.*, *yžán-pas lhág-par* more than others *Dzl.*; *slób-ma yžán-dag* the other scholars *Dzl.*; *mtsan yžán-pa* the other signs *Dzl.*; *blón-po yžán-ma-rnams* the other ministers *Glr.*; *bú-mo yžán-pas čé-rgyu med* she is not taller than the other girls (*pas* = *las*, not from *pa*) *Glr.*; *yžan rgol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *yžán-du* to some other place, *ˌgró-ba* to go (to some other place) = **to go away, to start; elsewhere; in another way**, v. example *ˌdzin-pa* 1, 4; also: *yžán-du ma sems šig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *yžán-na* **elsewhere**; *yžán-nas* **from some other place**; *yžán-nas ˌgrúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. **otherwise, else, on the other hand** *W.*; *yžán-yaṅ* **further, furthermore, or else**, (just) to mention some other circumstance, frq. — *yžan-bsgrúb Lex.* seems to be some logical term *Gram.* — *yžan-ˌǰrúl* n. of a heaven inhabited by certain gods *Glr., Mil.* — *yžan-dbáṅ* **dependent on others** *Was*, cf. *raṅ-dbáṅ.*

གཞབ་པ *yžáb-pa* **to lick** *Sch.*

གཞམས་པ *yžáms-pa* v. *bžáms-pa.*

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གཞར་ཡང་ *yžár-yaṅ Lex.* = *nám-yaṅ*; *Pth.*: *yžar-yaṅ mi* **never** (*Sch.* and *Schr.* prob. incorr.).

གཞལ་བ *yžál-ba*, fut. of ཉལ་*ba*, **to weigh**, *sráṅ-la yžál-bar nùs-kyi* if one could weigh with a pair of scales *Glr.*; *yžál-dgos-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *yžal-du-méd-pa* **imponderable** *Stg.*; **immensely much** *Pth.*; **immeasurable, incomparable, infinite, vast**; *yžal méd, yžal-yas* id.; *yžal-med-káṅ*, more frq. *yžal-yas-kaṅ*, also *yžal-med-kaṅ-bžaṅ* palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewh.; also Tibet, in po. language, is called a *lha-ynás yžal-yas-káṅ*, the heavens with the sun a *ño-mtsár lhai yžal-yas-káṅ*. — *yžal-tsád* **measure, scale, standard** *Sch.* ཚད་.

གཞས་ *yžas* **play, sport, jest, joke** *Sch*, *Lex.*: *glu-gžas*.

གཞི་(མ) *yžì(-ma)* 1. that from which and on which a thing arises, exists, depends; **ground, foundation, original cause, exciting cause** (**མཐུན** *Was.* 234); *dge-légs tams-čád* ཉུན་*-bai yžì(-ma)* the primitive source of all happiness (is the doctrine of Buddha) *Glr.*; *yžì-skye-méd* without origin and birth *Mil.*; *yžir bžág-pa* prob.: to use as a foundation *Mil.*, *Tar.*; **gór-žì** *W.* cause of delay; *má-yžì* v. as an article of its own sub *ma*; *rtsig-yžì* foundation of a wall *Cs.*; *nyúṅ-yžì, lá-yžì* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *yžì-sems-nyid, yžì-čos-nyid* it prob. stands as an apposition, in the sense of *kun-yžì*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *yžì-nas* **actually**, opp. to 'apparently' *Mil.*; **fundamental law, statute,** *yžì čén-po* title of a book *Was.* 264; in certain cases it may be translated by **action**, v. *ruṅ-ba* 2, c. — 2. **ground, floor**, *yžì-ma gru-bžì* a square floor *Glr.*; *stéṅ-gi yžì* the upper base, top-surface *Stg.* — 3. **residence, abode, home**, *yžì* ཞིན་*-pa* to take up one's residence in a place *Mil.* and elsewh.; *yžì* ཞེབས་*pa W.* **žab-žè** id.; *yžì-ma rab žig jóg-nas bžág-go* he assigned to him a nice dwelling-place and established him there *Glr.*; **seat, place,** *čos-yžì* seat of religion, monastery *Tar.* and elsewh.; school of religion *Tar.* 44, 17; *yžì ɣžig-tu skád-žig kyaṅ mi sdód-de* in no place resting for a moment (the arrow flies towards its goal) *Thgy.*; **žì žig-tu** *C.* the same as *rtse yžig-tu*. — 4. in philosophy: **axiom, proposition** *Was.* (58); **contents, tenor** (299); **basis, support** (273). — 5. *Sch.*: **enmity**?? — 6. also *že* (cf. *ɣžes*) a definition of time or of relationship: *yžì-niṅ, že-niṅ* two years ago, *yžì-més* great-great-grandfather, *yžì-més-mo* great-great-grandmother, *yžì-tsá* great-great-grandchild *Sch.* —

Comp. *yžì-dyón* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *yžì-ji-bžin-pa* a recluse, 'who stays where he is' *Burn.* 1, 310. — *yžì-bdág* lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is **a local deity,** presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

གཞིག་པ *ɣžig-pa* 1 **to examine, search, try.** *rtog-* (or *brtag-*) *yžig légs-par ytón-ba* to select and arrange carefully, e.g. books *Pth.*; *lo daṅ zlá-bar rtog-ɣžig žib-tu ytón-ba* to search minutely as to the day and year *Pth.*; *bsam-yžig ytón-ba* = *bsam-blo ytón-ba* to weigh, consider *Pth.* — 2. fut. of ཇིག་*pa*.

གཞིབ་པ *yžib-pa* fut. of ཇིབ་*pa*.

གཞིབས་པ *yžibs-pa* **to put** or **lay in order** *Lex.*, **žib-žib čó-že(s)** *W.*, **toṅ-wa** *C.* id.

གཞིལ་བ *yžil-ba* fut. of ཉིལ་*ba*, = ཉོམས་*pa*.

གཞིས་ཀ *yžis-ka* **native place, native country** *Lex.*; *yul-yžis* house, estate, property *Mil.* = *žiṅ-káṅ* paternal estate; *pa-yžis* the father's domicile as inheritance; *yžis sgril-ba* to change one's abode, to remove to another place *Sch.*; *yžis-pa* **a native** *Sch.*; *yžis-mad* **family, household, wife, children** and

Mulasarvāstivādah.

domestics; *yžï-byés Sch.*: native and foreign, at home and abroad.

གཞུ་ *yžu*, also *yžu-mo Mil.*, resp. *ynam-rú B.* and col., 1. **bow**, for shooting, *yžu bèos* he constructed a bow *Glr.*; *yžu ˚gén-ba*, *W.* **kán-cé**, to bend the bow and have it ready, frq.; *˚lén-pa Pth.*, and *˚gúgs-pa Cs.*, id.; *˚búd-pa* to unbend (the bow) *Cs.*; *rdún-ba* (*Dzl.* ཨཾ, 15, ཀ་ཇ, 11. *Gyatch.* ཀྱཾ, ᴜ 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *yžú-rgyúd sbrén-ba Dzl.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture *Cs.*, *yžu-lugs-su ˚búb-pa* 'to arch in the form of a bow' *Cs.*; **capital**, **chapiter**, v. *ka-ba*. — 3. resp. for **žum-már-pa** **lamp**, **zím-žu** id., **gón-žu** lantern *C.* (spelling uncertain).

Comp. *yžú-mkan* bow-maker. — *yžu-rgyúd* bow-string *Dzl.* — *yžú-can, yžu-ldán* furnished with a bow. — *yžu-mčog Lex., Sch.*: 'the two ends of a bow'; *yžu-mčóg ˚dzúgs-pa* to rest one end of the bow on some object(?) *Mil.* — *yžu-tóg* an arched roof *Cs.* — *yžu-tógs* holding a bow, archer *Ld.-Glr.* — *yžu-brtán* n. of an ancient Indian king *Gl.* — *yžu-dóms* a cord, fathom, as a standard measure, opp. to any abitrary measure (so explained by a Lama). — *yžú-pa* bow-man, archer. — *yžur-šúbs*, bow-case *Wdn.*

གཞུ་བ་ *yžú-ba* **to strike**, **to lash**, *lčág-gis* with a whip.

གཞུག་ *yžug* 1. = *mjug*, q. v., **end, extremity**; *yžug-gu, yžug-čun Med.* **coccyx**; **rump** or **ventlet** of birds *Sch.*; *yžug-rmén* the glands of it *Sch.*; *gral-yžúg* the end of a row *Glr.*; *mgo-yžúg* upper and lower end, e.g. of a stick *Glr.*; *lo-yžúg-la* at the end of the year *Mil.*; *mnag-yžúg* household-servants, suite *Sch.* — 2. v. *˚júg-pa*.

གཞུང་ *yžun* 1. **the middle, midst.** — 2. **spinal marrow** *S.g.*, also *klad-yžun Sch.*, *yžun-rins Mil.* — **gyab-žún-la zug rag** *W.* I feel a pain in the middle of my back; *lče-yžun* the middle of the tongue; *yžun-nas* in a direct way, opp. to *zur-nas*.

Comp. **žún-go** *C.* middle door, principal door or gate. **žun-čág** *W.* partition-wall, **čád-cé** to construct one. — *yžún-pa* a man from the middle part of the country, neither *stód-pa* nor *šám-pa W.* — *yžún-ma* 1. **the middle of a thing** *Cs.*; as a proper name: the middle part of Lhasa, containing the royal palace, also *yžun-sa-dga-ldán*. 2. the back-part of fur *Sch.* 3. **kernel, pith, main substance** *Sch.* 4. **the original, the source, text**; *yžun-lúgs* id. *Tar.*

གཞུང་བ་ *yžún-ba* pf. *yžuns Cs.*: **'to attend, to be heedful; attention**, *yžúns-pa* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *yid yžúns-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mkás-pa*, as well as in the popular expressions *žún-kan* and *žun-méd-kan* = *blo-rnó* and *blo-dmán*, would rather suggest the version: **acuteness of perception**, a good and quick comprehension.

གཞུད་པ་ *yžud-pa Sch.*: **'to go, to walk, to put into'**.

གཞུན་པོ་ *yžún-po* **excellent in its kind**, *yser yžún-po* the purest gold, *ston-tóg yžún-po* a capital crop *C.*

གཞུར་བ་ *yžúr-ba* **to shear, shave, cut off**, **ta** the hair *C.*, leaves, branches *Cs.* (cf. *bžár-ba*?).

གཞེ་རྩ་ *yžé-ra* **parsley** *C.*

གཞེན་ *yžen* v. *žen*.

གཞེན་ *yžen* the act of **remembering** or **reminding**, **nyín-la žen yón-če jí-la di** *W.* in order not to forget it, I have written it down; *yžen skúl-ba Lex.* to remind a person; *yžen btád-pa* or acc. to another reading *btáb-pa*, i.e. *˚débs-pa* to admonish, exhort *Dzl.* ཨཾ, 9.

གཞེན་པ་ *yžén-pa* **to light, kindle, inflame** *Sch.*; *rán-byun-gi mes žúgs-la*, prob. to be set in flames by spontaneous fire (?) *Tar.* 7, 4.

གཞེས་ *yžes* **the second day after to-morrow** *Lex.*; **to-re nan-la že-la** *W.* to-

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morrow, the day after to-morrow, on the fourth day; *gžes-rnyiṅ Cs.* = *gži-niṅ*.

གཞེས་པ *gžés-pa* (= *bžugs-pa* yet less used), resp. for **to sit, stay, wait**, *čuṅ tsam gžes šig* wait a little! *Dzl.* 222, 12 (another reading: *bžugs šig*).

གཞོ་བ *gžó-ba* for *bžó-ba*, v. *ǰó-ba*.

གཞོག་པ *gžóg-pa* v. *ǰóg-pa*.

གཞོགས *gžogs* **the side of the body**, = *glo*; *gžogs gyas gyon* the right and left side *Sch.*; *gžógs-su* sideways *Sch.*; *gžogs slóṅ-ba Lex.*, *gžogs-sloṅ byéd-pa Cs.* to speak allusively; *gžogs-smód byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *gžógs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *ṅor* downright *Thgy.* — *gžogs-pyéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

གཞོང་པ *gžóṅ-pa* **wooden basin, trough, tub, washing-tub**; *kyi-gžóṅ* (col. **kyib-žóṅ**) trough for feeding dogs and other animals, also manger *W.*; **ɬud-žoṅ* W.* prob. id.; **čag-žóṅ* W.* trough for dry horse-meat; **ṭab-žóṅ** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *gser-*, *dṅul-*, *ˌkar-*, *rdo-gzoṅ*.

གཞོངས *gžoṅs Lex.* = *ljoṅs*.

གཞོན་པ *gžón-pa* 1. sbst. v. *bžón-pa*. — 2. adj. **young**, *gžón-pa de na-ré* the younger one said *Mil.*; *rgyál-po sku-ná gžón-pa* the young king; *bdag gžón-pas* as I am still young, I as the younger one, the youngest *Dzl.*; *gžón-pa ˌgá-žig* some young people *Mil.*; *gžón-dus bu-méd* who in their younger years had no children; *gžón-nu* **a youth**, frq., *gžón-nu-tso* plur. *Mil.*; *gžón-nu-ma* or *bú-mo gžón-nu Dzl.* **virgin, maiden, girl**; *sé-ba gžón-nu* a young rose *Wdn.*; *gžón-nu daṅ brál-bar byéd-pa* to deprive a girl of her virginity *Cs.*, *gžon-nu-brál* a girl that has lost her virginity *Cs.*; *gžón-nu-nas* from a child, from infancy *Mil.*; *gžon-grógs* youthful companion *Mil.*; *gžón-ša-čan* with youthful flesh, *gžón-ša-čan-du ˌgyúr-ba Glr.* to grow young again.

གཞོབ *gžob* 1. *me-gžób* **singeing**, or what has been **singed**, wool, hair, feathers etc.; **a mark** from burning; *gžób-dri Sch.* also *gžob-ró* smell of singeing; *;žób-tu ˌgyúr-ba* to be singed, seared *Pth.*; **žob gyáb-pa* C.* to singe off; fig. *ṅai lus-séms ;žób-tu ṭal Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* **a crash**, e.g. of a tree breaking down.

གཞོམ་པ *;žóm-pa* 1. v. *ǰoms-pa*. — 2. **to break in two, to tear** *Sch.*; in *W.* used of metal vessels **bent** or **bruised.**

གཞོར *gžor* v. *ǰor*.

གཞོལ་བ *;žól-ba* 1. **to apply one's self diligently** *Cs.*, *čós-la ṭugs gžól-ba Pth.* id. resp. — 2. **to comprehend, to fathom**(?) *Sch.* — 3. resp. for *ˌbáb-pa* **to alight, light from, dismount**, v. *čibs*; cf. also *žol*.

གཞོས *gžos* for *bžos*, v. *ǰó-ba*.

བཟའ *bža*, in *Lexx.* mentioned as the same with *brlán-pa*.

བཟག *bžag* 1. **large intestine**, = *gnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Mṅg.* — 3. *Sch.*: 'flesh of animals that died of disease'.

བཟག་པ *bžág-pa* 1. v. *ǰóg-pa*. — 2. **to tear, wear**, intrs., of cloth etc.; **to burst, crack, split** *C.*, *W.*

བཟད *bžad*, also *bžád-pa Pth.* **swan**; *bžad-dkár Lex.*; *bžad-ldán Schr.*: 'a pond with swans on it'.

བཟད་པ, གཞད་པ *bžád-pa, ;žád-pa* **to laugh, smile** *Glr.*; *bžád-ka-ma* a girl with a smiling face *Mil.*; *bžad-gád* **laughter**, *tég-pa* to raise (a laughter) *Mil.*, *bžad-gád-mkan Tar.* buffoon, jester; *bžád-mo* **smile, laughing, laughter**, *bžád-mo bžád-pa* to laugh; *bžád-pa-mo, bžad-ldán-ma* n. of a goddess, *Ssk.* Hūsawati *Cs.*

བཟབ་པ *bžáb-pa* v. *ǰáb-pa*.

བཟམས་པ *bžáms-pa* 1. also *gžáms-pa Schr.?* **to stroke**, *pyág-gis* resp. with the hand, **to coax, caress**; hence *bžáms-te Dzl.*

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22,5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa Lex.* **to remind of, to call to mind.**

བཞར་བ *bžár-ba* **to scrape,** with a knife, **to shave** or **shear,** with a razor *Med.*; *skra bžár-ba* the hair.

བཞི *bži* 1. **four**; *bži-pa, bži-po* cf. *dgu*; *bži-bcu* (col. **žib-cu**) 40, *bži-bcu-rtsa-; čig* (*W.*žib-cu-že-čig*), *že-gčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ča* one fourth, a quarter; *bži-tsan-gyi-sdé-pa pyed-daṅ-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *gžì*.

བཞིན *bžin* 1. sbst. **face, countenance,** *ráb-tu mi-sdúg-pa* (of) a very ugly face *Dzl.*, *légs-pa, mdzés-pa Glr.* (of) a handsome, a pretty face; *bžin-mdžés-ma* a woman or girl with a pretty face; *bžin zágs-te* the face dripping (from perspiration); *bžin ˚dzúm-pa daṅ bčas-pa* with a friendly smiling countenance *Mil.*; *bžin-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mṅg.*; *bžin-rás* the appearance, *ṅán-pa Med.*; *bžin-bzáṅ*, fem. *bzin-bzaṅ-ma*, a polite address: my dear Sir; *kye bžin-bzaṅ-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bzáṅ-ma dédag laṅs-te* the ladies rose and . . .; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bžin-du* or *bžin*, but also as an adj. with *pa:* a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžin-du* a gerund, *ṭugs-mnyés-bžin-pai ṅáṅ-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bžúgs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. *καθ' ὕπνον*); *mdaṅs ˚gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so žes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du log soṅ* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to,** very frq.: *čos bžin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyál-pos bsgó-ba bžin-du sgrúb-pa* to execute a thing according to the king's command, to perform his order frq.; *kyod ji-skad smrás-pa bžin-du gžán-dag-la bsnyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content frq.; **like, as,** *ri ˚gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar: mKán-po ji-ltar gsuṅ-ba bžin Glr.*, or, which would be the same, *ji-bžin gsuṅ-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du* **so** = *dé-ltar; de-de-bžin-no* yes, that is so; *de-bžin-nyid* (तत्त्वता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *čos-nyid Thgy.*, v. *čos*, comp. c. *gyi-bžin(-du), gyir-bžin(-du)* **afterwards, subsequently** (cf. *κατόπιαθε*). — d. distrib. *nyin-ré-bžin(-du),* **daily, per day** (*καθ' ἡμέραν*), *nyin-gčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa Glr.* his daily doings.

བཞུ་བ *bžú-ba*, v. *žú-ba* II. and *˚ju-ba*, **to melt.**

བཞུགས་པ *bžúgs-pa*, resp. for *sdód-pa* and *˚dúg-pa*, 1. **to sit,** *bžúgs-su gsol B*, *bžugs (-žu)* col., please sit down! — *bžúgs-kri* chair; throne. — 2. **to dwell, reside,** *bžúgs-pai go-bráṅ* castle of residence *Dzl.*; *bžúgs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live,** *˚jig-rtén-du bžúgs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžúgs-pai dús-su* during the life-time of the Teacher (Buddha) *Tar.*; *kyed ˚dir bžugs čos-mdzád* ye devout here present = my devout friends! *Mil.*; **žug gṳ́-dham* C.* are you at home? **ku žug naṅ gṳ́-dham* C.* are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained,** so in titles of books: *mdzaṅs-blún žes-byá-ba bžúgs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžúgs-pa daṅ glegs-bám-du bžúgs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བཟུད་པ *bzùd-pa*, resp. **to go away, to depart**, *B.* frq.; *pàr bzud* pray, go away! (opp. to *tsur-byon*). ཕྱིར་རྒྱུར་ gotomy home

བཟུན *bzun* v. *zun.* Uα.vw. 72 f°. 193

བཟུར་བ *bzùr-ba* 1. = *gzùr-ba, bzàr-ba Cs.* — 2. **to strain, filter**, *Sch.*

བཟུས་པ *bzùs-pa* v. *zù-ba.*

བཟེན་བ *bzèn-ba*, pf. and imp. *bzeṅs Glr.*, resp. for *slòṅ-ba*, **to raise, erect, set up**, an image, temple; **to manufacture, compose**, sacred things, e.g. pictures, books; **to draw up, frame, write, print**, or cause it to be done; **to found, endow, give**, books to monasteries etc.

བཟེངས་པ *bzèṅs-pa* 1. pf. of *bzèṅ-ba.* — 2. resp. for *làṅ-ba* **to rise, get up**, intrs. to *bzèṅ-ba*; also with *yàr(-la) Glr.*; **nyi-ràṅ žàṅs(-sa*) W.* are you risen? **žaṅ(s)** please to get up!

བཞེད་པ *bžéd-pa* I. vb., resp. for *ˌdód-pa*, **to wish, desire**, *rgyál-po ɣzigs bžéd-dam* does your Reverence wish to see the king? *Dzl.*; *rgyál-po nàṅ-du ˌbyón-par bžéd-pa-la* as the king wished to enter *Glr.*; *rta mi bžéd-na* if your Reverence does not wish to have the horse *Mil.*; in science: **to accept**, *mkʼán-pa ɲyi-ma-dag mi bžéd--pa legs* it is well that learned men of later times do not accept it, approve of it *Gram.*; **to assert, maintain**, *so-sòi bžéd-tsul màṅ-na yaṅ* although many different propositions are to be met with *Wdk.*; *snà-mas bžed* earlier writers are of opinion, insist on *Gram.*; of letters: *ga-ˌɲul bžed* certain letters require ག for a prefix *Zam.* — II. **supposition, view, opinion** *Tar.* 113, 21. — *bžed-don* resp. **wish, desire** *Cs.*, *bžed-don ˌgrub* it happens according to one's wish, as one could wish *Cs.*

བཞེས་པ *bžés-pa* I. vb., resp. for *lén-pa* **to take, receive, accept; to seize, confiscate**, *B., C.* (*W. *nám-cè** synon.); *kʼáb-tu bžés-pa* and *žál-gyis bžés-pa* v. *kʼab* and *žal*; esp. at meals, **to take, to eat**, *ji bžéd-pa bžes žig Dzl.* please take whatever you like, *bžés-na* if he would take it, if it should be to his liking *Mil.*; instead of *lón-pa* in: *dgùṅ-lo bču-ɣnyis bžés-pa* he got twelve years old. — II. sbst. **food, meat**, *bžés-pa ˌdrén-pa* to offer, to serve up meat *Mil., Pth.* — **Comp.** **žē-ḍho* C.* food, sweet-meats (cf. *gro*) *bžes-tàṅ* food (?) *Sch.* — **žē-ḍhùṅ** (?) *Ts.* beer. — **žē-bhág* C.* bread — **žē-rág* W.* brandy. — **žē-hór* C.*, hookah, oriental tobacco-pipe, the smoke of which passes through water.

བཟོ་བ, བཟོས་པ *bzò-ba, bzòs-pa* **to milk.**

བཟོག་པ *bzog-pa* v. *ˌjog-pa.*

བཟོགས *bzogs* = *ɣzogs.*

བཟོང་ *bzoṅ* = *ɣzon.*

བཟོན་པ *bzòn-pa* (sometimes incorr. *ɣzòn-pa*) vehiculum, **riding-beast, carriage, vehicle**; *bzòn-pa šóm-pa* to order the horses to be put to *Dzl.*; *bzon-pas ˌbrós-pa* to take to flight in a vehicle or on horseback *Dzl.*; *mi-srun bzòn-pa* a not gentle riding-beast *S.g.*

བཟོན་མ *bzòn-ma* **milking cow** *Cs*, *bzon-ɲugs* milking cattle *Glr.*

རྩྭ་བཟོན་མེད་བཀའ་པ་ཡིན Mil f. 26 b

ཞ

ཞ *za* 1. the letter **z**, originally, and in the frontier-provinces to the present-day, sounding like the English z, in *C.* differing from ས, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

ཞ་, ཞས་ *za, zas, Ld.* any thing **small, neat, elegant, of a miniature size**, **pé-ča za žig** a little book, pocket-edition, **nod-čád za zig** a little pot or can, **čaṅ za žig** a drop of beer.

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ཟ་ *zwa*, **nettle**, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-pyi(mo)*, *'a-ya-zwa-tsód*, *Wdh.*, blind or dead nettle; *zwa-lcàg* scourge made of stinging nettles, *zwa-lcàg brgyáb-pa* to flog with it *Cs.*; *zwa-ber*, the smart produced by the stinging of nettles *Cs.*; *zwa-ˌbrúm Wdn.* (?).

ཟ་ཁུ་ *za-ku Med.*, e.g. *bad-kan za-kur ˌgyur Mṅg.* prob. the same word which *Sch.* spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཟ་བ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (*C.* **zē**) 1. **to eat**, both of men and animals, *zá-bya*, *zá-rgyu* what may or must be eaten, *za-cìg-pa Dzl.* (perh. better *bza-ycìg-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten *Dzl.*; *zós-pai ˌóg-tu* after he had eaten *Dzl.*; *zos-ˌgrogs* 'immediately after dinner' (??) *Sch.*; *malús-par zá-ba Dzl.*, **dág-mo za-cè** *W.*, to eat up, consume, to clear the plate, the manger; *bzá-ru rún-ba* or *mi-rúṅ-ba* what may or may not be eaten; *Dzl.* ୨୯, 16 has also a supine *zós-su*: *bu zos-su ˌoṅ* she will even be constrained to eat her own young (s. l. c.); *zìm-du zo Zam.* may you enjoy your dinner! ni f.; *zá-kar* at dinner-time *Sch.*; *za-zá-ba* 'to eat often, to be a glutton' *Cs.* — 2. **to live upon, to live by**, *gla zá-ba* to gain one's subsistence as a day-labourer *Dzl.* — 3. **to itch**, *za ˌprúg-pa* v. *ˌprug-pa*. — 4. fig. for **to steal**, **kún-ma*, *góṅ-mo zos soṅ** *Ld.*, a thief, a witch, has made away with it. — 5. fig. of affections of the mind: **to entertain, to give way to**, *kóṅ-kro*, *tsig-pa*, *té-tsom zá-ba* to give way to resentment, anger, doubts. — II. sbst. **food, meat, victuals**, *za čų zìm* good eating and drinking *Mil.*; **zá-cè zá-cè*, *cò-cè** *W.* to eat food, to prepare food. — *za-rkóṅ* v. *rkoṅ*. — *za-kaṅ* dining-room; eating-house, cook's shop *C.* — *za-ku* v. the preceding article. — *zá-mkan* one that is eating, an eater. — **za-čóg** *W.* what may be eaten, **za-mi-čóg** what may not be eaten. — **za-túr** *C.* chop-sticks. — *zá-ma* **food, victuals**, *zá-ma mi ster ruṅ* though you do not give me any food *Mil.* — *za-yón* meat-offering to saints etc. *Mil.* — For more refer to *bza*.

ཟ་མ་ *zá-ma* 1. v. above. — 2. also *zá-ma-tog Ssk.* करण्ड, **basket**, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཟ་ཟི་ *za-zi* **trouble, noise** *Cs.*, **troublesome chatting** *Sch.*; **troubled, bewildered, perplexed** *Schr.*; in the passage *rmi-lam za-zi maṅ Med.* it seems to signify troubled dreams.

ཟ་ཟོམ་ *za-zóm* a fine cotton fabric *Sch.*

ཟ་རྫ་ *zá-ra? *zá-ra pí-mo* W.* the later part of the afternoon, v. *rdzá-ra*.

ཟ་རུ་ *zá-ru* v. *yzár-bu*.

ཟ་འོག་ *za-ˌóg* **heavy silk cloth**, *za-ˌóg-gi gos* a garment made of it *Glr.*; *za-ˌóg dgu brtsegs kri* a seat formed of nine silk quilts. — *za-báb* id.

ཟ་ཧོར་ *za-hor* n. of a town or district, acc. to *Cs.* in Bengal, acc. to *Pth.* in the north-west of India, by the statements of Lamas the present **Mandi**, a small principality under British protection, in the Punjâb, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཟག་པ་ *zág-pa* 1. sometimes for *yzág-pa*, from *ˌdzágs-pa*. — 2. sbst., *Ssk.* अक्लेश **misery, affliction, sorrow**, esp. as a consequence of sin, hence frq. = sin, *zág-pa zad* the woe of this world is over, frq.; *zág-pa-med-pai las* works spotless or without sin *Thgy.*; *zag-méd-kyi bde-ba* untroubled happiness *Glr.*; *zag-bcás* burdened with misery and sin, *zag-bcás-kyi las ysum* the three sinful works *Thgy.*; *zag-bcas-kyi mṅon (-par)-ses(-pa) Glr.* and *Thgr.?*

ཟངས་ *zaṅ? Sch.*: *zaṅ-tál-du* **penetrating**.

ཟངས་ཟངས་ *zaṅ-záṅ* 1. v. *dmár-po* extr. — 2. also *zaṅ-ziṅ*, *ziṅ-ziṅ*, *yziṅ-ba*, v. *ˌdziṅs-pa*; *W.* also: **muddled, rather tipsy**.

ཟངས་ཟིན་ *zaṅ-ziṅ* 1. sbst. **matter, object, goods**, = *rdzas*, *zaṅ-zin čuṅ-zad tsám-gyi*

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ɟiyir even for the most trifling matter *Stg.*; *ɟiyi-rol-gyi zaṅ-zíṅ* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zaṅ-zíṅ* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

ཟངས་ *zaṅs* 1. **copper,** *ɣsér-zaṅs* gilt copper, *záṅs-kyi btsa* prob. verdigris. — 2. **kettle** *B.*, *C.*, v. *ɟan-dil*; *záṅs-su skól-ba* to boil in a kettle *Dzl.*; *zaṅs ǩól-pa* a boiling kettle *Dzl.*; *ˌǩár-zaṅs* bronze or brass kettle, *lčags-zaṅs* iron kettle. — *zaṅs-rkyáṅ* copper can or jug. — *zaṅs-skyógs* copper ladle. — *zaṅs-čén* a large, *zaṅs-čúṅ* a small kettle. — *zaṅs-tág* a small species of gentian. — *zaṅs-tíb* copper tea-pot — **záṅ-ton-sa* W.* copper-mine. — *zaṅs-ťál* copper slacks *Glr.* — *zaṅs-mdóg* copper colour. — *zaṅs-sdér* copper plate or dish *Sch.* — *zaṅs-snód* copper vessel. — **záṅ-bu* C.*, *W.*, = *zaṅs* 2; **záṅ-bu če čuṅ nyi** two copper kettles, a large one and a little one. — *záṅs-ma* = *záṅs-bu? Mṅg.* — *záṅs-ɣya Cs.*: 'copper-green', prob. verdigris. — *záṅs-sa* copper-ore *Cs.*

ཟངས་དཀར་ *záṅs-dkar* south-western province of Ladak, *záṅs-dkar-pa*, *-ma* man or woman of that province.

ཟད་པ་ *zád-pa* v. *ˌdzád-pa.*

ཟན་ *zan*, *C.* **zɐn˥*, I. resp. *bsáṅ-ma*, also *ǩam-zán Mil.* 1. **pap, porridge,** of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtsám-pa*, and if possible of tea; *ˌbrás-zan* rice-p., *ˌó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen.: *zan zá-ba* to take food, to eat, *bdag daṅ zan mi zá-na* if you will not eat with me *Dzl.*; *zan-dráṅ* cold, *zan-drón* warm food, *zan-čaṅ* meat and drink, *S.g.*; *zan btsos-pa* boiled food; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender,** v. *bzan.* — II. inst. of *za* **eater,** as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *ɟag-zén* pork-eater.

ཟན་པོ་ *zán-po* v. *ɣzán-po.*

ཟབ་ *zab* **silk,** fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.*; *zab-skúd Lt.*, *Mil.* silk-cord; *zab-ˌból* silk covering for a seat, bolster *Pth.*

ཟབ་པ་ *záb-pa*, vb., adj. and sbst., **to be deep, deep, depth,** *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb Cs.*: a profound mind or understanding; *zab-záb byas kyaṅ záb-mo raṅ mi ˌdug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-ǩríd* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *ɟyág-rgya čén-po.* — *zab-ǩyád* depth, = *zabs*, *Dzl.*, *Mil.*

ཟབས་ *zabs* **depth,** *zábs-su ˌdom bčui doṅ* a pit ten fathoms in depth.

ཟམ་པ་ *zám-pa* **bridge,** *grú-zam* bridge of boats *Cs.*; *lcágs-zam* iron bridge, wire-bridge; *lčúg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *ˌdrén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtswá-zam* common expression for *lčúg-zam* and *ťsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šiṅ-zam* wooden bridge; *zám-pa ˌdzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkáṅ-pa* the piers or foundations, *spaṅ-léb*, *spaṅ-sgó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *ɣžu-ťóg* arch, *zam-ɣdúṅ* beam of a bridge, *Cs.*; *zam-čén* a large bridge, *zam-čúṅ* a little one *Cs.*, *zám-bu* id.

ཟར་ *zar* 1. supine of *zá-ba*; *zar ˌǰúg-pa* **to give to eat.** — 2. **pitch-fork,** for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

ཟར་བབས་ *zar-bábs Sch.*: **tassel**; acc. to our authorities: **gold-brocade.**

ཟར་བུ་ *zár-bu Glr.*, *Mil.* seems to be **tassel.**

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ཟར་མ *zar-ma Dzl., Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-čʻu* is mentioned in *Pth.*, as Aphrodisiacum; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-tsód*, muslin?

ཟལ *zal Ld.* a small and uninhabited river-island.

ཟལ་མོ *zál-mo* 1. **young cow, heifer,** ˚*bri-zál* yak-heifer. — 2. a fabulous bird *Sch.*

ཟས *zas* **food, nourishment,** for men and animals, also in a wider fig. sense; *zas-bčád smyúṅ-ɣnas* fasting, abstaining from or withholding food *Lex.*; *zas-bzáṅ(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdṅ.*, *zas-ṅán(-pa)* the contrary; *zas-ni* as to diet . . . *Med.*; *zás-su ci za* what does it feed on? *Dzl.*; *zás-sukrag* ˚*túṅ-ba* to drink blood for nourishment *Do.*; *zas* ˚*tsól-ba* to seek to obtain a livelihood *Ma.*; ˚*tsó-ba zas*, *Mil.* a pleon. expression = *zas*; *ka-zás* (resp. *žal-zas B.*, *sól-wa* col.) **food, meat,** for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas Sch.*: 'dry traveller's fare'; *pán-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kʻón** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čáṅ*, id., as travelling-provisions *Glr.* — *zas-spyód* food and exercise, diet, in a wider sense *Med.* — *zas-tsód* the due measure of food, *zas-tsód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ɣtsáṅ-ma* (clean food), n.p. शुद्धोदन, the father of Buddha; *bdúd-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-ɣtsaṅ-srás* appellation of Buddha himself.

ཟི *zi*, I. num. figure: 52. — II. *W.* 1. something of a very **small size** or **quantity,** **zi yaṅ mi dug** not an atom is left, **zi-med-kan čo** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. **the black mark** in a target. (cf. *ža*).

ཟི་ཉིལ *zi-ñíl* v. *zi-liṅ*.

ཟི་བ *zi-ba* v. *ɣzi-ba*.

ཟི་མ *zi-ma, Sch.*: **green slime** on standing water, *zi-ma-čan* what is covered with such a slime.

ཟི་ར *zi-ra, Ssk.* and *Hindi* जीर, **the Asiatic caraway,** *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

ཟི་རི་རི *zi-ri-ri* **the humming of bees,** the singing of a kettle *W.*

ཟི་རུ *zi-ru* col. for *ɣzér-bu*.

ཟི་ལིན *zi-lin* I. also **zi-ñíl, zi-lóṅ** *W.* **noise, bustle, tumult.** —

II. from the Chinese 1. also *zi-lim*, *zi-láṅ* **a composition metal,** similar to German silver, *zi-liṅ-pan-tse* or *baṅ-tse C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-liṅ-ǰa* tea from thence.

ཟིན་ཟིན *ziṅ-ziṅ* v. *zaṅ-ziṅ*.

ཟིན་རེལ *ziṅ-rél W.*, prob. for ˚*dziṅ-sbrél*, with **čó-če**, to prepare for battle, or to begin fighting.

ཟིན་པ *zin-pa* 1. v. ˚*dzin-pa*. — 2. = ˚*dzád-pa*, esp. in the pf. tense, **to draw near to an end, to be at an end, to be finished, exhausted, consumed**; *zin-pai púṅ-po* the perishable, mortal body *Thgy.*; **to be finished, terminated,** *nam yaṅ mi zin-to Dzl.* it will never be finished; **to finish, to get done with,** building a wall *Glr.*, **zin čúg-če** *W.* id.; ˚*tuṅ ma zin dógs-pas* fearing not to be able to drink it all *Glr.*; *rtsé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) méd(-pai) las* endless working, unceasing labour *Mil.*; hence = *tsár-ba*, to denote an action that is **perfectly past,** esp. in *B.*, *pʻrú-gu skyés-su zin kyaṅ* although the child is already born *Do.*; *ɣsón-poi tsé-na ˛ú-čag-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris Cs.*: 1. **abridgment, general view, synopsis.** 2. **lecture,** so *Schf. Tar.* 210, 22. 3. **receipt, quittance; bond** (of obligation), **bill of debt.**

ཟིམ་བུ *zim-bu* **fine, thin. slender.** *čar zim-bu mi drág-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zim dál-gyis báb-pa Mil.*, id.; *zim-zim* or *ziṅ-ziṅ* **fine, hair-shaped, capillary,** e.g. the leaves of some plants.

ཟིར་བ *zir-ba*, (*yzir-ba?*), gen. **zir táṅ-čè** *W.*, **to aim,** *zir-po, zir-čan* a good aimer, marksman *W.*; *zir-sa* **aim, dispart,** **ŋe-zir** sight (of a gun) *W.*

ཟིར་མོ་སྒྱུར་ *zir-mo, *zir-mo gyún-čè* *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

ཟིལ་ *zil* 1. (*Cs. zil-ma*), **brightness, splendour, brilliancy, glory,** *rje-btsún-gyi túgs-rjei zil ma bzód-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-čan* **brilliant, resplendent;** *zil-gyis nón-pa* to overcome, vanquish, *ḱoi zil-gyis nón-te* overpowered by him *Pth.*; *zil-bar ˚gró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *stoṅ-zil, Corydalis meïfolia*; *ɣser-zil, dṅul-zil? S.g.*

ཟིལ་དཉར་ *zil-dṅár* v. *dṅar.*

ཟིལ་པ་ *zil-pa* **dew,** *zil-pa ḱrom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* **hoar-frost** *Sch.*; *zil-mṅar Cs.* = *mdúd-rtsi* **nectar.**

ཟིལ་བུན་པ་ *zil-bún-pa* a slight **shuddering** from fear.

ཟུ་ *zu*, num. figure: 82.

ཟུག་ *zug* 1. also *yzug*, **pain, torment,** physical and mental; **distemper, illness, complaint,** esp. *W.* **zúg rag** I feel a pain, I am ill, **gó-la zug rág-ga** have you the head-ache? **zug čo dug** he is ill, he is suffering from pain; **só-zug** toothache; *zúg-rṅu, zug-yzér*, resp. *snyún* or *snyúṅ-zug*, *B.* and col. = *zug, mya-ṅán-gyi zúg-rṅus sdúg-bsṅal-žiṅ* weighed down by the grief of misery, *nyon-móṅs-kyi zúg-rṅu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, **quarters,** *zug-tu ˚prál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri.* — 3. v. *tsug.*

ཟུག་རྙུ་ *zúg-rṅu* v. *zug* 1.

ཟུག་ *zúg-pa* I. vb. 1. v. *˚dzúgs-pa.* — 2. **to bark** *Dzl.*

II. sbst. **building, erection,** **zúg-pa gyáb-pa** *Ts.* to build (cf. *˚dzúgs-pa* 3).

ཟུང་ *zuṅ* 1. earlier literat. and *W.* **a pair, couple,** *zúṅ-du ma mčis* not occurring in pairs *Wdṅ.*; **čá-bu zuṅ čig**, *Ld.* a pair of pendants (for the ears); *nyi-zlá zuṅ ɣčig btsón-du bzuṅ* sun and moon are both shut up (covered by clouds) *Mil.*; *zuṅ-mčóg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Kõpp.* I, 101; *zuṅ-ldán* **agreeing** in sound, **rhyming** *Cs.*; *zuṅ-˚brél* **connection, junction, union,** *zuṅ-˚brel ˚dód-na* if one wishes both things to be united *Glr.*; *zuṅ-brél-du* one after the other, or one with the other *Pth.*; *zuṅ sdébs-pa* **to join, connect, unite** *Mil.*; *zuṅ-yá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. **a single, separate piece** *C.* and sometimes in later literat.; *ḱa-dród zuṅ čig* a bit or mouthful of food *Thgy.*; *tsar re zuṅ re bltás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zuṅ-ɣyógs* id. — *zuṅ-ɣjúg* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ɣtúm-mo*).

ཟུང་མཁར་ *zuṅ-mḱár* n. of a royal castle *Glr.*

ཟུངས་ *zuṅs* v. *yzuṅs.*

ཟུབ་ *zúb-pa* inst. of *bsúbs-pa*, pf. of *sub-pa Glr.*

ཟུམ་ *zúm-pa* 1. v. *˚dzúm-pa.* — 2. *W.* for *bzúṅ-ba*, v. *˚dzíṅ-pa*; hence *zum-ḱáb* **pin, brooch.**

ཟུར་ *zur* 1. **edge,** *gad-zúr* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *čú-zúr* edge of the water, border, brink, bank, *čú-zúr-pa* one that lives on the bank of a river; *zúr-na* at the border (of the place where one happens to be) *Mil.* **žiṅ-zúr-ŋe lam yod** *W.* the road leads along the field; **board,** of a ship. — 2. **edge, corner,** *ḱá-ba zur-brgyád-pa*

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octangular pillar *Stg.*, (v. *zúr-càn* and *zúl-ma* below); *zur bżi* the four corners *Sch.* — 3. **side,** **zúr-du* (or *lóg-su*) *żag-pa* C.* to lay aside; *zúr(-du) bkól-ba Lex., Sch.:* to lay up, put by, spare, save; *zúr-du ₒkrid-pa* to take aside, apart, for a private conversation; so also *zur ṗyin-pa Stg.*; *zúr-du, zúr-gyis B., *zúr-na* W.*, **indirectly, by the way, by the by, incidentally,** *zúr-du smrá-ba* to speak indirectly, by hints *Cs.*; *zúr-gyis mtsón-pa Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zúr* **invective speech,** **tsig-zúr ma zer* W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zúr-ne láb-cè* W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bżugs-pa Cs.* (prob. for *zúr-du*) **to lead a private life** (cf. *zúr-pa*); *zur mig ltá-ba* **to look sideways, askance, to leer, squint** *Sch.* — 4. **outline,** *kyod daṅ zur ₒdra tsam yaṅ sa steṅ med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *ₒdi-dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis Glr.* —

Comp. *zur-bkód, zúr-ₒdébs, Sch.:* 'founded for a special purpose'. — *zúr-càn* cornered, angular, *yi-ge Glr.* p. 31, a sort of type or printing-letter, = *klui yi-ge*, v. also no. 2 above. — *zur-čág Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lis.* and elsewh., *Ssk.* **अपभ्रंश**. the most vitiated Prakrit-dialect *Was.* (267). — *zur-ₒdébs = zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zúr-ma = zur* prov. — *zur-ysós* educated by strangers *Sch.*

གཟུར་མོ་ *zúr-mo* **pain,** = *zug*, vulg.

གཟུར་ཐུད་ *zur-ṫúd Glr.* **hair-knot, dressed hair** *Sch.*

གཟུལ་མ་ *zúl-ma W.* **cornered, angular,** = *zúr-càn*; **ṗe'-zúl** lotus-edged, of bowls, dishes, plates, that are of a polygonal or radiated shape.

ཟེ་ *ze* I. num. figure: 112.

II., also *zé-ba B., W., zeu Cs.* 1. **hump** of a camel, zebu etc. *Cs.* — 2. **crest,** of birds, dragons etc. *Glr., S.g.*; also *ze-próg Lex.* — *zé-ka Cs.:* 1. 'hump. 2. decorated pad or cushion'. — *ze-rnóg Cs. = zé-ba.* — *ze-ₒbrú, zeu-ₒbrú Glr., Mṅg.* the anthers of a flower.

ཟེ་འབུག་ *ze-búg W.* **the maw** or **fourth stomach** of ruminating animals.

ཟེ་མ་ *zé-ma W.* **elastic spring.**

ཟེ་ཚྭ་ *zé-ṫswa* **saltpetre** *S.g.*; *zé-ṫswa-càn* containing saltpetre, nitrous; *zé-ṫsai skyúr-rtsi* nitric acid *Cs.*

ཟེགས་མ་ *zégs-ma* **impurity, smut, dirt** *Sch.*

ཟེན་ *zeṅ, ṫú-ba yyás-zeṅ yyón-zeṅ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ཟེད་ *zed* I. sbst. 1. **brush,** *ṗag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. **edge** *C.* — II. adj *Sch.*: **'broken off, damaged, injured;** *zéd-laṅs* **chink, crack, rent;** *zéd-ₒdug-pa* to crumble at the top' (?).

ཟེམ་ *zem* 1. **cask, barrel, tun,** often sonsisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopery *C., W.* — 2. **box, chest** *W.* — *zem-ṡiṅ* the body or wood of a vessel, *zem-mtíl* the bottom of a vessel *Cs.*

ཟེར་ *zer* 1. v. *yzer.* — 2. **talk,** cf. *brjod.* — 3. n of a small animal *Med.*

ཟེར་བ་ *zér-ba* 1 (seldom *ₒdzér-ba*) **to say,** esp. later literat. and vulg; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *čos dar zer rgyai yig-ṫsaṅ-na ₒdug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: . . . *zér-bar ₒdúg-pas* thus having been spoken, read, heard *Glr.*; *'yin' zer bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *żes* is used; *zér-na* 1. **if one says,** esp. for the older *że-*

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na, frq. 2. **if I may say so, so to speak, as it were**; **di-la ci zer** what is this called? frq, also without *la*; to make a noise, e.g. **sag sag zér-wa** *C.* to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkan* 1. he that is saying. 2. *W.*, said, called, mentioned, esp. for the older *žes byá-ba*. — **zér-kę** *C.* rumour, report. — **zér-ǰog-čan** *W.* speaking in an uncivil or offensive manner. — *zer-ri C.* rumour. — 2 **to drive in**, nails, v. *yzér-ba*.

ཟེལ་མ *zél-ma* **small chip**, *šiṅ-zél* **wood-shavings** *W.*

ཟེ *zo* I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi ḳams* **physical constitution**, *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.*; *zo bzáṅ-ba* a good complexion *Cs.* — 2. **figure, delineation, representation**, perh. better to be spelt *bzo* (?) — 3. **mould**, *zo-čágs* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša Lt.* mouldy meat

ཟོ་བ *zo-ba* 1. sbst., **pail, bucket**, *šiṅ-zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzó-ba*.

ཟོག *zog* 1. **deceit, fraud, falsehood** (*Lex.* = *rdzub*), *zóg-čan* 1. **lying, deceitful; liar** *W.* 2. **adulterate, counterfeit** *W.*; *zog-ldán*, *zóg-po Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) **hypocrisy** *Pth.*; *čos-zóg* **priestcraft** *Mil.*; **zol-zóg** = *zog W.* — 2. vulg. pronunciation in *C.* and *W.*, inst. of the following.

ཟོན་ *zoṅ* (vulgo *zog*) 1. **ware, merchandise, goods**, *zoṅ-miṅ-smár* not goods but ready money *Lex.*; *rgyágs-zoṅ* goods taken by travellers along with them to be bartered for provisions; *smán-zoṅ* drugs; *tsóṅ-zoṅ* **merchandise** *Cs.*; *zóṅ-rnams rnám-pa sna-tsógs* goods of all kinds; **zóg-gi dág-po** *Ts.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* **worth, price**(?). — 3. *Sch.* **doubt**(?). — 4. *Sch.* **lie**(?).

ཟོན་ *zon* **attention, heed, care**, gen. *zon byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also c. accus. *Mil.*; *zon sdig-pa spoṅ mi ǰes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* **heedless**; *zon-grábs* **provision, precaution, preventive measure** *Sch.*

ཟོན་པ *zón-pa Ts.*, **stuff- or woolen shoes**; **bob-zǫ́n** id., covered with leather.

ཟོབ་ *zob Ts*, **zob-zób ǰhé'-pa** **to shake thoroughly**, = ₒ*dzól-ba*.

ཟོམ་ *zom* 1. **point, top**, *rdo-rǰei* of the *dor-je Dom*; **summit**, of the Rirab and some other mountains *S.O.* and elsewh.; *zom-kóg* **dull, simple, stupid**, *Sch.* — 2. **cave** *Sch.*, *brag-zóm* rock-cavern.

ཟོར་ *zor*, 1. sup. of *zó-ba*, *bzó-ba Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ḳa* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-ḳa ₒǰén-pa Cs.*: to fling those weapons against the spirits.

ཟོར་བ *zór-ba* **sickle**, *zór-bas rṅá-ba Mil.*, *ycód-pa Cs.* to cut with a sickle, *zór-lče* sickle-blade; *zor-čúṅ* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtúl* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čúṅ*.

ཟོར་ཡང་ *zor-yáṅ Sch.*: **small, short** (?).

ཟོལ་ཙོ་ *zól-tso* v. ₒ*dzól-ba*.

ཟོལ་ཟོག *zol-zóg* **deceit, fraud, imposture, falsehood**, *zol-zóg byéd-pa*, *W.* **čo-če**, **to deceive, impose on**, e.g in traffic *Thgy.*, *zól-zog-čan* **deceitful, fraudulent**, *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

ཟོས་ *zos* v. *zá-ba*.

ཟླ *zla* 1. for *zlá-ba*. — 2. for *zlá-bo*.

ཟླ་བ *zlá-ba* I. sbst. 1. prov. *zla*, **moon**, frq.; *mkai zlá-ba* **celestial moon** *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* **temporal moon** or **month**, *zlá-ba ycig*, *B*, *W.*, **da čig** *C.*, one month; **zlá-ba ma ₒkor šog** come before the end of the month *Sch.*; *zlá-ba tsáṅ-du nyé-bas* towards the expi-

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ration of the months (of pregnancy) *Dzl.*; *zla-dús tém-pa dan* at the expiration of those months *Glr*; cf. also *ño* 5. — 3. symb. num: 1. — **Combinations and comp.** *zlá-bai dkyil-ₒkor, zla-dkyil, *da kyír-mo* W.* disk of the moon; **da gaṅ soṅ* W.* the moon is full; **da gaṅ-po* or *son-te* W. zlá-ba rgyás-pa Pth., nya-rgyás zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa), zla-gám, W. *da-péd** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa ltá-bur bžág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai ño* v. *ño*; *zla-téb = zla-žól; zla-nág* new moon *Sch.* (?); *zla-pógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa, tses-ysum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán ₒdzag* the catamenial discharges flow *Cs*; *zla-mtsán-čan Stg., zla-mtsán daṅ ldán-pa S.g.* having the monthly courses; *zla(-ba)-žól, -žól, -téb, zla-lhág, W. *da-ṭúl** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dáṅ-po* to *bču-gnyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *ₒbrúg-zla, čui zlá-ba, rtá-pa zlá-ba,* माघ
2. *sbrúl-zla, krá-zla, dbó-zla,* उत्तरफल्गुनी
3. *rta(i) zla(-ba), nág-zla,* चैत्र
4. *lúg-zla, sá-ga-zla-ba,* वैशाख
5. *spré-zla, snrón-zla,* ज्येष्ठा
6. *byá-zla, ču-snód-zla-ba,* पूर्वाषाढा
7. *kyí-zla, gró-bžin-zla-ba,* उत्तरषाढा
8. *gág-zla, krúm-zla,* भद्रपदा
9. *byi-zla, ta-skár-zlá-ba,* अश्विनी
10. *glaṅ-zla, smin-drúg-zla-ba,* कार्त्तिका
11. *stág-zla, mgó-zla,* मृगशिर
12. *yós-zla, rgyál-zla,* पौष्या

II. vb., also *zló-ba, zlós-pa*, pf. *bzlas, bzlos*, fut. *bzlo*, imp. *zlos*, 1. **to say, tell, express**, *zloam mi zlo* shall you tell it or not? *Pth.*; *ɣžán-la zló-ba Lex.* to tell others; *yid-ma-raṅs-pa-nyid gyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.* (?). — 2. **to murmur** or **mutter over**, to recite softly or quite silently, prayers, spells etc., also *žúb-bus zlá-ba Zam.*; *yi-ge-drúg-pa lan-čig bzlás-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat**. — 3. **to answer, reply** *Cs.*; *Mil.* ni f. — 4. undoubtedly a less correct spelling for *ₒda-ba* (for which reason the secondary forms with o are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-ṅán-las zlá-ba* to deliver from pain, to help to eternal happiness.

ཟླ་བོ་ *zlá-bo* 1. = *grogs, W. *yá-do**, **companion, associate**, *zlá-bo byéd-pa* **to accompany, attend, assist**, *rkún-zla* a thief's accomplice *Dzl.*; *ₒgrán-zla* **rival, competitor** (v. *ₒgrán-pa* extr.); *ynyén-zla*, v. *ynyen*; *bzá-zla* **spouse, consort** (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-ɣzán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom; spouse** in *C.* To *zla* standing for *zlá-bo*, may be referred *zlas-dbyé Zam.*, expl. by **द्वन्द्व, pair, couple, combination**, viz. of a thing and its reverse, hence *zlas-pyé-ba* **reverse, contrary**, e.g. *yód-pai zlas-pyé-ba méd-pa Sch.*

ཟློག་(ས་)པ་ *zlóg(s)-pa*, pf. *bzlogs*, fut. *bzlog*, **to give notice, send word, inform** *Sch., prin-yig-gis bzlógs-pa* he informed him by a letter *Stg.*, not frq.; in *Lexx.* explained by *ɣžán-la snyád-pa*, and *gó-bar byed ₒjúg-pa*. —

ཟློམ་པ་ *zlóm-pa* 1. adj., more frq. *zlóm-po*, (= **kor-kór* C., *kyir-kyir* W.*) **round, circular**, *dbyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlóm-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkáṅ-pa zlóm-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlóm Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect,** *tsogs* merit *Lexx.* 2. for *btúm-pa Pth.*: *dgé-ˌdún dbu-zlúm žabs-rjén* clerics with their heads wrapt up and barefooted. 3. for ˌ*dúm-pa*. — *zlum-ril* **globular** *Cs.* — **zlúm-bu* *W.* **host, swarm, troop, crowd.**

ཟླུམ་ཕུ་སེ *zlúm-pu-se* (or *rtse?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ཟློ་བ *zló-ba* v. *zlá-ba*, II.

ཟློག་པ *zlóg-pa*, pf *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return:** 1. **to drive back, repulse,** an army *Dzl.*; **to dispel, expel,** evil spirits *Dom.*; **to send back.** — 2. in a gen. sense: **to send, dispatch,** people to fetch something *Dzl.* frq. — 3. **to turn off, divert,** *bsám-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *ynyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs slar zlóg-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert,** injury, evil consequences, frq.; **to prevent,** *nad-sél* the healing of a disease *S.g.* — *zlog-tábs* antidote *Ma.* — 4 **to subvert, overthrow** (?). 5. *mii ño* **to resist, to be unyielding, uncompliant** *Dzl.*

ཟློས་གར་, ཟློད་གར་ *zlós-gar*, *zlód-gar* *Stg.* **a dance,** *zlós-gar byéd-pa* **to dance,** *slób-pa* to teach or learn dancing; *zlós-gar-mkan* a dancer.

ཟློས་པ *zlós-pa* v. *zlá-ba*.

གཟའ *yza* I. ग्रह 1. **planet,** *yza bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (राहु) is added to the number, sometimes also the descending knot (केतु), and then there are *yza brgyad* or *yza dgu*, eight or nine planets. The former seven denote also the days of the week: *yza-nyi-ma* Sunday. *yza-zlá-ba* Monday, *yza-mig-dmár* Tuesday, *yza-lhág-ma* Wednesday, *yza-phur-bu* Thursday, *yza-pa* (or *-wa*)*-sáṅs* Friday, *yza-spén-pa* Saturday, and the signs for them in the calendar are ☽, ♂, ☿, ♃, ♀, ♄, ☉; *yzai ynód-pa* hurtful influence of the planets. — 2. *yza-čén-po*, and often *yza* alone, = *rá-hu*, hence *nyi-zla-yzas-ˌdzin* or *yzas-bzuṅ* **eclipse** of the sun or moon, v. *sgra-ycan*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *yza*. — 3. symb. num.: 9. — 4. vulgo: **rainbow.** — *yza-skár*, 1. **planets and fixed stars,** *nyi-zla-yza-skár* the sun, moon, planets, and stars. — 2. **constellation,** *yza-skar-ṅán* an adverse configuration *S.g.* — *yza-kyim Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *yza-nád Cs.* and *Schr.*: **apoplexy;** in *W.* it seems to be used only for **epilepsy;** *yza póg-pa* id.; *yzá-pog-mkan*, *yzá-brgyab-pa* epileptic. — *blá-yza*, *sróg-yza*, *yséd-yza*, *má-yza grógs-yza*, *bú-yza*, *dgrá-yza*, *klúṅ-si-dar-yza* *Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* **rubble-stones, bowlders, detritus,** *yza-róṅ* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟག་པ *yzág pa* v. ˌ*tság-pa*, ˌ*dzág-pa*.

གཟགས་པ *yzágs-pa* 1. v. *yzábs-pa*. — 2. **to magnify, multiply** *Sch.*

གཟན *yzan* 1. v. *bzan* and *yzan-pa*; *ycan-yzan*, q.v. — 2. esp. *W.*, commonly *yzan-gós* **plaid,** = *bla-gós* v. *bla*. *yzan-stán* *Zam.* id.? *rnul-yzán* **napkin,** ni f. *Lex.*

གཟན་པ *yzán-pa* 1. **to eat, devour** *Cs.* — 2. **to gnaw,** mostly fig.: *tsér-ma žábs-la yzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: **to wear out** *C.*; adj. *yzán-pa* and *yzán-po* **worn-out, threadbare;** *séms-la yzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la** *C.* it deafens the ears, = *sún-ˌbyin-pa*; *yzán-du skyúr-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.*; **to throw away, squander, waste, lavish,** gen. in the forms (*čud*)*-yzón-pa*, *; són-pa*, v. *čud*.

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གཟབ་པ *gzáb-pa* I. *Cs.* **'clean'**, *Sch.* also **'clear, careful'**; *bzáb-pa Cs.* **'fine, elegant'**. In books I met with neither form; in col. language, however, are used: ***záb-mo*** 1. **dressed up, smart,** = *mčór-po.* 2. **fond of dress, vain.** — ***zab-čé*** *W.* to dress one's self up. — ***záb-gos*** *W.* festival raiment, holiday-clothes (opp. to *rgyún-gos*). — ***zab-ṭód*** *W.*, ***zab-ṭṓ*** *C.* (lit.: *sprod*) ***taṅ soṅ*** he is dressed up, very smart. — *Sch.*: *gzáb-yig*, 'elegant writing', the Tibetan printed letters, *dbú-čan.* —

II. v. *gzábs-pa.*

གཟབ་མ *gzáb-ma* **bundle, bunch,** of grapes *C.*

གཟབས་པ *gzábs-pa*, also *gzáb-pa*, *gzágs-pa Lex.*, imp. *gzobs*, **to use care, diligence**, *lo gčig zas-spyód gzábs-pas* by a careful diet continued for a year *Mṅg.*; **to take care, to beware,** *dé-las gzobs* beware of it, be on your guard against it *Sch.*

གཟར *gzar Lex.*, **peg, hook, wooden nail,** for hanging up things; *gzar-sláṅ* a pan that may be hung up.

གཟར་བུ *gzár-bu* (col. *zá-ru*) **ladle,** gen. of wood, *gzár-bu ˛pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgáṅ-gzar* and *blúgs-gzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཟར་བ *gzár-ba* 1. adj. *gzár-po*, **steep, rugged, precipitous,** *brag mtó-la gzár-ba-la* near a high, precipitous rock *Mil.*; *ri gzár-po*, *brag gzár-po* slope, declivity, of a hill or rock; *brag-gyaṅ-gzár Mṅg.* id.; *ri gzár-gyi ṅos* steep declivity, cliff *Thgy.*; *ri-gzar-čú* waterfall, cataract *Glr.*; *gzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *˛dzár-ba.*

གཟས་པ *gzás-pa* **to be about, to be on the point, to prepare,** *mčóṅs-par*, *bsád-par gzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar gzás-so* he prepared, began, to dig out.

གཟི *gzi* 1. **shine, brightness, clearness, splendour**; ***táṅ-zi*** *W.* **looming, mirage.** — 2. n. of a half-precious stone, variously coloured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *gzir-ba.* — 4. v. *bzi.* —

Comp. *gzi-čan* shining, bright, e.g. a star *W.* — *gzi-brjid* 1. **brightness, beauty,** a fair, healthy complexion, = *mdaṅs*, or joined with it, frq ; **majesty,** e.g. of deities etc. *Dzl.* 2. **honour, esteem, celebrity**; *gzi-brjid-čan* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *gzi-mdáṅs* 1. **healthy appearance** *S.g.* 2. vulgo also **evening-red, evening-sky,** ni f. — *gzi-byin* = *gzi-brjid* 1; *gzi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *gzi-byin-čan* bright, shining; *gzi-˛ód* bright gloss or lustre *Lex.*

གཟི་རུ *gzi-ru* col. for *gzér-bu* **a little nail** *W.*

གཟིག *gzig* **leopard**; *gzig-ris* its colour.

གཟིག་མོ *gzig-mo* **porcupine** *Ssk.*, *gzig-móṅ* id.?

གཟིགས་པ *gzigs-pa*, resp. for *mtóṅ-ba* and *ltá-ba* 1. **to see,** *˛óṅs-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; **to see through, to get an insight** *Tar.* 94, 6, *Schf.*; **to look,** *šár-la* towards the east *Glr.*; **to look (for),** *gzigs-pas mi ˛dug* when he looked (for it), there was nothing to be seen; **to look at, to regard, mind, esteem,** *sku-tsé-la mi gzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: **to give, grant,** *sá-bon žig tugs-rje gzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon žig gnáṅ-bar tugs-brtsé-bar gzigs šig.* — *gzigs-rtén* resp. **present, gift,** *gzigs-rtén-du skúr-ba* to charge a person with the delivery of a present *Pth.* — ***zig-dod-čan*** *W.* vain. — ***zig-po*** *W.* neat, well dressed, resp. for *mčór-po.* — — *gzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la gzigs-mor byóṅ-pa-las* as he came in order to look at the flower *Pth.*

གཟིངས་པ *gziṅs-pa* for *˛dziṅs-pa Glr.*

གཟིངས *gziṅs* **vessel, ship, float, ferry,** also fig.; *gru-gziṅs* id., frq.; *gziṅs čén-po žig byás-te* equipping a large vessel *Glr.*;

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yziṅs-čúṅ a small vessel *Cs.*; *yziṅs-pa* ship-master, captain.

གཟིམ་པ *yzim-pa*, also with *mnal*, resp. for *ɣnyid-log-pa*, 1. **to fall asleep** *Dzl.* — 2. **to sleep**, *rgyál-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. **to expire, to die** *Tar.* 4, 20. —

Comp. **zim-kyoṅ** W., resp. for *rkyóṅ-rtse*, candle, lamp. — *yzim-ǩaṅ* 1. sleeping-room. 2. dwelling, habitation. — *yzim-ǩebs* quilt. — *yzim-ǩom* cloak-bag, portmanteau. — *yzim-ǩri* bedstead. — *yzim-gur* sleeping-tent. — **zim-gág** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tiṅ, zim-ter** *W.* lamp. — **zim-tiṅ** (lit. *-btiṅ*) *Sik.* bedstead? — *yzim-ǩúl* sheep-skins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdún-pa*; *yzim-ɣrúg* his subordinate servants or pages. — *yzim-mál* bed-linen. — *yzim-ɣól* bed-curtain.

གཟིམ་གཟིམ *yzim-yzim W.*, *C.*, **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིར་བ *yzir-ba* (acc. to *Cs.* fut. of *ཚིར་བ tsir-ba*, certainly related to it, but chiefly used in an intellectual sense), **to be pressed, harassed, troubled, to suffer,** to be pressed by necessity, to suffer from hunger, disease etc. *B.*, *C.* — *Sch.* also *yzi yzir-ba* a stinging pain in the chest.

གཟིལ *yzil, yzil-bun-pa C.* = *spu-ziṅ byed-pa.*

གཟུ་བ *yzú-ba* a **lever, bar;** = *yšó-mo Cs.*; *yzu-rṅás* a prop *Cs.*

གཟུབ་བོ *yzú-bo Cs.*: 1. **straight, right.** — 2. **upright, honest.** *Lexx.*: *ɬugs yzú-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpáṅ*, which he renders by 'witness, mediator'.

གཟུ་ལུམ(ས) *yzu-lúm(s) Lexx.* = *bab-ǹol* and **सहसा**, hence signifying **rashness, impetuosity,** so *Cs.*, and therefore *yzu-lúm-ǹan* **inconsiderate;** *yzu-lúm byed-pa* **to act rashly;** *Sch.* also: **disobedience, pride, haughtiness.**

བཟང་སྤྱོད Punyabala avad. f 31

གཟུག *yzug* 1. v. *zug.* — 2. **top,** *lai* of a mountain-pass *Mil.*

གཟུག་གེ་བ *yzúg-ge-ba* **hurting, giving pain,** *žes yzúg-ge-ba žùs-nas* as she spoke words that gave so much pain *Mil. nt.*

གཟུག་པ *yzúg-pa* **to be able to bear, to sustain,** v. sub *tsog.*

གཟུགས *yzugs, Ssk.* **रूप**, 1. **figure, form, shape,** *ɲyi-rol-gyi yzúgs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdṅ.*; *mig-gis yzúgs-rnams mtoṅ* the forms (of things) are seen with the eyes; *ráb-tu-byuṅ-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *klui yzugs ɲsér-las byás-pa Tar.*; *lus-yzúgs* shape of body, stature, frq.; *srin-moi yzúgs-su byéd-pa* to transform one's self into a Rákshasi *Glr.*; *rnál-ʻbyor-pai yzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *ɸúṅ-po.* — 2. resp. *sku-yzúgs, W* **zúg-po** = *lus*, **body,** **zúg-po ɬù-če** *W.* to wash the body, to bathe; **zúg-po zdṅ-wa mi dug, mi-dé-wa dug** *C.*, **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *yzugs-ṅán* ill-formed, too short in stature *S.g.*; *yzugs ʻǩúm-pa* to bend, twist one's body, and *yzúgs-kyis ʻtsó-ba, quaestum corpore facere,* are given by *Sch.*; *yzugs riṅ-mo* long-stalked *Glr.* — 3. in physics: **body, matter, substance,** *yzúgs-ǹan, yzúgs-su snáṅ-ba* composed of matter, material, substantial; *yzúgs-ǹan ma yin-pa, yzúgs-su mi snáṅ-ba, yzugs-méd* immaterial, unsubstantial; *yzúgs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-ǩáms* the range of the material world. — *yzugs-brnyán* v. *brnyan.*

གཟུགས་པ *yzúgs-pa* v. *ʻdzúg-pa.*

གཟུང་བ *yzúṅ-ba* v. *ʻdzin-pa*; *yzuṅ-ʻdzin Mil.* frq., **interest, inclination, bias.** *yzuṅ-ʻdzin-brál* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be **ग्रहगुप्त**; yet *Was.* p. 304 renders it

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by 'idea and reason'. — *yzuṅ-yzér* peg on a wall, = *rtsig-púr*; a hold, support, rail, balustrade (?) *Stg.*

གཟུངས་ *yzuṅs*, frq. spelt *zuṅs*, yet properly only in compounds, lit. **a hold**, i. e. 1. **power, strength** *Schr.*; *yzuṅs-žán Sch.*: **loose, weak, without a hold, untenable**; *yzuṅs-zád* **weakened, debilitated**, esp. of women by loss of blood *Cs.*; *yzuṅs-rtén* **prop, support**. — 2. *lus-zúṅs* the seven constituents necessary for **healthy life, धातु**, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. **धारणी**, also *yzuṅs-sṅáṅs*, **spells, magic sentences**, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཟུད་པ་ *yzúd-pa*, fut. of ₒ*dzúd-pa*.

གཟུམ་པ་, གཟུར་བ་, གཟུལ་བ་ *yzúm pa, yzúr-ba, yzúl-ba* v. ₒ*dzúm-pa* etc.

གཟེ་བ་ *yzé-ba Sch.* 1. **pannier, dosser** *Dzl.* ᗑᗑ, 14. — 2. **home, habitation, nest.** — 3. **swift**, in running *Thgy.*, **quick**, in comprehending *Sch.*

གཟེ་མ་ *yzé-ma Med.*; *Cs.*: 'a horned aquatic plant'; *yzé-mai čaṅ Med.* beer made of it.

གཟེ་རུ་ *yzé-ru*, for *yzér-bu* **a little nail.**

གཟེ་རེ་ *yze-ré* **looking poorly** *Sch.*; *yze-ré byéd-pa* **to be poorly, ailing, ill** *Sch.*

གཟེག་(ས), **कण**. **a little grain, atom**; *yzeg čа čuṅ* a small particle *Lex.*; *yzég-ma* prob. id. (*Cs.* also: filth?) *yzeg-zán* **कणाद**, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kāsyapa; *yzeg-zán-pa* its professors *Wdṅ.*

གཟེག་མོ་བྱི་ *yzég-mo-byi* **hedgehog** *Sch*

གཟེངས་ *yzeṅs* **height, loftiness, sublimity, gloriousness**, esp. in *yzeṅs stód-pa*, also *yar yzeṅs stód-pa Pth.*; to praise, extol, glorify *Mil.* (cf. *seṅ*).

གཟེད་པ་ *yzéd-pa* I. vb. 1. v. ₒ*dzéd-pa*. — 2. **to hit** *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཟེབ་མ་ *yzéb-ma*, gen. *yzéb-ma*, also *yzebs Sch.* 1. **pannier**, with lid *Kun.*; a box-shaped **basket** with lid *C.* — 2. **cage, aviary** *Lex.*; **prison** *Sch.* — 3. **net, snare** *Sch.*

གཟེམ་པ་ *yzém-pa*, 1. *Cs.* = ₒ*dzém-pa*. — 2. **to do a thing gently**, **zém-te ḍul-wa** *C.* to walk softly, **žág-pa** *C.* to put down softly.

གཟེར་ *yzer*, also *zer*, 1. **nail, tack**, *šiṅ-yzer* wooden nail, *lčágs-yzer* iron nail; *ynám-yzer* 'plug or bolt for fastening a door (at the top)' *Cs.*: **gyáb-če** *W.*, **gyág-pa** *C.*, *yzér-ba Glr.*, ₒ*dzúg-pa Lex.*, ₒ*débs-pa* and more frq. *yzér-gyis* ₒ*débs-pa B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yzér-bu*, vulgo **zé-ru, zi-ru** a little nail. — 2. **a help to memory**, for retaining a lesson or doctrine, **mnemonic verse** *Mil.* — 3. **ray, beam**, *nyi-yzér* sun-beam, ₒ*od-yzér* ray of light; *tsa-yzér* 'a hot beam', *bsil-yzér* 'a cool beam' (?) *Cs.* — 4. **pain, ache, illness**, (*y*)*zug-yzér* id., *mgo-yzér* head-ache, *rgyu-yzér* gripes, colic, *ṗo-yzér* stomach-ache, *rtsib-yzér* pleurisy, *so-yzér* tooth-ache *Cs.*; **zer-kyáṅ ṅá-la gyáb-ba rag*, or *táṅ-ṅa rág** *W.* I feel the pains of labour; **zer-láṅ** *W.* spasms in the stomach or something similar; *yzer-*ₒ*ṗrig-pa* to writhe with pain; *yzer* ₒ*ṗo* the pain passes from one part of the body to another *S.g.*

གཟེར་བ་ *yzer-ba* 1. **to bore into, drive** or **knock into**, *zer C.* nails, **ná-da** *C.* an arrow through the ear, Chinese punishment. — 2. **to feel pain, to be suffering** (= *yzir-ba?*); *čaṅ-*ₒ*túṅ yzer* beer-tippling produces pain *Med.*

གཟེར་བུ་ *yzér-bu*, v. *yzer* 1, extr.

གཟོ་བ་ *yzó-ba* 1. v. *bzó-ba*. — 2. **to remember, keep in mind, own, acknowledge**, esp. *drin* a favour, also *byás-pa*, as much as **to be grateful**; *dé-dag-gi byas-pa yzó-bai ṗyir* from gratefulness for their kindness *Dzl.*; *byas mi yzo* they are ungrateful; *drin yzó-*

ba, drin yzó-bai sems gratitude, *drin mi yzó-ba* ingratitude; *drin-yzo-čan* **grateful.**

གཟོངས་, གཟོངས་བུ་ *yzoṅ, yzóṅ-bu* **chisel, graving-tool, puncheon.**

གཟོད་ *yzod* 1. **now, this moment,** (opp. to *dá či*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-yzod (-čig)*, id.; *da-yzód bu yin-par ča yod* now I know that it is my son; **not until now, then for the first time** (in narratives with preterite tenses) *Pth.*; **then at length** *Pth.* — *yzód-ťsor-ba, ťos-pa, -rdog-pa Dzl.* **to hear, to receive information, to be informed, to be told,** *yšégs-pa* that he was gone *Dzl.* — 3. *yzód-ma* **beginning, commencement** v. *ydód-ma.*

གཟོན་པ་ *yzon-pa, ysón-pa* with *čud*, v. *čud* and *yzán-pa* extr.; *bsgó-ba rnar yzón-pa* the precept was wastled in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bsláb-bya-la mi nyán-pai don.*

གཟོབ་པ་ *yzób-pa* 1. *Sch.* **quick, sharp, clever; caution, circumspection.** — 2. v. *yzáb-pa.*

བཟང་ *bzaṅ* 1. n. of a medicinal plant in Tibet *Wdṅ.* — 2. whatever is **good,** v. *bzáṅ-ba.* — 3. **agreement, treaty,** v. *sgrig-pa.*

བཟང་བ་ *bzáṅ-ba* adj. and sbst., *bzáṅ-po* adj 1. **good,** (भद्र). in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzaṅ-po* a good resolution *Mil.*; *bdag bzaṅ-na* if I behave well, keep myself free from blame, *Do.* (cf. *légs-pa*). — 2. **fair, beautiful,** as to the body, frq.; *nags-ťsal bzáṅ-po* a beautiful wood *Mil.*; *yzugs-bzáṅ* of a fine, tall stature. — sbst.: *bzaṅ* the good, that which is good in the abstract; *bzáṅ-nas byuṅ* 'it came from good' i.e. from a good heart; *dei yzáṅ-landu* as an acknowledgment of his goodness *Glr.* —

Comp. *bzáṅ-kyi* a species of large dogs *Cs.* — *bzaṅ-sgrig* treaty of peace, **jhé'-pa** *C.*, **čó-če** *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzaṅ-sgrig-pa* id. — *bzaṅ-ṅáṅ* good and bad, good and ill, *bzaṅ-ṅaṅ-ˌbriṅ ysum* good, bad, and indifferent; *bzaṅ-ṅáṅ ˌbyéd-pa* to discern between good and evil, to choose one or the other *Schr.*; *bzaṅ-ṅáṅ rtógs-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzaṅ-ťál* a good exit out of the ˌ*Kór-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzaṅ-drúg* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzaṅ-ˌdód* self-complacency. — *bzaṅ-spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón-lam-gyi rgyál-po.* — *bzaṅ-btsón* v. *btsoṅ.* — **zaṅ-lúg** *W.* good behaviour, good treatment, **mi žig-ne ťób-če** to experience such from a person, **mi-la čó-če** to show it to a person.

བཟངས་ *bzaṅs*, only in *Kaṅ-bzáṅs*, which *Wdṅ.* explains by *káṅ-pa brtségs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟད་པ་ *bzád-pa* rarely for *bzod-pa*; *mi-bzád-pa* 1. **intolerable** *Dzl.*, *Do.* — 2. **irresistible** *Do.*

བཟན་ *bzan*, sometimes for *zan*, esp. **food of animals,** *bzan ˌtsól-ba* to seek food *Mil*; **pasture, pasturage,** *bzán-la skyél-ba* to place in pasture, to let feed *Glr.*; *bzán-pa Ts.* id.

བཟབ་པ་ *bzáb-pa* v. *yzáb-pa.*

བཟའ་ *bza*, I. vb., fut. of *zá-ba*, **to eat,** *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba.* — II. sbst. 1. (rarely *yza*) seems to denote the members of a family, they being conceived as **eaters** or **fellow-boarders;** *bzá-tso máṅ-poi ṗa-má* parents that have a large family *Mil.*; *bza maṅs náṅ-na* among a numerous household *Mil.*; *bza-drúg* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: **wife, spouse,** *rgyá-mo bza* the Chinese spouse, *bál-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. **meat, food,** *bzá-ba daṅ btúṅ-ba* meat and drink, specially the quality and quantity of food, *zá-*

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ma bèud če-la bza če-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ytád, bzá-bai ytád-so* store of provisions, *bzá-ytad-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kyo-šug* **husband and wife,** *byéd-pa* to become husband and wife, to marry each other, *Kyod daṅ ṅa ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbúl-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: **household,** *bza-mí nyi-šu-rtsa-ynyis* a household of twenty two persons *Mil.* — *bza-med* **ill-fed, lean** *Mil.* — *bzá-tso* plur. of *bza.* — **za-dá** (lit. *za-zlá*) *W., C.* partner, wife. — *bza-šiṅ* **fruit-tree,** *bza-šiṅ-rá-ba* orchard, *bza-šiṅ-ra-ba-srúṅ-pa* watchman or keeper of it *Dzl.* — *bza-šúg* (vulg. **-šúb**) = *bza-mi C.*

བཟར་ *bzar* sometimes for *zar*; *bzár-ba* v. *ˌdzár-ba.*

བཟས་པ་ *bzás-pa* v. *zá-ba* and *yzás-pa.*

བཟི་ *bzi* (sometimes *yzi, zi*), **drunken fit, intoxication, stupefaction;** *bzi sáṅs-te* having become sober again after intoxication *Glr.*; **zi-čan** *W.* intoxicated, muddled, *bzi-ba* 1. vb. **to become intoxicated, to get drunk,** *bzi-bar ˌgyur-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. **state of intoxication.** 3. adj. **drunk, intoxicated** *C.* རྒྱ་བཟི་ཅན་ *C.*

བཟུང་བ་ *bzúṅ-ba* v. *ˌdzin-pa*; it is used as an adv. in the form of *bzúṅs-te*, e.g. *dei núb-mo-nas bzúṅs-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tses brgyad-nas bzuṅs-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ *bzur* v. *dzúr-ba.*

བཟེ་རེ་ *bze-ré*, also *bze Sch.*: **pain,** *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཟེད་ *bzed* 1. in comp.: *pyag-bzéd* **(hand-) basin** *Cs.*; *lhuṅ-bzéd* **beggar's bowl, alms-pot,** frq.; *bzed-snód* **salver** *Sch.*; *bzed-žál Lex.*, also *žal-bzéd Cs.*: 'spitting-box; acc. to oral expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ja*); *bzéd-pa* v. *ˌdzéd-pa.* — 2. *bzed-snyóms-pa* **wire-drawing** *Sch.*

བཟོ་ *bzo* 1. **work, labour,** *bzoi rnam-ˌgyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-la sréd-pa* liking labour, laborious, = *las Stg.*; **zo te-rél, mi-la ma (s)tan* W.* the work is not yet finished, do not let people see it yet! *snai bzo byed-gin ˌdug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft,** *rin-po-čei* art of a jeweler, *gos-* trade of a tailor, *dṅul-* art of a silversmith, *lčags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzaṅ-* of a copper-smith, *šiṅ-* of a joiner or carpenter, *gser-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo,* **figure, image, picture, resemblance,** = *dbyibs, *ă-me zo dug* W.* he is the exact likeness of his mother; **appearance, physical constitution,** v. *zo.* — 4. sometimes for *bzó-pa, bzó-bo,* so that all the words enumerated sub 2 may also denote the artist or workman. — བཟང་བཟོ་ *skilful*

Comp. and deriv. *bzó-kaṅ* **workshop.** — *bzo-kyád, bzoi kyad Glr.* **work of art,** masterpiece, elegant piece of workmanship. — *bzo-kyúd, bzo-kyun Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rgyú* working-materials *Glr.* — **zó-bsta**(?), *zób-sta, zó-sta* W.* **form, fashion,** e.g. **style** of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dó** anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* **artist,** mechanic, *dṅúl-bzo-pa,* silversmith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba,* pf. *bzos,* **to make, to manufacture** *C.* (for the *byéd-pa* of *B.*, and **čo-če** of *W.*), **par zó-wa** to print; **sém-kyi zó-wa* C.* to frame in one's mind, contrive, invent; **zo-*

*pę tsa** manufactured salt, **zǫ́-pę ser** artificial gold *Wdh.* — *bzó-bo* = *bzó-pa*, *bzó-bo mkʼás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination,** ni f. — *bzolás* work *Sch.*

བཟོད་པ *bzód-pa* (rarely *bžád-pa*) I. vb., ཁམ, 1. **to suffer, bear, endure,** c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus ˚dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *saṅs-rgyás-kyi túgs-rje čébas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *˚jám-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdé-ba bág-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltá-bas mi bzód-de* finding it unbearable for his eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glags*)-*méd-par ˚byúṅ-ba* or *˚gyúr-ba* not to be able to bear . . . any longer, frq.; *mi-bzód-pa* or *-bzád-pa* adj., **unbearable, intolerable,** also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon,** *sṅan-čad ṫo-˚tsám-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzód-par bžes ˚tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ysól-lo byas kyaṅ* although she begged pardon *Pth.*; *skyón-rnams yé-šes-spyan-ldan-rnams-la bzód-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysól byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Ssk.* क्षान्ति), *bzód-pa sgóm-pa* to exercise one's self in patience *Dzl.* ४, 12; but also, to have patience, to show forbearance; *bzód-pa bžés-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* **patient**; *bzod-srán* unwearied patience; *bzod-pa-čuṅ* impatient *Mil.*, *bzod-med Cs.* id. — 2. in asceticism: **perseverance, stedfast adherence to the four truths,** constancy in pursuing the path that has been entered upon, *mi skye-bai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bú-lon sél-ba*, must be resorted to with reference to the latter.

བཟོབ་པ *bzób-pa Sch.* = *ysób-pa.*

བཟོམ *bzom* **tub,** carried on the back, to convey water, v. *ču-bzóm* sub *ču.*

བཟླ་བ *bzlá-ba* v. *zlá-ba.*

བཟླས་བརྗོད *bzlas-brjód* (cf. *zlá-ba* II, 2): *zlá-ba* in a strict sense, is stated to be **the silent**, *brjód-pa* **the soft, yet audible pronouncing of spells** etc., *bzlas-brjod* signifying both together; *bzlas-brjód byéd-pa* to mutter over *Glr.*; *mú-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

བཟློམ་པ *bzlóm-pa* v. *zlóm-pa.*

བཟློ་བ *bzló-ba* v. *zló-ba.*

བཟློག *bzlog* **the contrary, the reverse,** *prába-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟློས *bzlos,* v. *zló-ba.*

ཨ

ཨ *a*, 1. a letter peculiar to the Tibetan language, which, contrary to ཨཱ (q.v.) denotes the pure vowel, without any admixture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

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before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

ཨ་ཅག་ *á-càg, Cs.* **we,** v. *ú-càg.*

ཨ་ཅི་ *a-cí* n. of a country *Glr.*

ཨ་ཏི་བ་ *a-ti-wa,* with *lóg-pa, Sch.:* **to perform somersets, to tumble over, to roll.**

ཨ་ན་ཡང་ *a-na-yaṅ* **although,** *Sch.*; *a-na-ma-na Sch.*; **perfectly alike, having a striking resemblance** (?).

ཨ་མ་ *á-ma* **but,** e.g. *á-ma ma rjed cig* but do not forget! *Cs.*

ཨ་ཨུར་ *a-úr Sch.:* **'shaking or rattling sounds'** cf. *ur-úr.*

ཨང་ *aṅ* 1. like *yaṅ,* attached to conjunctions, and corresponding to the English **ever, soever,** after vowels, col. also after consonants, e.g. *nam-aṅ.* — 2 *áṅ-sgra, bóṅ-bui Cs.* the braying of an ass.

ཨང་གེ་ *áṅ-ke* (not ident. with *ǎṅ-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrúl-mgo,* occasionally also in written words.

ཨབ་པ་ *áb-pa Ts.* **to bark.**

ཨར་པོ་, ཨར་ཅན་ *ár-po, ár-càn Ts.* **angry** = *ɣtúm-po.*

ཨར་བ་ *ár-ba C.* **lot,** *rgyáb-pa* to cast, = *rgyan rgyáb-pa.*

ཨར་ཨུར་ *ar-úr* v. *ur-úr.*

ཨར་ཡང་ *ár-yaṅ* **also, too, likewise** *Sch.*

ཨི་ *i* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di,* **this,** also *'i-po.*

ཨུ་ *u* 1. num. figure: 83. — 2. sbst. **kiss,** v. *o.* — 3. also *o, Cs.:* demonstr. pron., **this,** *ú-ni-ru, ú-nir, ó-nir,* **hither;** *Ts.* **wú-ohi* this.*

ཨུ་སྒྲ་ *ú-sgra Glr.* **noise of many foot-steps,** prob. = *úr-sgra.*

ཨུ་ཅག་ *ú-càg* 1. also *ó-càg Glr., ó-cog Thgy., ú-bu-càg Dzl.* pers. pron. **we.** — 2. **chimney** *W.* (?).

ཨུ་ཁུག་ *u-túg Sch.:* 'Lüderlichkeit, auch ཨུ་ཚུགས་ *'u-tsúgs'*; but in *W.* **'un-tug có-ce** means **to break out into a violent passion,** and **'ún-tug-kan* or *-càn* angry;** in *C.* **mú-tug-pa* and **dúg-tug-pa* to be at a loss;** so also in *Mil.*

ཨུ་བུ་ *ú-bu* v. *ú-càg.*

ཨུ་རུ་རུ་ *u-ru-rú Sch.* = *ur.*

ཨུ་ལག་ *u-lág* **compulsory post-service,** the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mi-la u-lág skúl-ba* to impose such services, by exacting porters etc. *Pth., gél-ba* id.; *skyél-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

ཨུ་སུ་ *ú-su Lt.* **coriander seed.**

ཨུག་པ་ *úg-pa,* **owl,** *Lt.*; *ug-rgán Sch.* the great horn-owl, *ug(-gu)-čún* the little owl; *ug-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.:* 'large protruding eyes'); *úg-mig-càn* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* **oats.**

ཨུག་སིངས་ *ug-siṅs* v. *siṅs-po.*

ཨུད་ *ud* 1. *Cs.* **swaggering, bragging, bombast, fustian;** *ud čer smra-ba* to swagger, brag, gen. **wur šę-pa*;*C. — 2. = *yud Thgy., ud-kyis,* **in a moment, instantly, suddenly.** — 3. **command, order** (?), *Sch.: ud-sgrog-pa* to make known an order.

ཨུབ་པ་ *ub-pa* **to sweep** or **rake together** with one's hands, *paṅ-pas ub-kyis bsdus-te Pth.* with the arms gathering all into one heap.

ཨུམ་བུ་གླང་མཁར་ *um-bu-glaṅ-mkar* n. of the palace of the ancient Tibetan king **Thothori,** *Glr.*

ཨུར་ *ur* 1. **noise, din, clashing, cracking, roar** of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse ʻur-ʻúr žés-pai sgra* the humming in the ears produced by stopping them *Wdn.*, *ʻur-ʻúr-po-yi sgra* id. *Wdn.*; *rná-ba ʻúr-la ˌkrog* there is a buzzing in my ear *S.g.*; *ʻur ldan* or *ˌbyun* a noise is heard; *Cs.* more particularly: **talk, babbling, chit-chat,** *ʻur-ytoṅ-ba* to talk, to chat; **toṅ-ʻur** *C.* (lit. *stoṅ*) bragging, humbug; *ʻur-sgra* = *ʻur* noise caused by many voices, many footsteps, cf. *ʻu-sgra*; of the howling of a tempest, *ʻúr-sgra če* although it (the thunder) makes a great noise *Mil.*; *ʻur-tiṅ* a brass basin, used to make a noise by striking it *Sch.*; *ʻúr-ba* sbst. **a humming insect, beetle** *Sch.*; vb., **to be noisy, chattering,** *Cs.*; *dga-grágs ʻúr-te* shouting, rejoicing *Mil.*; **ʻur čó-če** to set a dog on a person *W.*; **ʻur bšád-pa, ʻur-brdáb btáṅ-ba** *C., W.* to exaggerate, brag, boast. — 2. *bag-dró ʻur-ʻúr Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **ʻwur gyág-pa** *C*, **ʻur gyáb-če, táṅ-če** *W.* to smooth, v. *dbur-ba.* — 4. *ʻúr-rdo* a sling *Sch.*, *ʻúr-rdo ˌpén-pa* to throw with a sling.

འེ་ *ʻe* num. figure: 113.

འོ་ *ʻo* I. num. figure: 143. —

II. sbst. 1. provinc. *ʻu* **kiss** (चुम्ब), *ʻo byéd-pa* **to kiss** *Lt.*, *ká-la* on the mouth *Pth.*; *pyag, žabs* resp. on the hand, the foot *Cs.*; *ʻo ytóṅ-ba Cs.*, **ʻu lán-če** *W*, = *ʻo byed-pa.* — 2. v. *ʻo-ma.* —

III. pron. 1. pers. pron. **we,** v. *ʻu-čag.* — 2. dem. pron. **this** *Cs.* v. *ʻu* III. — IV. interj. (*o ʻó*) 1. like **oh, yes!** as a reply: *ʻo lágs-so* oh very well! *Mil*; **ʻo yóṅ-ṅog, ʼo ḍig-gog, ʼo gyál-log** *W.*, **ʻo yóṅ-ṅe** *C.* well! it's all right to me! well, do so! — *ʻo ʻo, ʻó ʻó,* so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, **yes!** *W.*, cf. *ʻo-ná.*

འོ་སྐོལ་ *ʻó-skol,* also with *rnams* and *čag,* (*Cs.* also *ʻú-skol*), *Ld.ʼá-χo,* **we,** *Mil., Tar., Thgy.*, e.g. (if all men must die), *ʻo-skol lta či smos* of course also we *Thgy.*; it is very often used as a reciprocal pronoun: *ʻó-skol ma ši ʼprád-pa* the fact, that we have seen each other once more before we die *Mil.*

འོ་བརྒྱལ་ *ʻo-brgyál,* resp. **fatigue, weariness, want,** any kind of hardship, **ʼpéb-lam-la ob-gyál ma kyód-da** *W.* has not your walk hither fatigued you? *ʻo-brgyál yóṅ-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *ʻo-brgyál-ba, kyéd-čag-rnams ʻo ma brgyál-lam* are you perhaps fatigued? *Glr.*; *žabs-tóg ʻo mi brgyal-ba ˌbul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *ʻo-re-brgyál* = *ʻo-brgyál* 1. **trouble, drudgery, annoyance** *Mil.* 2. **decay, decline, ruin,** of religion, usages etc.

འོ་སྙིག་ *ʻo-snyig* **sour cream** *Sch.*

འོ་སྙིགས་ *ʻo-snyigs* **birch-tree** *Sch.*

འོ་དོད་ *ʻo-dod* **lamentation, wailing, cry for help,** gen. as vb. *ʻo-dód ˌbód-pa* to lament, to call for help *Glr., Pth., Wdn.*; *ʻo-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འོ་ན་ *ʻo-ná* (cf. *ʻo, ʻon, ʻón-kyaṅ*), comes nearest to the Greek *ἀλλά*, used esp. to introduce a new thought or proposition in speech: **now,** what shall you do in that case? *Dzl.*; **well,** what did he say? *Dzl.*; **well,** I hope you have at least ... *Dzl.*; **why, ay,** *Mil.*; **but now** *Thgy.*; **but,** the Latin *autem,* when a new clause is added *Mil., Thgy.*; **yea,** in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, **yes** *W.* —

འོ་མ་ *ʻó-ma* **milk,** *ʻó-ma ˌjó-ba* **to milk** *Glr.*; *snyól-ba* to let it curdle *Cs.*, *srúb-pa* to churn it *Cs.*; *ʻó-ma čags* the milk thickens, coagulates *Cs.* —

Comp. *ʻo-táṅ* 'milk-meadow', the plain in which Lhasa now stands; of the former lake, *ʻo-táṅ-gi mtso Glr.*, a sedgy moor is said to be still remaining. — *ʻo-túg* milk-soup *Tar.* — *ʻo-túd* cheese, v. *tud.* — *ʻo-ˌtúṅ* suckling-child, baby, = *žo-ˌtuṅ.* — *ʻo-*

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snód milk-vessel. — *ʻo-spri, ʻo-sri,* cream. — *ʻo-már* 1. milk and butter *Sch.* 2. termin. of *ʻó-ma* into the milk. — *ʻo-zó* milk-pail.

འོ་མ་ཟི་ཟི *ʻo-ma-zi-zi W.* **pater-noster pea,** the seed of Abrus precatorius, used as beads for rosaries.

འོ་ཡོ, འོ་ཡོག *ʻo-yó, ʻo-yóg* **terrier** *Sch.*

འོ་རེ་བརྒྱལ *ʻo-re-brgyál* v. *ʻo-brgyál.*

འོ་ཤེ *ʻó-šo W.*, only in **ʻó-šo tán-če* or *gyáb-če** **to laugh at,** deride, to feel a pleasure at the misfortune of others.

འོ་སེ *ʻo-se* **mulberry**, *ʻó-se-šiṅ* mulberry-tree; *ba-ʻós Med.*, perh. strawberry spinach, Blitum, which in *W.* is called *ba-o-se,* cow-mulberry.

འོག *ʻog, W. *yog*, Ts. *wag*,* 1. root signifying **below,** or with reference to time, **after,** opp. to *goṅ*; *ʻóg-tu, W. *yóg-la** 1. adv. **down, below, underneath; afterwards, later;** in paging books it denotes the second page of a leaf, v. *goṅ;* it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. **under,** with accus., less frq. with dat., **down from; after** (as to time, rank, succession). — *ʻóg-na, W. *yóg-na*,* 1. adv. **underneath, below.** 2. postp. c. gen. **under, after.** — *ʻóg-nas, W. *yóg-nas** 1. adv. **from under, from below.** 2. postp. c. genit. **forth from below** *ʻóg-tu ǰúg-pa* to put underneath, to subject, subdue *Glr.*; *ka-ʻóg Ts.* = *ʻóg-tu,* e.g. **šiṅ-gi ka-wág** under the tree; sometimes (less corr.) with accus. inst. of genit., also *ʻog* alone, inst. of *ʻóg-tu, óg-na: *Ru-tog Gu-lab-siṅ ʼog mi dug* W.* Rutog does not stand under, is not subordinate to, Gulab Singh; *ldiṅ-ʻog* the division of soldiers under the Dingpon, or a century (division of hundred); *bču-ʻog* a body of ten men under a *bču-dpon* or corporal. — 2. testicles, of animals, *ʻog-čan* not castrated; **wog čeʼ-pa** (*spyad-pa*) to cover, copulate *C.*

Comp. and deriv. *ʻóg-sgo* the lower orifices of the body for the discharge of the excretions, *ʻóg-sgo ynyis S.g.*; more partic. the anus *Pth.* — *ʻog-rdo* anvil *Sch.* — *ʻog-pag* v. *pag.* — *ʻóg-ma* adj. the lower, later, following one, *dei ʻóg-ma* the one following after that, the second in turn; **lá-mę saṅ ge-nyén yóg-ma žig dug* W.* a Genyen is inferior to a Lama. *ʻog-min,* **अकनिष्ठ,** 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — *ʻóg-rol-tu = ʻóg-tu Tar.* — *ʻog-rlúṅ Lt.* vapour, flatulence. — *ʻog-šál* crop, craw of birds.

འོན་བ *ʻón-ba,* pf. *oṅs,* imp. *šog, B.* and *Bal.* (**ʻón-čas**), for which in common life almost always, and in more recent literature not seldom, *yóṅ-ba, W. *yóṅ-če**, is used, 1. **to come,** *ma ʻón-ba mtóṅ-nas Dzl.* when he saw his mother coming; *náṅ-du ʻoṅs, Dzl.* he came in; *ǰyir ʻoṅ-ba Glr.* to come back; *mi ynyis ṅai drúṅ-du ʻóṅ-rgyu yin-pa Glr.* two men that were about to come to me; *ʻóṅ-bai lám-du Pth.* when being on their way; *ti-se-la sgóm-du yóṅs-pa yin Mil.* we come to the Tise in order to meditate; *ʻóṅs-pa légs-so* you are welcome *Cs.*; *ṅas ʻo-dód byas kyaṅ ʻóṅ-mkan med Pth.* although I was crying for help, nobody came; *kyer ʻóṅs-so Glr.* they came to bring, they brought with them; *krid-šog* bring hither! *krid ʻóṅs-so Glr.* they brought thither; with reference to time: *ma-ʻóṅs-pa* not yet come, i.e. future, *dus* etc. very frq.; also poet.: *ma-ʻóṅs dón-du* for the benefit of those that are to come, i.e. of posterity; *čaṅ yóṅ-bai rigs, Wdṅ.*, the kinds (of cerealia) from which beer comes (is made). — 2. **to happen,** *yód-pa yóṅ-gin ˛dúg-pas Mil.* as it sometimes happens that there are . . .; more frq. **to occur, to be met with,** *ˌgréṅ-bu ʻoṅ ˌgyúr-na* whenever an e occurs, wherever an e stands *Gram.*; *mii yul-na mi ʻoṅ* such a thing does not occur on earth *Glr.*; **di-ru mi yóṅ(-če)* W.* that is not to be met with here. — 3. **to fall to the lot of, to be given, to come upon,** c. dat., *sras ʻóṅ-bai ysól-ba bláb-bo Pth.* she prayed that a son might be given to her; **ko-la nad yoṅs* W.* a disease came upon him; **sód-nyom yoṅ** I receive alms, **sod-nam yoṅ** I acquire merit W.*; to come in, *yoṅ-sgo* income, revenue *Schr.*, cf. *yoṅ-*

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ṭaṅ sub *ṭaṅ* 2. — 4. **to be suitable, practicable, to do,** *bstán-pa ɣčig-la stón-pa ɣnyis mi ʻóṅs-pas Glr.* as two preceptors for one doctrine will not do; *yúl-du lóg-pa mi ʻóṅ-bas Glr.* as a journey home is not practicable; *ʻo-yóṅ-ṅog* v. *ʻo*; *lás-la óṅ-bai bár-du* as long as he was fit for work; **to go on well, to do well** *C.*, **da yóṅ-ṅa* W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *ʻčí-ba nam yoṅ ča med Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog ʻgyúr-ba ʻoṅ Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *ʻgró-ba mi yoṅ-bar ʻdug Mil.* I am not likely (*dúg-pa*, 4) to go there any more; **ɬ el-čɛ mi yoṅ* W.* he will not be put to shame, not be disappointed; also with the supine: *srog daṅ brál-bar ʻgyúr-du ʻoṅ Dzl.* it will even come to his dying, it will be his death; *zós-su ʻoṅ Dzl.* he will even get so far as to eat . . .; *ši-bar ʻoṅ* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ɣnaṅ-ste ʻoṅ Pth.* he will assent to it, allow it; *ɣčig min kyaṅ ɣčig ɣin-te ʻoṅ Glr.* if it is not the one, it will be the other; *sleb yoṅ* he will come *Mil.* and in *C.* very common; *yid-čés mi ʻoṅ* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get:** *šés-na ṅa ɣsod ʻóṅ-bas Glr.* as I should be killed, if she heard of it; **zer yoṅ* C.* so it is said, expressed, i.e. this is the usual way of expressing it; **pél-te yoṅ* W.* it is getting larger, increases; or with a noun: *smin ʻoṅ Glr.* it is growing ripe; *rgyál-po ʻbaṅs-su ʻoṅ Ma.* the king becomes a subject.

འོན་མོལ་ *ʻoṅ-mól Ld.* for *ʻól-mo.*

འོད་ *ʻod*, **light, shine, brightness,** *šar* flames up, shines, *ʻpro* spreads, proceeds from; *ʻod spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *ʻod lham-mér mdzád-pa* resp., to shine with a bright light *Sch.*; *ʻod kéṅs-pa* filled with light *Sch.*; *ṭùs-la ʻod yód-pa* self-luminous, a property of primeval man *Glr.*; *ɲi-ʻód* sun-light, *zla-ʻód* moon-light, *skar-ʻód* star-light *Cs.*; *ɣnam-ʻod* brightness of the night-heavens, zodiacal-light *Cs.*; *me-ʻod* fire-shine *Cs.*; lustre, brightness, of polished metal, *ʻod byín-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **káṅ-pɛ ʼod ɟélte yoṅ** the splendour of the house increases, **bud ča dug** declines, decays *W.*; *ʻod daṅ ldán-pa B.*, *ʻód-čan* 1. **luminous, emitting light;** 2. **bright, polished.** 3. **light,** **da ʼod-čan ča yin* W.* now it will grow light. 4. **of a fine colour, of a blooming appearance** *Glr.* 5. **beautiful, splendid, stately;** *ʻod-med*, vulgo *ʻod-med-káṅ*, the contrary.

Comp. *ʻod-kór* or *skor* a luminous circle *Lex.* — *ʻod-dkar* 1. white light. 2. symb. num.: 1. — *ʻód-čan*, v. above. — *ʻod-dpag-méd*, **अमिताभ**, also *snaṅ-ba-mṭa-yás* the fourth Dhyani-Buddha, v. *saṅs-rgyás.* — *ʻód-spro* (or *ʻpro?*) light? — **ʻód-ṭo* W.*, **ód-ṭo tog** hold up the light! **ód-ṭo bu** glow-worm, fire-fly; *ʻod-ʻpro* sometimes occurring in the names of gods. — *ʻod-yzér* ray of light *Dzl.* and elsewh. frq.; *ʻod-yzér-čan* n. of a god, *ʻod-yzér-čan-ma* of a goddess *Do.* — *ʻod-srúṅ* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *ʻod-ysál* 1. a bright light or gloss, *ʻod-ysál mdaṅs daṅ ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *ʻod-ysál-gyi ṅáṅ-nas yzigs-te Mil.* knowing, beholding, by means of prophetic light.

འོད་མ་ *ʻód-ma* **cane, bamboo,** *ʻód-ma ṭsal*, **वेणुवन**, cane-grove; such a grove near Rājagriha was a favourite retreat of Buddha.

འོན་ *ʻon W.* **but** (*sed, autem*); (not so often used as in English).

འོན་ཀྱང་ *ʻon-kyaṅ* **but, yet, notwithstanding** *Dzl.* and elsewh., frq. in *B.*; rarely *ʻon-yaṅ* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lexx.* give **उताहो** as the

Ssk. word for it, which however seems not to agree with its use.

ཨོན་ཏང་ *ʻón-taṅ = ʻón-kyaṅ Lex.*

ཨོན་ཏེ་ *ʻón-te B.* and *C.* **or if not, or else, or also,** in double-questions after the termination *am* of the first question.

ཨོན་པ་ *ʻón-pa* 1. **deaf,** also **to be deaf;** *ʻón-pa-pa, ʻón-pa-po, ʻón-po* a deaf man, *ʻón-pa-mo, ʻon-mo* a deaf woman *Cs.*; *ʻon-loṅ* deaf and blind. — 2. **to give, to bring,** chiefly as imp. *ʻón-čig Dzl.*

ཨོན་སེང་ *ʻon-seṅ,* with *byéd-pa,* **to pay attention, to watch, to spy** *Sch.*

ཨོབ་ *ʻob* 1. also *ʻobs* **ditch, trench, pit** *Dzl.*; *me-ʻób* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

ཨོམ་བུ་ *ʻóm-bu* 1. **tamarisk,** Myricaria *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

ཨོར་ *ʻor* 1. **dropsy,** viz. the species **anasarca,** ni f., = *págs-čʉ*; *dbu-ʻor* prob. id. *Med.* — 2. **eddy, whirlpool** *Sch.*

ཨོར་བ་ *ʻór-ba* 1. **to put** or **lay down** *Cs.* — 2. **to feed,** e. g. a little child *W.*

ཨོལ་ *ʻol* **clover, trefoil,** viz. snail-clover, medic, (Medicago); *ʻol-táṅ* a plain covered with such clover; **ʻol-kyog* W.* snail.

ཨོལ་མདུད་ *ʻol-mdúd* v. *ʻol-mdúd.*

ཨོལ་པ་ *ʻól-pa* **vulture** *Sch.*(?)

ཨོལ་སྤྱི་ *ʻól-spyi* **in a general way, generally speaking, about,** *ʻól-spyir* id. *Sch.*; *ʻól-spyi tsám-du dus mnyám-mo* they are about contemporaries *Tar.*

ཨོལ་བ་ *ʻól-ba* **black horse** *Mil., Ld.-Glr.* (*Ts. *wál-ba**).

ཨོལ་མོ་ *ʻól-mo Ld. *oṅ-mol** **besom, broom, brush,** *stag-ʻól* birch-broom, *zed-ʻól* hair-broom *Cs.*

ཨོལ་མོ་སེ་ *ʻol-mo-sé Wdh.* an officinal plant; *Cs.*: '*ʻol-ma-sa* 1. a certain small berry. — 2. a small weight'.

ཨོས་ *ʻos* 1. v. the following. — 2. v. *ʻo-se.*

ཨོས་པ་ *ʻós-pa* 1. vb. and adj. **to be worthy, suitable; becoming, appropriate,** with termin. inf., in later times and vulgo, with the root, *sbyiṅ-par ʻos* it is becoming, it is meet to give; *ˌdi yzigs-par mi ʻos* it is not decent to see this; **ka-lón čá-čè 'os* W.* he is worthy to be a vizier; **ï-sam la taṅ mi 'os* W.* he is not worth such high wages; **la nán-te taṅ 'os* W.* he deserves extra-pay; *yid-smón ʻos* to be wished, desirable; *ɟyag bya-bar ʻos-par ˌgyur* he becomes adorable; *stód-ʻos* to be praised, laudable; *bkúr-ʻos* deserving honour *Cs.*; *tams-čád-la ɟóg-ʻos-pai čád-pa* the punishment condign to all; rarely with genit.: *kún-gyis bkúr-žiṅ mčód-pai ʻos Mil.* he is deserving of universal honour and respect, and even: *rjei ʻos min* he was not worth to be a king, for which more frq. the termin. is used: *ɣtsómor ʻós-pa žig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteelest appearance, that is most of a gentlewoman; *grógs-su ʻós-pa* he is worthy to be his colleague, ni f. *Mil.* — 2. more particularly in colloquial language: **right,** *W. *ós-čan, ŏ-šan**; with a negative **mi-ós-pa, os-méd, os-miṅ* W.*, **mi-g̈-pa** etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi ʻós-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas ʻós-pa* a lawful, *mi ʻós-pa* an unlawful matter *Schr.*; **g̈-miṅ-ghi ṭ im-gál* C.* a wrong, immoral act, sinful transgression; **'os mi-ós ɟé-čè* W.* to discern between right and wrong; with regard to a man's words, **credible, trustworthy,** or the contrary. — *Sch.* has besides: *ʻos čí yod,* 'what other means or way is there?' and: *ʻos spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).

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ཡ

ཡ *ya* 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags, yá-ta Glr.* the subscribed y or ◌ྱ. — 2. num. fig.: 24.

ཡ་ *ya* I. often with *ɣcig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-ɣcig lóṅ-ba Pth.* blind of one eye; *lham ya-ɣcig Glr.* one of a pair of boots, an odd boot; *lag-pa ya-ɣcig-tu ɣser ťogs, lág-pa ya-ɣcig-tu bú mo ḱrid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stóṅ-pa daṅ ysál-ba ɣnyis ya ma brál-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex*; **yá-do** in *W.* the common word for *grogs* or *zlá-bo* **associate, companion, assistant,** **yá-do ċó-ċe** to assist; **nyī-ka ya yo** *C.* they are equal to each other, a match, one as good as the other, **kó-la ya mé*, or *kọ ya ɲhé'-kẹn mi dug** *C.* he finds none that is a match to him, **di lé-kẹ ya ṇẹ mi ťub** *C.* I am not equal to the task; *ḱai ya* v. *ḱá-ya*; *ya-méd* = *do-méd*; ˛*ťáb-ya* adversary, antagonist; *ya-žár* one-eyed; *ya-ma-zúṅ* and *ya-má-brla, ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *goṅ*; adj. *yá-gi* (also *yá-ki Mil.*), *ɸu yá-gi* the upper or highest part of a valley *Glr., ri-bo yá-gi* the hill up yonder *Mil.; yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-góṅ* above, over *Sch.*; *ya-mgál, ya-mčú, ya-ťém, ya-ťóg, ya-rábs, ya-ré, ya-só* v. *mgal* etc.; *ya-mťá* the upper end, i. e. the beginning e. g. of a word, opp. to *ma-mťa* the end *Cs.*; *yá-ža* **esteem, honour, love,** shown to a person *W.* (= *že-sa B., C.*), **yá-že spé-ra** expressions of respect; **yá-že ɸi-la zér-na** if one speaks respectfully; *ya-ža-méd-ḱan* uncivil, regardless, reckless, unfeeling; **yá-ža ċó-ċe** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ža*, which however is less in use.

ཡ་ཁ་ *yá-ḱa* **mutual revilings** *Ma* : *ma smád-la yaṅ yá-ḱa sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་གྱལ་ *ya-gyál* v. *ya* I.

ཡ་ང་(བ་) *yá-ṅa(-ba) C.* also **yá-ṅa-bo** (prob. for *ɣya ṅáṅ-pa*) **shuddering, fright, anguish,** with genit. or accus. of that which is the cause of it *Do.*; *yá-ṅa-bai dmag-ťsógs Mil.* a formidable host; *yá-ṅai gegs* terrible danger *Pth.*

ཡ་ད་ *yá-ta* v. letter *ya*.

ཡ་དྲ་ prop. ཡ་དྲ་ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling,** in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡ་དོ་ *yá-do* v. *ya* I.

ཡ་དོ་ *yá-po* **butcher; executioner** *Schr.*

ཡ་བ་ *yá-ba* prob. = *ɣya-ba*. — *Mil.?*

ཡ་བ་ཀྲ་ *ya-ba-ḱā-ra Ssk.* **saltpetre** *Med.*

ཡ་མ་ *yá-ma* 1. **the temples.** — 2. **a severe cold, catarrh.** *Med.*; **yá-ma rag** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡ་མ་ཟུར་ *ya-ma-zúṅ* **unsymmetrical, incongruous, not fitting together,** e. g. two unequal shoes; of religions, languages,

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customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent; unheard of, prodigious,** *čo-ˌprúl* magic feats *Tar.*

ཡ་མ་བརླ་ *ya-ma-brla, *ya-má-la*, Ü: ya-ma-la-po, Ts.: *ya-ma-len-te*, Lis.:* = *snyiṅ-po-med-pa, mi-bdén-pa* **vain, unstable, fickle, not to be trusted** or **depended upon.**

ཡ་མཚན་ *yá-mtsan* 1. **wonder, miracle, supernatural occurrence,** adopted also as the term for the miracles of Scripture *Chr. Prot.; ltás-sam yá-mtsan čí byuṅ Dzl.* what signs and wonders have happened? *yá-mtsan-du ˌgyúr-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *kyód-la ˌdi-tsam rig-pa-méd-pa ni yá-mtsan-čeo* that you are so ignorant is very strange (wonderful); **yá-tsem-po** *C.* marvelous, miraculous; *yá-tsam-čan* id. *Schr.* — 2. **wonder, astonishment, amazement,** *rgyál-po yá-mtsan čén-po skyés-te Tar* the king greatly wondering; **yám-tsan tsór-če, čó-če** *W.* to wonder; *yá-mtsan-gyi ynás-so Tar.* it is a thing to be wondered at; *dé-tsam yá-mtsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ཡ་ *yá-ya* 1. *Cs.:* **differing, diverse,** *yá-ya-ba* **diversity;** *yá-ya-bor gyúr-ba Sch.:* a subject of dispute, contrariety of opinion. — 2. *yyá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked, wry,** col. *Cs.*

ཡ་ལད་ *ya-lád* **corselet and helmet, mail, armour,** *ysér-gyi* of gold; also fig. *B.*

ཡ་ཟ་ *yá-ža* v. *ya* II.

ཡ་དུ་དྲ་ *ya-hu-dá* **Judah,** *ya-hu-dá-pa* **jew** *Chr. Prot.*

ཡ་ཧོ་བྭ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡག་པ་ *yág-pa* **a small mattock, hoe,** *čág-yag* iron hoe, *šiṅ-yag* wooden hoe *Ts.*

ཡག་པོ་ *yág-po,* prov. also *ˌjág-po,* seldom in B., but otherwise common in *C.* and *W.* **good,** in all its significations, both as to men and things, = *bzáṅ-po*; **dei ˌpi-la di yág-po** *W.* for that purpose this is good, fit, serviceable; **yág-po ˌhé-pa** *C.*, **čó-če** *W.*, c. c. *la,* **to caress, to flirt,** also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yaṅ* 1. (accented), **again, once more; likewise, also, further,** frq., *yaṅ yaṅ Mil., yaṅ daṅ yáṅ-du Tar., yáṅ-nas yáṅ-du Dzl.* **again and again;** joined to adj. and adv. denoting a higher degree, **still:** *yaṅ čuṅ Mil.* still smaller, *ˌdi čí-gaṅ-las yaṅ dyá-ba žig byuṅ Mil.* that was still more pleasing than any thing before; *yáṅ sgos Mil.* still more in detail; **yáṅ-ñon-žag** *W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyaṅ,* after vowels often *ˌaṅ,* **also, too,** the Latin *quoque, ṅa yaṅ, bdag kyaṅ* I too; *bu čé-ba yaṅ Dzl.* my eldest boy too; *bsód-nams daṅ yaṅ ldán-pa Dzl.* having also merit; *yaṅ — yaṅ —,* both — and —; *ˌdi yaṅ — de yaṅ* both this and that, *pyi-rol yaṅ naṅ yaṅ* both outside and inside; followed by a negative, **neither — nor;** *yaṅ* singly, with a negative: **not even,** *kar-šá-pa-ni ycig kyaṅ mi sbyin-no Dzl.* I shall not even give a cowry for it; *yaṅ* with a comparative (as above) **still,** *snár-bas kyaṅ lhág-par* still more than formerly; as effect of a preceding cause, **so then,** *kyeu de yaṅ tse ˌdas-so Dzl.* so then the boy died, *bsád-pa yaṅ graṅs-méd-do Dzl.* so then there were people killed without number; emphat., **even,** *riṅ-por ma lón-par smra yaṅ šés-so Dzl.* within a short time he was even able to speak; *sṅa-čád kyaṅ Dzl.* even before this; *kar-šá-pa-ni ˌbum yaṅ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *tams-čad ˌdus kyaṅ* even if all without exception be gathered; **although,** *btsal kyaṅ ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but, yet, nevertheless** etc.

ཡང་སྐྱར་ *yaṅ-skyár* 1. sbst. **postscript.** *Cs.* — 2. adv. **again, afresh, anew** *C.*

ཡང་གེ *yáṅ-ge* v. *yáṅ-po.*

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ཡང་སྐོས་ *yáṅ-sgos* v. *yaṅ* 1.

ཡང་ཅར་ *yáṅ-čar Bhot.* and *Schr.*

ཡང་ལྗི་ *yaṅ-lčí* v. *yáṅ-po.*

ཡང་འཇུག་ *yáṅ-ʻjug* the second of two final letters, viz. *s* after *g*, *ṅ*, *b*, *m*.

ཡང་རྟི་, ཡང་གི་ཁ་ *yáṅ-ti, yáṅ-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W.*

ཡང་དག་པ་ *yáṅ-dag-pa* v. *dág-pa.*

ཡང་ན་ *yáṅ-na* **or**, in *B.*, com. pleon. after the affixed *am* (*gam*, *nam* etc.), which in itself already expresses the **or**; it is also preceded by *daṅ*; **further**, *Thgy.*; **either — or —**, *yaṅ-na* (*ni*) — *yaṅ-na* (*ni*) —.

ཡང་སྤྲུལ་ *yáṅ-sprul* v. *sprúl-pa.*

ཡང་པོ་ *yáṅ-po Cs.*, **yáṅ-mo* *C.* and *W.* **yáṅ-ghe* *Ts.* adj., *yáṅ-ba* adj. and sbst., **light, lightness**, opp. to *lčí-ba*, q. cf.; — fig. *ʻjam-žiṅ yáṅ-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lčí-ba* II.; **weak**, **de saṅ yáṅ-mo yin* *W.* this is a weaker, less emphatic, word than that; **no yáṅ-mo* *C.*, *W.* cheerful, happy.

ཡང་མ་ *yáṅ-ma* **early barley**, v. *nas* I.

ཡང་མེས་པོ་ *yáṅ-mes-po* **great-grandfather**, *yáṅ-mes-mo* **great-grandmother** *Sch.*

ཡང་རྩལ་ *yáṅ-rtsal* **very high skill, consummate art** *Mil.*

ཡང་རྩེ་ *yáṅ-rtse* **the highest point, summit**, fig. **the height of perfection.**

ཡང་ཚ་ *yáṅ-tsa* **great-grandson** *Sch.*

ཡང་ར་ *yáṅ-ra W.* **buck, ram, he-goat**, = *phá-ra.*

ཡང་ལ་ *yáṅ-la* prob. = *yáṅ-na S.g.*

ཡང་སོས་ *yáṅ-sos* n. of a hell *Thgy.*

ཡངས་པ་ *yáṅs-pa* 1. also *-po*, **wide, broad, large**, *taṅ*, *sa-ʻží* a large or wide field, plain *Glr.*; *yaṅs-žiṅ rgya-čé-ba* large and spacious, of a house *S.O.*; **gu-sa* (or *né-sa*) *yaṅ-pa dug** *W.* here is much room; fig. **mig-yáṅ* *C.*, *W.* liberal, generous, bounteous; **yaṅ-méd-la*, *yaṅ-yáṅ-pa-la** *W.* sudden, unexpected, unawares; **yaṅ-lúg ʻčó-ʻče** *W.* to hang or throw a coat over, without getting into the sleeves; *yaṅ-ʻam byéd-pa* id., *Sch.*; **yaṅ-hlúb** *C.*, *W.* wide, of clothes. — 2. v. *ʻyyéṅ-ba.*

ཡངས་པ་ཅན་ *yáṅs-pa-ʻcan*, *Ssk.* **वैशाली**, *Dzl.* and elsewh., city in ancient India, now **Allahabad.**

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) **what is uppermost**, *man-yan* **below** and **above** *Cs.*; *yán-na Cs.*: **above, in the beginning, in the first part**; gen. *yan* stands as adv. or postp. with accus., = *yáṅ-la*, *yan-čád(-la)*, *yan-čód(-la)*, **above, in the upper part**, *ltí-ba yan stéṅ-la yód-de Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zúr yan-čád Dzl.* above the hips; *lo-brgyád yan-čád Pth.* above eight years old; otherwise when referring to time, always **till, to**; often preceded by *nas*, **from ... forth.** *Glr.*

ཡན་ལྗོངས་ *yan-ljoṅ* **dulcimer**, musical instrument in *Ts.*

ཡན་པ་ *yán-pa* adj., **free, vacant, unoccupied, having no owner**, of places and things that are common property, like the air, rocks and stones etc.; *kyi yán-pa* a dog without a master, vagrant dog; *gral yáṅ-la yod* there are yet places unoccupied; of fields: **untilled, fallow-ground**; *yan kyár-la ma ʻca*, v. *ʻkyár-ba*; *yán-gar-ba* **separate, apart, by itself** *Lid.*, *rgyal-rigs yán-gar-ba ʻžig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán* (*-gyi*) *ʻgnyén-pa Glr.* a helper from the external world; *sems rgya-yán-du ma ʻgór-bar byos* take care that the mind be not distracted by outward things; **yan ča-ʻče* *W.* to disperse, **lug, nor tsaṅ-ma, sam-pa yan soṅ* *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du ʻjúg-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

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pa wandering (contagious) disease, = *yams Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡན་ལག *yán-lag* 1. **member, limb,** *yán-lag lña* arms, legs, and head *Mig.*; *yán-lag skyón-čan* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *žá-ba Lex.* — 2. fig. **branch of a river, branch of a tree;** *dge-bsnyén-gyi yán-lag ɣzúṅ-bar bgyio Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage,** something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., a **particular head, point, thought,** in a treatise.

ཡབ *yab*, resp. for *pa*, **father,** *rgyál-po yab yum ɣsum Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la ɣsól-to Dzl.* he said to his royal father; *yab-srás* **father and son,** in a spiritual sense: **master and disciple**; *yab-més* 1. **father and grandfather.** 2. **progenitor, ancestors** *Glr.*

ཡབ་པ་, གཡབ་པ་ *yáb-pa, ɣyáb-pa* 1. **to lock, lock up, secure, cover over** *Sch., yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *ɣyab* or *ɣyab-sa* **covered place, covert, shelter** *Sch.*; *yab riṅ-po* **portico, veranda,** e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. *C.* **to skim, to scoop off,** from the surface of a fluid. — 3. *W.* **to move to and fro, hither and thither,** v. *ɣyób-pa.* —

ཡབ་མོ་, གཡབ་མོ་ *yáb-mo, ɣyáb-mo* 1. **the act of fanning, waving,** *láy-pa yáb-mo byéd-čiṅ ˌči-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa Glr.* to beckon by waving with one's clothes; hence fig. — 2. **the bringing on, provoking,** *dgrá-boi* of an enemy *Mil.*, *ˌpúṅ-ɣžii* a calamity *Mil.*; *yáb-mo ǰhé'-pa* or *ɣyág-pa* to beckon to come, to bring (something adverse) upon one's self. — 3. **fan,** *rṅa-yáb* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbraṅ-yáb* fly-brush *Cs.*; *rluṅ-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb* **pankah** (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.?*

ཡམ་བུ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡམ་མེ་བ *yám-me-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, roughhewn.** — 2. *Mil.*: *čui ká-na ǰár-la yám-me ɣsègs* he walked softly gliding across the water to the other bank.

ཡམ་ཡོམ་ *yam-yóm Cs.* also *yam-yám Thgr.* **tottering, not steady** *Cs. yam-yóm byéd-pa* **to totter.**

ཡམས་ *yams, yams-nád Cs., nad-yáms Glr.* **epidemic** or **contagious disease, plague,** *má-yams* a plague caused by evil spirits, v. *má-mo.*

ཡར་ *yar*, from *ya*, **up, upward,** also *yár-la*, e.g. *ɣzigs-pa* to look up *Glr.*, *yár-ˌgro már-ˌgro byéd-pa Glr.* to travel up and down; *yar mar ˌčág-pa B.*, **kyód-čè* W.* resp., to walk up and down; *yár-la ǩyer šog* bring or fetch up *Pth.*; *yar ma sgyugs mar ma ˌtón-par Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar ˌtón-pa Thgy.* to come up again, from a depth; **yar mar tsaṅ-ma-ru* W.* in every direction, all over; in such expressions as *yar laṅ-ba* **to rise, get up,** *yar ˌǰél-ba* **to increase,** it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar ɣčód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar ˌgrib-pa* to sink down to the lower; *yar ˌdrén-pa* to draw or lift up to heaven.

ཡར་ལྟོས *yár-ltos* **imitation** *Sch.*

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ཡར་བ *yár-ba* **to disperse, ramble, stray** *C.* (= **yan čá-ce** *W.*); **to spring** or **leap off** *Cs.*; **to be scattered** *Sch.*

ཡར་ལུང་ *yar-luṅ Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlha-sampo. V. *Köpp.* II, 50.

ཡར་ལྷ་བཙན་པོ་ *Yarlhaṡampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *ɣnya-kri-ytsáṅ-po, Nyaḷitsángpo*, coming from India, first entered the country.

ཡལ་ག *yál-ga* **branch, bough,** frq., *yál-gai tsúl-du* ramified *S. g.*, *yál-ga-čan* branchy, full of boughs; *yal-ṗrán Cs.*, *yál-ga ṗreu Sch.* small branch, twig; *yal-ˌdáb* a branch full of leaves *Cs.*

ཡལ་བ *yál-ba* **to dwindle, fail; disappear, vanish,** *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *ṅad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: **yal čá-ce**); *ʷ(s)kug(s) gyál-Ḱan-la yal ča dug** *W.* the stake is lost in going to the winner; *ˌja yál-ba bžin-du Glr.* like the vanishing of the rainbow; *yal-ṡúl Wdṅ.* in a fruit the remnants of the withered blossom; **to be obliged to yield, to be dislodged** *Glr.* fol. 25, but perh. the signification: **to disappear** is also here admissible; *lus daṅ srog yal Dzl.* body and soul are trifled away, are lost; **go-yál** (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar ˌdór-ba, ˌbór-ba*, 1. *Sch.* **to annihilate, annul.** 2. *Cs.* **to despise,** *ɣžan* other people. Cf. *yól-ba.*

ཡལ་ཡལ་ *yal-yál Cs.* 100 000 octillions, *yal-yál čén-po* a nonillion; yet cf. *dkriɣs-pa.*

ཡལ་ཡོལ་, -ཡུལ་ *yal-yól, -yúl* **inconstancy, inattention, carelessness** *Cs., Sch.*

ཡས་ *yas*, from *ya*, 1. **from above,** *ˌbáb-pa* to come down from above *Cs.*; **above,** *yás-kyi* the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. **off, away,** *yas ɣtóṅ-ba, ˌṗaṅ-yás ɣtóṅ-ba, ɣtor-yas byéd-pa Glr.* and elsewh., to throw away. — 3. in comp. **without,** *mta-yás* without an end, endless, frq.; *bgraṅ-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, *so yi ɣcód-pa yi(d) čád-pa* 1. **to forget,** e.g. a benefactor *Glr.* 2. more frq. **to give up, to despair** *Dzl.*; **despondency, despair** *Mil.*; *yi-ṗri-ba* a disliking, hatred *Cs.*; *yi(d)-múg-pa, yi-múg-par ˌgyúr-ba* to despair, frq.; *yi-ráṅ-ba* to be glad, to rejoice, v. *ráṅ-ba*; *yi-ɣsád-pa Cs.* = *yi-múg-pa.*

ཡི་ག *yi-ga* **appetite,** *yi-ga ˌgag, ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdaṅ* id. *Sch.*; *ˌčus* id. *Med.*; *yi-gar ˌoṅ* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ *yi-ge* in comp. *yig*, 1. **letter,** *yi-ge dbú-čan* (*W.* **róm-yig**) the Tibetan printed letters, *dbu-méd* (*W.* **ḷa-yig**) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *ˌḰyúg-yig* the cursory and often rather illegible writing in letters, and *ˌbam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drúg-pa* the six-syllable (prayer), **the Ommanipadmehum** *Glr.* and elsewh.; *yi-ge-bdún-pa* and *brgyá-pa Mil.?* *yi-ge bslab-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, **note, card, bill, document; inscription, title** (more accurately *ká-yig*), esp. **letter, epistle**; *yi-ge bžág-pa* a deposited document, bond *C.*; *dge-sdig-gi yi-ge* register of virtues and iniquities; *yi-gei lan* a written answer *Glr.*; *yi-gei ṡubs* a. **envelope,** b. **letter-case, pocket-book**; *yi-ge ˌbri-ba* to write a letter, *spriṅ-ba W.* **kál-ce** to send off, *ɬob-*

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pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger ˛bri-ba Dzl.*, *˛gód-pa* to compose, to pen down; *yi-ger ˛brir ˛jug-pa* to get copied; *yi-ger bris ˛jóg pa literis mandatum deponere*; *skú-yig* letter, circular epistle; *ká-yig* v. above; *čád-yig* contract, bargain; *˛čáms-yig* dancing-book, rules relating to religious dances; *˛čól-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. **stamp, signature** *Cs.* 2. **certificate, credentials** *W.*; *ynás-yig* description of a place; *spriṅs-* or *˛príṅ-yig* = *skúr-yig*; *bu-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; *˛dzin-yig* = *rtágs-yig* 2 *W.*; *žú-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. **hand-book, road-book, guide,** *šám-bha-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. **itinerary, travelling-journal** (?). 3. **pass-port** *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtility written also *yid-tags* or *yid-btags*), **ཕེབ**, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དམ་ *yi-dam*, less frq. *yid-dam* (= *dam-bca*) resp. *tugs-dam* 1. **oath, vow, asseveration, promise,** *yi-dam-la brtén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bcá-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. **meditation** (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhá* **tutelar god,** a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdo-rje-˛čaṅ*); sometimes such a connection subsists from infancy through life, or the deity makes advances to the respective person by special revelations, so in the case of king *Sroṅ-btsan-sgam-po Glr.* — 5. acc. to *Cs.'s* proposition: **sacrament**; yet our Christian converts preferred the more popular *dam-bca.*

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge.*

ཡིག་བསྐུར་ *yig-bskúr*, also *yig-mgó*, **epistolary guide**, containing the different addresses and customary phrases used in writing letters *W.* — *yig-káṅ* **library** *C.*, **chancery** *Schr.* — *yig-mkan* **secretary, bookkeeper, clerk** *Glr.* and elsewh. — *yig-ča Glr.*, *Tar.* **written accounts, records, books of history.** — *yig-dpon* a 'master-writer' *Cs.* — *yig-prén* line, written or printed. — *yig-˛brú* a single letter. — *yig-tsáṅ* 1. **archives, records, documents** *Glr.* 2. **book-case** *Glr.* — *yig-˛dzin* **written contract**, *bžág-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tugs*, I. 1. **soul, mind,** esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *yid-du ˛oṅ-ba* adj., rarely *yid-˛oṅ-po Mil.* **engaging, winning, pleasing,** *skyé-bo máṅ-poi yid-du ˛óṅ-ba Do.* beloved with many; **nice, pretty,** of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mťo* a pretty lake *Sbh.*; *ṅai-yid ˛oṅ* my dearest! my darling! *Pth.*; *yid-du-mi-˛oṅ-bai tsig smrá-ba Wdn.* to say some unpleasant word; whereas *W.*: **da yid-la yoṅ* or *juṅ** now it comes into my mind; *ṅa yid-du mi rag* I do not recollect; *C.*: **yi-la ma soṅ** it would not go down with him, he had no mind for it; *ṅai yid-la mi ˛bab Tar.* it does not please me, I do not like it; *yid-la šar kyaṅ ro mi myoṅ Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byéd-pa*, *˛dzin-pa W.*: **čó-če, bór-če**, **to comprehend, perceive, remember, mind, take to heart,** frq.; *yid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; **yi-*

kyi lóg-pa C.* to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-ce* W.* **to exhort**; *yid ˚kul-ba Sch.* 'mental suffering', perh. better: **to be uneasy, troubled, harassed**; *yid ˚krúl-ba* **to be mistaken**; *yid-čad-pa* v. *yi-ɣcod-pa*; *yid-čes-pa* **to believe**, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, ... *par*, that ... (cf. *dád-pa*); *Kyód-la čuṅ žig yid ma čés-pas Mil.* having become a little distrustful towards you; **yid* (or *dén*)*-cé-ceï spé-ra* W.* credible words; *yid-brtan-dká-ba Tar.* not to be depended upon, hardly to be believed; *yid-ɣnyis* **doubt**; *té-tsom daṅ yid-ɣnyis ma byed cig Mil.*; *yid ˚pám-pa Mil.* **to be cast down, dejected, depressed**; *yid ˚próg-pa Mil.* **to prepossess, to infatuate**; *yid bloṅ-ba* **to be afraid, full of anxiety** (?) *Sch.*; *yid ˚byuṅ-ba*, resp. *tugs-˚byuṅ-ba Mil.* **to be sad, unhappy, discontented**, *la*, on account of; *ṅa kor-bai čos-la yid-byuṅ-nas Mil.* I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-˚byin-pa* to make discontented or weary; *yid-múg-pa* v. *yi-mug-pa*; *yid ˚tsim-par ˚gyúr-ba Dzl.* to become satisfied, contented; **yid tsim co-ce* W.* to satisfy; *yid-log-pa* **to be tired** or **weary of** *Sch.*; *yid-túṅ Dzl.* **forward, rash, overhasty**; *yid-dúṅs* v. *duṅs*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-ɣzúṅs* v. *ɣzúṅs*; *yid-srúbs Lexx., Sch.*: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud, yid-tsam* for *yud-tsam, Wdṅ* frq.

ཡིད་དགས་ *yid-tags* v. *yi-dags.*

ཡིན་པ་ *yin-pa*, resp. and eleg. *lágs-pa* I. **to be**, with neg. *ma yin* or *min, W. *man**; *kyod su yin* who are you? *bsa de-ka ṅa yin Mil.* I was the leopard (you saw); with genit., *ṅai yin* that is mine, belongs to me; **di-riṅ za-nyi-ma yin* W.* to-day is Sunday; *gáṅ-nas yin Mil.* whence are you? *˚di med-pas yin Pth.* it is because this is not here ...; *ṅa bú-moi dús-na yin-te Glr.* when I was still a girl; **yin kyaṅ* C.*, **yin-na yaṅ* W., C.* for *˚on kyaṅ* **yet, nevertheless, notwithstanding**; *yin-graṅ(-na)* v. *grán-ba* extr.; *yin* for optat or imp.: *de yin* 1. **so it is, yes.** 2. **that may be**, *mi ˚dod ruṅ de yin Mil.* if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-˚aṅ yin Mil.* if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *ṡnar yin-na = ṡnar Mil.*; *yin*, so it is! yes! *min, W. *man**, no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom bsal Glr.* it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa, min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, **wrong, unjust**, = *mi rigs-par*; *yul, dus, tsod, rigs-pa ma yin-par spyód-pa Thgy.* to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: **wrong, unjust**; **ma-yin-pe cŏ*-pa jhé-ken-la ten-ˀdig zer* C.* whoever commits an improper action is called **ten-ˀdig**; hence also *yin-min* right and wrong. — 3. v. *min.* Cf. moreover *yód-pa* and *˚dúg-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies **to mean, to signify**: *ṅa de ci yin Glr.* what does this drumming mean? *rgyál-po kon-rán yin dgons* the king thought (the prophecy) meant him, referred to himself; *tóg-ma ned-kyi pyir ma yin-pas Dzl.* as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *Kyód-kyi lo gaṅ yin-pa-la kŏ-wo dgú-gis Tar.* whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *˚gró-ba yin* **I am going** *Mil., C.*; *Kyód-la lám-mKan yód-pa é yin? Mil.* (are you having) have you a guide? *de náṅ-na su yód-pa yin? Glr.* who is within? it is also joined to a partic. pf., when referring to the past: *ṅa-ráṅ-la skyés-pa yin Glr.* I have born him; *čád-pa yin-pas Glr.*

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because he is descended from . . .; *ci byúṅ-ba yiṅ, Glr.* what has become of him? *de-dus ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: **zér-pa yin, zér-pen** he has said it, **kál-pen** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ṅi-ba yin Pth.* I shall die; *ño su ṅés-pa-la bskúr-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *ˌgró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-bin** he will come, **táṅ yin** he will give.

Comp. **yin-tog-čan** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* **property, attribute,** ni f. — *yin-lugs* 1. circumstances, **condition** (= *ynás-lugs?*); *kóṅ-rnams-kyi yin-lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.*

ཡིབ *yib,* v. *čar-yib* **eaves, shed** *Mil. nt.*, yet cf. the following.

ཡིབ་པ *yib-pa* **to hide one's self** *C., W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-če* W.* to hide, conceal; *yib-ma* **something hidden** *Sch.*; *yib-sa* **place of concealment, hiding-corner.**

ཡིས *yis,* termination of the instrum. case after vowels, po.

ཡུ *yu* 1. sbst.? *yu byéd-pa* **to calumniate** *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ, -ཀུ *yu-gu, -ku* **oats**, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་ཤིང་ *yú-gu-šiṅ* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdṅ.*

ཡུ་གུར་, ཡུ་གེ་ར་ *yu-gúr, yu-gé-ra,* n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Taṅ-gúd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Minyag (i. e. *Taṅ-gúd*), laws and specimens of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Monguls, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize Yugera, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡུ་བ *yú-ba* **handle, hilt, shaft,** *gri-yu* haft of a knife; *stár-yu* helve of an axe; *débs-yu* handle of an awl; *lhám-yu* leg of a boot *Cs.*; *yú(-ba)-čan* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bčád* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག *yú-bu-čag Cs.* = ˌú-bu-čag.

ཡུ་བོ, ཡུ་མོ *yú-bo, yú-mo* ox, cow, having no horns *Cs.*; for *yú-mo Sch.* has 'hind, female of a stag'; it seems to be little known. *yú-mo srol-góṅ* and *yú-mo mdeu-ˌbyin* names of plants *Wdṅ.*

ཡུག *yug* (= *bubs*) 1. **piece of cloth** or **stuff**; *gós-su ras-yúg ɣčig-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yúg,* seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud Mil.*

ཡུག་པོ *yúg-po, Ld.* ˌúg-pa **oats,** prob. the same as *yú-ku.*

ཡུག(ས)་ས, ཡུག(ས)་ཟ *yúg(s)-sa, yúg(s)-za* **mourning** for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yúg(s)-sa-pa,* also *yúg(s)-sa* **widower,** *yúg(s)-sa-mo* **widow**; *yúg(s)-sa póg-pa* being unclean in consequence of mourning; *sáṅs-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུད་བ *yúṅ-ba Med.*, **yúṅ-pe* W.*, **turmeric.**

ཡུད་མ *yúṅ-ma,* for *nyúṅ-ma,* **turnip** *Glr.*

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ཡུངས་(ད)ཀར་ *yuṅs-(d)kár* **white mustard,** *yuṅs-nág* **black mustard;** *yuṅs-ˌbrú* **grain of mustard-seed,** *yuṅs-ˌbru tsam* as small as a grain of mustard-seed *S.g.*; *yuṅs-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment,** acc. to *S.g.* = **ཀཎ**, stated to be a space of time varying from 8 seconds to 2½ minutes; *yúd tsam (žig)*, *yud ré* but one moment, *yúd-tsam-pa Do.* of a moment's duration; *tše ˌdi yud tsam yin ǰyi-ma-la mta-méd* this life is but like a moment, the future without end; *yúd-kyis, yúd-du* in a moment, e.g. *ynás-su ǰyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdn.* — 2. acc. to *Stg. Ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = *ču-tsód* 24 minutes. — 3. **a black** or coloured stripe on woven fabrics, *yud-čan* striped, black or white *W.*

ཡུད་བུ་ *yúd-bu* = *yú-bu*, *ˌú-bu Cs.* (?).

ཡུད་ཡུད་ *yud-yúd Sch.: yud-yúd brid-pa* **a dim and indistinct glimmering** before one's eyes.

ཡུན་ *yun* **time,** when denoting a certain space or length of time, *klog ˌkyúg-pai yun tsam ma lón-par der ǰyin-nas Mil.* in no longer time than a flash of lightning takes he arrived there; *yun riṅ-po, W. *-mo**, a long time, *yun riṅ-por, yun riṅ-du* during a long time, *yun riṅ-po-nas* a long time since or past; **yun máṅ-po bud ča dug* W.* a long time passes; **yun riṅ-ni ká-na* W.* by degrees, gradually; *yún-du Glr.* for a long time to come; *yun či srid-du* how long? *yun túṅ-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. **mother,** *btsún-mo yum, yum btsún-mo* the queen mother. — 2. *Ssk.* **मातृका**. title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čúṅ*.

ཡུམ་བ་ *yúm-pa*, only *W.* **to strew,** salt on food, ashes on the snow.

ཡུར་བ་ *yúr-ba* I. vb. 1. **to slumber,** *W.* also **tom yur-če**. — 2. v. *yúr-ma*.

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yúr-po če* a large trench, channel, canal, *yur-ǰrán* a small one; *sbubs-yur* a covered, subterraneous canal *Cs.*; *yur(-bai) ču* water conveyed by a canal.

ཡུར་མ་ *yúr-ma* **the act of weeding** *C., W.*; **yur-ma yur-wa**, *C., W.* also **čo-če** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. **place,** a. **an inhabited place,** as opp. to desolation, *ťaṅ stoṅ-pa mi daṅ yul med-čiṅ Pth.* a desert in which there are neither men nor dwelling-places; b. **place,** with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams Mil.* for *yúl-mi daṅ dgón-pa-pa-rnams* laymen and clerics. c. **place, province, country,** in a gen. sense, *yúl-(gyi) skad* provincial dialect, provincialism; *yul-(gyi) mťil, mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar(-gyi) yul* India; *rgyá-yul, bód-yul, sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in **yul wa-ra-ṇa-sér**, it is to be understood in this way: as to the place (situation), in Banāras; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *ǰá-yul* fatherland, native country, home; *raṅ-yul* one's own country, *ǰžán-yul* a foreign country; *ˌbróg-yul* country consisting of steppes, *róṅ-yul* country full of ravines; *lha(i)-yul* **land of gods,** abode of the *lha*, also fig., a particularly pleasant country or scenery; *mi(i)-yul* **abode of men,** (*ἡ οἰκουμένη*) **the inhabited world, earth,** yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yúl-na mi ˌoṅ Glr.* in the world such a thing is not to be found; *rnám-šes dbáṅ-poi yúl-las ˌdás-pa Wdn.* the soul that has left the ex-

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ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. **the object or objects of perception by means of the senses**; *ṗyii yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yúl-rnams-la lóṅs-spyod-par rmóṅs-te Wdṅ.* dead to sensual pleasures; *yul mi ˚dzin-pa*, or *ɣzán-du ˚dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brǰód-pai yúl-las ˚dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yúl-las ˚dás-pa = bsám-gyis mi ḳyáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with **object**; cf. *ɣnas*, 5. — 3. **weather**, or rather in a more gen. sense, **climatic state** of a country, and condition of the beings in it, v. below *yul-ṅán*, *yul-bzáṅ*.

Comp. and deriv. *yul-ḳáms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-˚ḳór* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgón* v. above. — *yul-ṅán C.* tempest, *yul-ṅán-gyi ʦúb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yúl-ċan* 1. **suited, proper, being in its place, fulfilling its purpose**, *Cs.* (?) 2. **that which is treated 'objectively'** *Was* 311, cf. no. 2 above. — *yúl-ċos* characteristic properties, manners etc. of a country. — *yul-ǰóṅs* district, tract of country. — **yul tum-túm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. **district** *C., W.* 2. **village magistrate.** — *yúl-pa* **inhabitant, native**, *gaṅ yúl-pa yin* whence are you? what is your country? — **citizen, burgher** *Mil.*; *yúl-pa-rnams* the people, the public *Mil.* — *yúl-po* gen. with *ċe*, a large country, *Mil.* — *yúl-dpon* village magistrate, district judge. — *yul-ṗyógs* region, neighbourhood *Mil.* — *yúl-ma* a native woman. — *yúl-mi* 1. = *yúl-pa*. 2. **countryman, compatriot** *Do.* — *yul-méd* 1. **improper, not in its place** *Cs.* 2. *ráṅ-snaṅ yul-méd bstán-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg you to teach me. — *yúl-ʦo* **village, borough,** = *gróṅ-ʦo*. — **yul-ʦód-zum-ḳan** *W.* land-surveyor, engineer. — *yul-ɣźis* v. *ɣźis*. — *yul-bzáṅ* fair weather *Cs.*, yet cf. *yul-ṅán*. — *yúl-yod-pa = yúl-ċan Cs.* — *yúl-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bšád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd = yul-la ˚dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་བ་ *yúl-ba*, less corr. spelling for *nyúl-ba Tar.*

ཡུངས་ *yus* 1. **boasting, bragging, puff**, *yus ċe don ċuṅ Mil.* much bragging, and nothing in it, *yus ċe ǰes ċuṅ Mil.* one that boasts much, and knows very little; *yus brǰod-pa, byed-pa* to boast *Cs.* — 2. **pride**, *ḳoṅ yus ma ċe ǰig* do not take too much pride in your heart *Mil.*; *lás-la byas yus ċé-na ṅó-so ċuṅ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. **blame, charge, accusation** *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. **ardour, fervour, transport**, *dád-pai yus-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus ˚túd-pa* to fasten one cord to another, **to knit or join things together** *Sch.*

ཡེ་ *ye*, 1. *Cs.*: *'yé-ma* **beginning and eternity**, *ye-ldáṅ* **eternal'**. This word is known to me only as an adv., **completely, perfectly, highly, quite**; *yé-nas* id.; *ye-dág* quite clean, *ye-rdzógs* quite perfect, *yé-nas bzáṅ-po* altogether good; with a negative following, **not at all**, *ye ma ˚dod* I felt no inclination at all, *ye ma ǰig-par ˚dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šés* (vulgo *Ld.* **i-šes**) ཡེ་ཤེས་, the perfect, absolute, heavenly, divine **wisdom**; less frq. resp. *ye-mkyén*; *ye-šés ɲa* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šés*, in a great measure at least, is inherent

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to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *raṅ-byúṅ ye-śés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *stoṅ-pa-nyid.* — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ...*am, Kyed blá-ma-čan ˌgró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-śés*, v. *ye-tig.* — 5. num. figure: 114.

ཡེ་ཁྱིག་ *ye-tig Sch.:* **'the trace, line, or manifestation of divine wisdom'.**

ཡེ་དངས་ *ye-dáṅs Bal.* for *nyid-ráṅ*, **you**, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-ˌbróg* a contagious disease *Cs.*; acc. to oral explanation: **injury inflicted on the soul, harm done to the mind,** which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-ráṅ* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba.*

ཡེ་ཤུ་ *yé-šu* **Jesus** *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* **rough, shaggy, hairy** *Cs.*

ཡེངས་པ་ *yéṅ-ba* v. *ɣyéṅ-ba.*

ཡེད་པོ་ *yéd-po* provinc. for *yág-po.*

ཡེན་ *yen*, prob. only in *yén-la* joined to *ɣtóṅ-ba* and synonyms, **to bestow liberally, amply, plentifully;** *zas daṅ spyód-lam yen-la ɣtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer Lt.* = *ɣnyid-yer* q.v.

ཡེར་པ་ *yér-pa? ɣyág-tu yér-pa žig mdzád-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) **offering,** *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

ཡེར་བ་ *yér-ba* **sprinkled, sputtered, spouted**(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* **pure, clear, genuine, unadulterated** *Mil.*; *šṅo ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél, Pth.* frq., e.g. *mdaṅs yel-yél, sems-dgá yel-yél* **clear, light, bright** or something like it(?).

ཡེས་མེས་ *yes-més* **ancestor** *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་བ་ *yó-ga Ssk.* = *rnal-ˌbyór, yó-gi* = *yo-ga-pa, yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., **oblique, sloping, slanting, awry, crooked; obliquity, slope, slant;** *čuṅ-yó-ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *S.g.*; *yón-po*, col. **yón-te**, adj., id.; *yo sróṅ-ba, yón-po bsraṅ-ba, Lexx.*, to make the crooked straight; **zám-pa yon-yón čo dug** *W.* the bridge is unsteady, swings to and fro; fig. **twisted, distorted, perverted, erroneous;** *yon-dpyad* wrong interpretation, false judgment; going crooked ways, **deceitful, crafty,** and sbst. **crookedness,** deceitful dealings *Cs.*; more frq. *yyo.* — 2. **everything, altogether, whole** (?) *Sch.*

ཡོ་བྱད་ *yo-byád*, **tools, implements, chattels, household furniture, necessaries,** *ˌtsó-bai* necessaries of life; *mčod-pai* requisites for sacrificing; *yo-byád sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád ťams-čád-kyis* (or *bzáṅ-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis ˌbrál-ba* to be in want of the needful; *nor ɣyugs yo-byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབོག་ *yo-ˌbóg Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.:* **elm,** and in another place: *rii yo-ˌbóg* **linden-tree,** less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *ˌog* **below, down stairs,** *yog-káṅ* **ground-floor; cellar.** — 2. v. *yyóg-pa.*

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ཡོག་པོ་ *yóg-po*

ཡོན་ *yon*

ཡོག་པོ་ *yóg-po* 1. *Sch. yóg-mo, W. yóg-šiṅ*, **pole** or **stick for stirring the fire, poker** *Mil. nt.* — 2. v. *gyóg-po.*

ཡོག་གཅིན་ *yóg-gčin* one that is wetting his bed *Sch.*

ཡོང་བ་ *yóṅ-ba*, pf. *yoṅs*, used throughout Tibet (except in Balti, where they say **'óṅ-čas**); not unfrq. also in later literature, for *ɹóṅ-ba* **to come**; *Sch.* has also *yoṅ-čad* (*-tsad?*) time and place of coming, and *yoṅ-yé* ever before, at all times (?).

ཡོངས་ *yoṅs*, **all, whole,** *mgo-nág yóṅs-kyi rje Glr.* lord of all the black-haired (i.e. of all men); *yoṅs-ₒdu-ₒtsal-gyi pho-bráṅ Mil.* the palace in which all wish to meet, ni f.; *yóṅs-su* adv. **wholly, completely, altogether,** *yóṅs-su dág-pa* quite clean, *yóṅs-su spáṅ-ba* to give up entirely; *yóṅs-su bslád-de* quite lost in perverseness; **generally, universally,** *žes yóṅs-su grágs-so Glr.* so he was universally called; *yóṅs-grágs-kyi bu čen bži Mil. nt.*, four disciples, followers, of universal fame; *sdug-bsṅál-las yóṅs-su ma gról-la Stg.*, seems to mean: he is not yet quite delivered; cf. however *yé-nas* with a negative. — *yoṅs-grúb* **the absolute,** what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ *yód-pa*, resp. and eleg. *mčis-pa* 1. **to be,** = *yin-pa*, *sgyu yod Dzl.* it is deceit, humbug; often with the termin., like *ₒdúg-pa*, *dúd-pa ltá-bur yod Glr.* it is smoke-coloured; *šin-tu mťún-par yod ₒdúg-pas Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *gró-ba yod* **it is becoming, growing, getting** *Pth.*; *šár-phyogs-su bstán-pa yod* it is pointing towards the east, *stsál-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; **léb(s)-te yod* W.* he is (has) come; with a root often pleon.: *ṅas bšags yod kyod-kyis kol čig Mil.* I have been splitting (the tree), do you carry it away now; *ṅan čén-po byas yod Glr.* he has been committing a great evil; *soṅ yód-pas Pth.* as he was gone. — 2. **to be in a certain place,** *der rdziṅ-bu žig yód-pai náṅ-na Dzl.* in a pond which is in that place; *ṅai yúl-mi-las bú-mo yód-pa-rnam Dzl.* the girls that are among my subjects; **de náṅ-na yód-kan tsdṅ-ma* W.* all that is in it; *yód-sa*, pop. for *gáṅ-na-ba*, place of abode. — 3. **to exist, to be on hand,** *bdé-ba yod ma yin Pth.* no happiness exists; *čúṅ-zad yod kyaṅ srid-kyis Dzl.* as possibly a little might still be on hand; *'é yod* is, or are there (even now)? *Glr.*; *snáṅ-ba yód-pai dús-su Thgy.* whilst there is day-light. — 4. with genit. or dat. for **to have** (like the Latin *est mihi* I have): *sú-la-ɹaṅ yod ma yin Pth.* nobody has . . .; *rgyál-po-la ₒdód-pa čén-po yód-par ₒdug* the king seems to have yet a great wish; *rgyál-moi ɣyóg-mo žig yód-pa de Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri žig yód-pa de Mil.* the knife which he had about (him); *yód-pa Thgy.* the things which one has, *τὰ ὑπάρχοντα*; *krón-pa ₒdom bču-dgu yód-pa Glr.* a well having a depth of 19 fathoms. — 5. *yód-par ₒgyur* a fut. of *yód-pa* **shall or will be.** b. **to originate, appear,** *bsáṅs-pai šúl-du da-rúṅ yaṅ yód-par gyúr-nas Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. **to get, receive,** *kri ɣdugs kyaṅ yód-par gyur čig Dzl.* the throne should also receive a canopy! *yód-par byéd-pa* **to beget, produce, effect,** frq., *bu yód-par gyis šig Dzl.* get her a child!

Comp. *Cs.: yod-pa-nyid* existence, *yod-min-nyid* non-existence; *Sch.: yod-táṅ* 'thoroughly clear'; *yod-tsód yin* 'it has the semblance of being' (?); *yod-med* **a.** being and not being, *yod-méd go-bzlóg snaṅ* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W. yod* is also used merely to give force to *med*, as **yod med** there is not at all . . .

ཡོན་ *yon* 1. **gift, offering,** of free will, to priests and mendicant friars, frq., *zás-yon* a gift consisting in food, *yon ₒbúl-ba* to bestow a gift, to bring an offering; *yón-du ₒbúl-ba* to present as a gift; **fee,** *smán-yon* physician's fee *Cs.*; *yon snó-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan.*

ཡོན་ཏན་ *yón-tan* — གཡའ་ *ɣyaṅ*

Comp. *yon-mčód* 1. = *yón-bdag Glr.* 2. for *yón-bdag daṅ mčód-ɣnas Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *sbyin-bgag* of earlier writings, **dispenser of gifts, entertainer, host,** in point of fact identic with **house-owner, citizen, farmer,** and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ɣnas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* གུཎ (opp. to *skyon*) 1. **good quality, excellence, valuable properties,** e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments,** *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *ɔdi bui yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality,** in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyaṅ yón-tan med Glr.*, even if one would ransom me, it would be to no purpose, not worth while; *ɔdód(-pai) yón(-tan)* v. *ɔdód-pa*; *ṕan-yon* v. *ṕán-pa.* — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba.*

ཡོབ་, ཞབ་ *yob, ɹob,* **stirrup** *Cs.*; *yob-góṅ* instep of the foot *Cs.*; *yob-lčágs* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob Cs.*; *yob-tág* stirrup-leather *Cs.*, *yob-mtil* the footing, *yob-lúṅ* (*Sch. yob-lóṅ*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *ɣyób-pa.*

ཡོམ་པ་ *yóm-pa Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po,* adj., *yom-yóm Pth.*, *yóm-me-ba Mil.* id.

ཡོར་ཡོ་ *yór-po* 1. **dull, heavy, blunt** *Cs.*; *Tar.*: *yór-yor-ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling.** — 2. **oblique, slanting,** *C.*

ཡོལ་གོ་, ཡོལ་མ་ *yól-go, yól-ma* **earthenware, crockery** *Schr.*, *Cs.*, *dkar-yól* **china-ware, porcelain,** frq.; *yol-gór* **cup, bowl,** *Sch.*

ཡོལ་བ་ *yól-ba* I. sbst. **curtain,** *yól-bas ɔbéba Glr.* to stretch a curtain over; *yól-ba ten-pa Glr.* to draw a curtain; *yól-ba ɣcód-pa* to close the curtain (of a door), *yól-ba ɔbyéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past,** *nyi-ma-ṕyed yol* mid-day is past, it is afternoon (about 2 o'cl.) *Wdk.* (v. *nyin-žág*); *srod yol soṅ* the evening-twilight is gone, it is complete night (about 11 o'cl.) *C.*; *nyi-ma yól-la ḱad* day is almost over, evening is drawing on, *Dzl.* ꝑ⁰ᒐ, 6; *dús-las yól-ba* **to be past,** both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rluṅ daṅ čar dús-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *ɣyól-ba C.*, *dbyól-ba*, *ɔbyól-ba* **to evade, shun, to go not to a place.** *mig yól-ba* to look away; **lé-yol čém-po yin** he is very shy of work, averse to labour *C.*

ཡོས་ *yos,* 1. **slightly roasted corn,** mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *ɔbrás-yos* rice, thus prepared *S.g.* — 2. **hare,** but only as an astronomical term, *yós-lo* the hare-year.

གཡག་ *ɣyag,* चमर, **the yak,** Bos grunniens (reckoned by the Hindu among the antilopes), fem. v. *ɔbri-mo*; *ṕo-ɣyág* male yak; *ṕa-ɣyág* uncastrated yak-bull; *ɣyag-rú* horn of a yak, also n. of a plant, Morina *Ld.*; *ɣyag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *ɣyaṅ* 1. *Ssk.* श्री, synon. *dpal,* **happiness, blessing, prosperity,** *ɣyaṅ čágs* blessing comes (from), grows (out of), nif. *Mil.*; *žor* it departs, it is gone; *ɣyaṅ-skyób, ɣyaṅ-ɔgúgs Schl.* 263, **yaṅ-kúg** *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *ɣyaṅ-skár* **propitious stars** or **aspects**; the lunar mansions no. ❽

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to ཤ་ v. *rgyu-skár*. — *gyaṅ-kúg* **beggar's bag** of the Lamas. — *gyáṅ-čan* **happy, blessed, prosperous**, *gyaṅ-méd* the contrary. — *gyaṅ-yig* a written benediction *Glr.* — *gyaṅ-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. **gulf, abyss**, gen. *gyáṅ-sa* also *gyaṅ-gzán*; *ji-tsam mṭo bžin gyáṅ-sa če* so high as you stand, so deep is the gulf; *lus gyáṅ-du ytóṅ-ba* to plunge, to precipitate one's self *Dzl.*; *gyáṅ-du* or *gyáṅ-la ltúṅ-ba* to fall down *Dzl.*; *mčóṅ-ba* to leap *Glr.*; *ṅáṅ-soṅ-gi gyáṅ-la ˌkor Pth.* he totters on the brink of the abyss of hell; *gyáṅ-sa-las ˌdzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyaṅ-gzár* rocky precipice *Mṅg.*

གཡང་ཏི་ *gyaṅ-ṭi Sch.*: 'the precious stone chas'.

གཡང་ཚེ་ *gyaṅ-tsé Mil.* nt., *C.* a bowl or cup of clay or wood.

གཡང་ལུགས་ *gyaṅ-lúgs C.* also *yaṅ-lús*, = *gzán-gos* **skin** of an animal, used for clothing; *Mil.* also fig.: *bzód-pai gyaṅ-lúgs gyon* he wrapped himself in the mantle of patience; *gyaṅ-gźi Lex.* **ཅཛིན**. skin of an antilope, the customary couch of the members of religious orders; also **skin, couch, covering**, in general *Pth.*

གཡན་པ་ *gyán-pa Lexx.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious. གཡའ་པ་རྒྱབ་པ་ "itch-cloth" Pratim. fol. 261

གཡབ་ *gyab*, *gyáb-pa*, *gyáb-mo* v. *yab* etc.

གཡམ་ *gyam Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

གཡམ་པ་ *gyám-pa Sch.*: 'a certain stone'; **yam-ṗáṅ* *W.* **a slab of slate, roof-slate**, for *gya-spáṅ*.

གཡའ་ *gya* 1. **rust**, incorr. verdigris; *lčags-gyá* id.; *lčags gya čags Lt.* iron rusts; **ya kor*, or *ṗuṅ*, or *yoṅ** *W.* id.; **ya čád-če** *W.* to scrape the rust off (from metals), to clean, polish; *gya-dág-pa* freed from rust, clear, polished, e.g. a mirror; *gyá-pa* **rusty** *Sch.*; fig. for **infection, contamination** *Mil.*; *gya ˌdrúl-ba* to be mouldy *Sch.* or more corr. **to get rusty**, to get covered with foul extraneous matter; *lčé-la gya-ˌdrúl byed Lt.* the tongue gets furred. — 2. also *gyá-ma*, vulgo **yá-máṅ**, **slate, slab of slate**; *gya-spáṅ* 1. id. 2. *Cs.* also **oil of vitriol, sulphuric-acid**(?) 3. in *C.* **verdigris**; *gya-tig* 1. **a line drawn with a slate-** or **lead-pencil**. 2. **slate-pencil, lead-pencil**, also *gya-smyúg*. 3. **bolt, bar**, *gya rgáb-pa* to bolt, to bar, *gya ṗyé-ba* to unbolt, to unbar; *gyá-ṡir = gya*; **ˌdzin-ya** *C.* pin. — 4. v. *gyá-ba*.

གཡའ་ཀྱི་མ་ *gyá-kyi-ma Lt.* n. of a plant, in *Lh.* a small high-alpine Saussurea.

གཡའ་བ་ *gyá-ba* 1. **to shrink, to start up**, in consequence of a sudden irritation, tickling etc., **to shudder**, *skyi-gya-ba* id. *Mil.*; *W.*: **ya čúg-če** to cause to shrink or start, **to tickle**, *Cs.* also: *gyá-ba* **to feel a horror**. — 2. **to itch**, *dei lus gyá-bas Dzl.* because he felt an itching.

གཡའ་ཡ་ *gyá-ya C.* **yá-ya** **yes!** in speaking to inferiors.

གཡའ་ལི་ *gyá-li* **maple** *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡར་དམ་ *yar-dám Lex.*, **oath**(?) *Sch.*

གཡར་བ་ *gyár-ba* **to borrow, to lend; to hire**; with reference to money, only provinc. (*Lh.*, *Ts.*); *ṗo-braṅ-nas már-me gyár-te Glr.* having borrowed a lamp in the castle; *gnas-tsáṅ gyár-ba Tar.*, *C.*, **ḍáṅ-sa gyár-če** *W.* with *la*, **to ask for reception**, night-quarters; *káṅ-pa gyár-mkan* **lessee, tenant, lodger**; *gyar byed-pa = gyár-ba Sch.*; **ṗan-gyár ṫo-če** *W.* to succour a person by an advance of money; *ṗa-gyár* **step-father**, *ma-gyár* **step-mother**, *bu-gyár* **adopted child**; *gyár-po* **credit** for what has been lent, advanced; **gyár-po táṅ-če** *W.* to lend, a thing, *Schr.* to let, lodgings.

གཡར་རྩྭས་ *gyar-tsus* **food, nourishment, victuals** *Sch.*

གཡས་པ་ *gyás-pa* **right**, *gyás-na* the right hand, *gyás-na* on the right(hand), *gyás-su* to the right, *gyás-nas* from the right;

གཡས་འཁོར་yās chi. A conch shell with whorls turning to the right. Prized as much as a jewel 6518 Tibetans and Chinese. The latter call it 右旋白黑虫 See གཡས་ *Journal N.C.B.R.A.S* III. p. 120.

miy-yyás the right eye, *lag-yyás* the right hand, *rkan-yyás* the right foot; *yyas-ños, -jyóys, -lógs* the right (hand) side: *yyas-yyón* right and left; *yyas-yyón-la ltá-ba* to look all round; *yyas-rú* 1. the right wing. 2. p.n., district in *Ts.*; **Yé-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

གཡི་, དབྱི་ *yyi, dbyi* **lynx** (*Cs.* erron. ermine).

གཡིག(ས)་པ་ *yyig(s)-pa* **to be hindered** *Cs.*; *Lex.*: *yyér-mas yyigs-pa?*

གཡུ་ *yyu* **turkois,** *mdún-yyu* the front-turkois in the head-dress of females; *jrá-yyu* little turkois-stones; *yyui* frq. for turkois-blue; **yu-dán** *W.* the ribbon on which the turkois-stones of the head-dress are fastened; *yyu-mtsó* a blue-glittering lake, po. *Mil.*; **yu-žún-men-tog** forget-me-not *Sp*; *yyu-rál* a mane of turkois-colour *Glr.* — *yyu-rún* for *yyun-drun Glr.*

གཡུག་པ་ *yyúg-pa*, incorr. spelling for *dbyúg-pa*. —

གཡུང་དྲུང་ *yyun-drún*, स्वस्तिका (also *yža-yyan*), **the cross cramponee** ✠, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *yyun-drún-pa* = *bón-po*; *yyun-drun dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *yyún-ba* **tame,** opp. to *rgod*.

གཡུང་མོ་ *yyún-mo* (*Lex.* **डिम्बिका, a libidinous woman**), *Cs.*: 'a woman having always the menses'.

གཡུར་ *yyur* 1. **sleep** *Sch.* — 2. v. *yyul-ka*.

གཡུར་བ་ *yyúr-ba Lex.*, *C.* also **yór-ba** **to droop, to hang or sink down,** of fading flowers etc.; *yyur zá-ba Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *yyul Schr.*: **army**; *Cs.*: **battle**; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *yyul* and *yyul-nó* denote an army facing the enemy and ready for battle; *yyúl-las rgyál-ba* and *pám-pa* to conquer and to be conquered frq.; *yyul ˌgyéd-pa Do., spród-pa Do., Pth., ˌtáb-pa* to fight, strive, struggle, *dan* with; *yyúl-du* or *yyul-nor žúgs-pa* to go to battle *Do.*; *yyul sóm-pa* to prepare for battle *Lex.*; *dug lnai yyúl-no zlóg-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་པ་, གཡུལ་འཕྲག་ *yyul-ka, yyul-ˌtag* **thrashing-floor**; both these words appear to be not everywhere current, but provinc., cf. *Ko-yyu*; *yyul-ka yčóg-pa Sch.*, **yur ǰhé'-pa** *C.* **to thrash.**

གཡེང་བ་ *yyén-ba*, less frq. *yén-ba*, pf. *(y)yeṅs*, **to move a thing softly to and fro,** e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *čus yyeṅs-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; **to stream into, to overflow,** *yul-kams-su* a country, to inundate it, of floods, hostile armies etc *Ma.*; **to rummage, turn over,** *dpé-rnams* books *Mil* — 2. **to turn off the attention, to disturb the mind,** *rgyál-po spyan yyeṅs-pa dan Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis yyeṅs Mil.* the soul is disturbed by the devil; *čos ˌdód-pa-rnams yyéṅs-par byéd-pa Thgy.* to put out or confound those that are seeking religion; *ma-yyéṅs-par nyón čig* now be all attention! *yyén-ba, yyéṅs-pa* sbst., **inattention, wandering, absence of mind,** *yyéṅs-su ˌǰúg-pa Thgr.* to give one's self to inattention; adj. *rnám-par yyéṅs-pa* very absent, wandering; *rnám-par mi-yyén-ba* or *-yyéṅs-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *yyéṅs-pa* **diversion, pleasure, recreation,** **yán(s)-pa-la čá-če**, resp. **tug-yán(s)-la (s)kyód-če** *W.* to take a walk, **yán(s)-pa sé-če** *W.* to be playful, like children, kittens etc.; **jest, joke,** **yán-pa man, don-dám yin** *W.* I am not joking, I am serious; **yán(s)-pa-čan** *W.* jester, buffoon; *yéṅs-ˌdod-kyi ka-krám ma yin Mil.*, these are no falsehoods spoken in jest. — *yyéṅs-ma*, a wanton female, prostitute *Sch.*

གཡེན་ *yyen? yyen-sbyór-ba S.g.* **to calumniate** ni f.

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གཡེམ་པ་ *ɣyém-pa*, *Lex.* **मिथ्याचर्या, being untrue** in one's dealings, acting **wrongfully**, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *ˌdód-pas*, or *ˌdód-pa-la*, adding *lóg-par*, as: *ˌdód-pa-la lóg-par ɣyém-pa*, or it stands alone as in *ɣyém byéd-pa*, signifying **'to commit adultery, fornication'** *Dzl.* and elsewh.; *log-ɣyém* sbst. —

གཡེར་ཁ་ *ɣyér-ka* (vulg. **'er-ka*), **bell, set of bells,** or **peal** *Glr.*

གཡེར་པོ་ *ɣyér-po* **wise, prudent, circumspect, thorough-going** *Sch.*

གཡེར་བག་ *ɣyer-bág Lex., Sch.:* **a light, luminous place.**

གཡེར་མ་ *ɣyér-ma Med.* frq., **Guinea pepper,** *Capsicum W.* **nyér-ma**; *ɣyer-ṡiṅ-pa* medicinal herb *S.g.*

གཡེལ་བ་ *ɣyél-ba* 1. **to be idle, lazy, slothful; idleness, laziness;** *ɣyel-ba-méd-par* incessantly, continually, e. g. to pray, to guard *Mil., S.O.* — 2. *ṭugs ɣyél-ba* resp. to forget *W.*

གཡོ་ *ɣyo* (rarely *yo*) **craft, cunning, deceit,** more frq. *ɣyo-sgyú*, *ɣyo-zól*; *ɣyó-ċan* crafty, deceitful, *ɣyo-méd* honest, *ɣyo byéd-pa* to deceive.

གཡོ་བ་ *ɣyó-ba* I. vb., pf. and imp. *ɣyos*, 1. **to move,** to cause to change place; **to be moved,** agitated, shaken, *ɣnam sa ɣyós-so* heaven and earth were shaken *Dzl.*; *des ni sa ˌdi ɣyo-bar ˌgyur* thereby the earth may be shaken *Do.*; **to bend, incline, tilt,** e.g. a vessel; **zúg-po yos toṅ* W.* make a bow! *sku ɣyós-par ˌgyúr-to* the image began to move *Glr.*; *sa-ɣyós* earthquake; **to begin to move** or to march *Ma.*; *ṭugs-rje ɣtiṅ-nas ɣyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai ɸyógs-la ˌdu-ṡés ċuṅ-zad kyaṅ ma ɣyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *ɣyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil.*, *mi-ɣyó-ba* **unmoved,** immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **अचल** *Will.*) — 2. **to prepare,** victuals for the table *ɣyós-su byéd-pa* id.; *ɣyós-ḳaṅ* kitchen, bake-house, *ɣyós-mḳan* baker, cook.

II. sbst. **moveableness, mobility,** *ɣáṅ-żiṅ ɣyo-ba-nyid* an easy mobility *Wdn.*

གཡོག་ *ɣyog* (v. *yog*, *-og*) *Tar.* and elsewh., usually occurring in the more definite form *ɣyóg-po*, **servant, man-servant,** *ɣyóg-mo* **maid-servant, female servant,** waiting-maid; when distinguished from *ḳól-po*, *ḳól-mo* and *bran*, it denotes a higher degree, e.g. *ɣyóg-mo ɣnyis* two waiting-maids and besides 500 *ḳól-mo* maid-servants *Pth.*; *ɣyóg-po daṅ ɣáṅ-ɣyog daṅ nyíṅ-ɣyog* servant, servant's servant, and the servant again of these *Pth.*; *mii ɣyog byéd-pa* to be in a person's service, to obey a person; *dpon-ɣyóg* master (mistress) and domestics, master and attendants, frq.; *nad-ɣyóg*, a nurse, one that tends sick persons *Dzl.*; *ɣyog-ˌḳór* attendants, e.g. *ɣyog-ˌḳór bċu-drúg* attendants and retinue of 16 persons, *ˌḳor daṅ ɣyog* id.

གཡོག་ནང་ཟན་ *ɣyog-naṅ-zán* a house-servant *C.* —

གཡོག་པ་ *ɣyóg-pa*, pf. and imp. *ɣyogs*, rarely *yóg-pa* 1. **to cover,** *bu gós-kyis ɣyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzá-ma ɣyóg-pa* to cover one's head with a pot *Glr.*; also: *rdzá-mai mgó-la drá-bas ɣyóg-pa* to cover the opening of a pot with a wire grate *Glr.*; *ɸyii págs-pa ɣyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ḳa-bas ɣyogs* the hill-tops were covered with snow *Mil.*; **to pour over** or **upon,** to cover in pouring, *ḳrág-gis* with blood *Dzl.*; **to overlay,** with gold *Dzl.*; **to sprinkle over, besprinkle,** **sig-pa-la ṭág* W.* the wall with blood; **to strew over,** **ḳá-la gog-tál* W.* ashes over the snow. — 2. **to pour away,** to throw away; so *W.*; the people in *W.* understand the words *Dzl.* ๑๘, 6: **ma yógs-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

གཡོག་ངར་ *ɣyogs* 1. **cover, covering,** *mgo-ɣyógs Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *steṅ-ɣyógs*, *stod-ɣyógs* upper-garment, mantle, toga, *smad-ɣyógs* trowsers, breeches *Tar.* — 2. **cover, envelope,** *ɣyógs-càn* having a cover.

གཡོད་ *ɣyod C.* the large intestine, colon.

གཡོན་ཅན་ *ɣyón-càn Pth*; *Cs.* = *ɣyó-càn* crafty; perh. also **fornicator,** as *ɣyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *ɣyón-pa* **left,** *ɣyón-ma* the left hand, *ɣyón-na* on the left, to the left, *ɣyón-du* towards the left, *ɣyón-nas* from the left; *ɣyón-lógs* the left side or hand, *ɣyon-lág-byed-pa Pth.* left-handed, *ɣyon-rú Sch.* the left wing, of an army.

གཡོབ་པ་ *ɣyób-pa*, pf. *ɣyobs* **to move about, to swing, brandish,** *ɣsóg-pa* the wings; *rkaṅ-lág ɣyób-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *ɣyór-mo* 1. **sail,** *ɣyor-yól* id *Cs.*, *ɣyor-śiṅ* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow,** *rgyá-mtsoi Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *ɣyór-ba* 1. v. *ɣyúr-ba.* — 2. v. *ɣyár-ba.* — 3. v. *yor.*

གཡོལ་བ་ *ɣyól-ba* v. *yól-ba.*

གཡོས་ *ɣyos* 1. prov. for *ɣyas*, in *ɣyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdn.* — 2. v. *ɣyo-ba.*

ར

ར *ra* 1. the consonant **r,** always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rá-ba*, 2. *rá-ma*, 3. *rá-mda*, 4. *rá-ro.*

རྭ་ *rwa* (cf. *ru*) 1. **horn** *W.* **rá-có** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-càn* horned. — *rwa-snyiṅ* the pith of a horn *Cs.* — *rwa-myúg* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa S.g.*(?).

རག་གན་ *rá-gan*, in comp. *rag*, **brass,** *rá-gan-gyi búm-pa*, *rag-búm* brass cup, can, vessel, *rag-dúṅ* a brass trumpet; *rag-skyá Sch.*: white-copper, packfong, German silver.

རའུ་ *rá-sgo* hoof, claw *C.*, *W.*

རྒྱ་ནག་ཏུ་ཐུབ་པ་ཡིན་ཏེ། Dulva V f. 189a.

རྔེ་ *rá-nye*, provinc. for *żá-nye* **lead.**

རྔམ་ཉེ་ *rá-mnye* an officinal root *Med.*, *Sch.*: **carrot.**

རྟི་ *rá-ti Cs.*: 'a small weight, a drachm (60 grains)'; but रती (not to be found in *Will.*) is prob. the Hindi word for रक्तिका, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

རམདའ་ *rá-mda* **help, assistance** (*Cs.* also: companion, **assistant**), *rá-mda ˚bód-pa* to cry out for help *Glr.*, *rá-mdar sbrón-pa Cs.* to call (upon a person) for assistance, *ra ˚dégs-pa W.* **ram tág-cé** (cf. *żabs ˚dégs-pa*) **to help,** to assist *Sch.*, *ra ˚drén-pa* id. *Mil. nt.*; *rá-mda-pa* **helper, assistant** *Glr.*; *rá-mdai dpuṅ-tsóg* **auxiliary forces** or army *Cs.*

རྡོང་ *ra-sdoṅ Sch.* **weeping willow.**

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ར་སྣ་ *ra-snà* n. of a medicinal herb *Wdn.* 166, = *sgrón-šiṅ* fir-tree.

ར་བ་ *rá-ba* 1. **enclosure, fence, wall,** frq., esp. in *W.*, also the space inclosed by a fence, wall etc., **yard, court-yard, pen, fold** etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan*(?), *ra-ldán* having an enclosure, fence, wall etc. *Cs.*; *smyúg-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *šiṅ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kún-ra*, v. *kun*; *krims-ra* place of execution; *lčáṅ-ra* garden with willow-trees; *nyág-ra*(?) wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *ɟág-ra* v. *rags.* — *bá-ra* cow-house, pen for cows; *rtsig-ra Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *šiṅ-ra* v. above. — *ra-šúl* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba.*

ར་མ་ *rá-ma* (rarely *ra Glr.*) **goat, she-goat,** frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, **kid.** — *ra-rgód* wild goat, = *ra-po-čé Cunningh. Ld.* p. 199. — *ra-túg S.g.* and *ɟá-ra* he-goat. — *ra-tóṅ* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó*(?) thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-šá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ *ra-méd* **infallible,** certain, sure *Sch.*

ར་མོ་ཆེ་ *ra-mo-čé* n. of a plain near Lhasa where the Chinese wife of *Sroṅbtsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com noun v. sub *rá-ba.*

ར་རི་ *ra-ri Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ *ra-ríl* **treddles, dung** of goats.

ར་རེས་ *ra-rés* = *rés-mos*, **skyid dug ra-rés yoṅ dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ *rá-ro* 1. **intoxication, drunkenness.** — 2. **intoxicated** *B.* and col.; *Sch.*: *rá-ro dáṅ-po bag-méd-pa*, v. sub *bag* I. *rá-ro ɣnyis-pa glaṅ-po-če smyon-pa daṅ ˚dra* drunkenness while continued resembles a furious elephant, *rá-ro ɣsúm-pa ši-ro ˚dra* the end (of it) resembles a corpse; *ra ži* or *saṅs*, also *ɣdaṅs*(?) *W.* the drunken fit is over; *rá-ro-ba B.*, *C.*, *rá-ro*(*-čan*) *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sáṅs-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འཕྲུལ་སྣང་ *ra-sa-˚ɟrul-snáṅ* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sroṅbtsansgampo Glr.*

ར་སི་ *rá-si Hind.* **rope,** in *Lh.* **hempen rope,** and as such distinguished from *ťág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སིད་ *ra-sid* (Pers. رسید), **receipt,** **ra-sid ťi-ked** money-stamp.

ར་ཧུ་ and ར་ཧུ་ལ་ *rā-hu* and *rā-hu-la* v. *sgra-ɣčáṅ.*

རཀྟ་ *rakta Ssk.* **blood, saffron, minium, cinnabar** *Mil.*

རག་ *rag* 1. sbst. v. *ra-gán.* — 2. adj. (*Ssk.*: *adhīna*) subject, subservient, dependent, *rag lás-pa* or *lús-pa B.*, *C.*, *W.*, **rag-ldom-pa** *W.*, with *la*, **to depend on,** *de ḱyód-kyi nús-pa-la rag-lús* that depends on your strength *Mil.*; *dbugs rṅúb-pa sems-la rag-lás-pa yin* breathing depends on the soul *Stg.*; *˚tsó-ba ɣžán-la rag-lás-šiṅ* as they depend on others for their lives *Tar.*; *Bhar.* 22 *ḱyod rgyal-srid byed-la rag-go Schf.*: *'regno operam nava!'* — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan W.* for *drégs-pa-čan* **proud,** haughty; for *grágs-čan* **famous; glorious, splendid; angry** (?).

རག་པ་ *rág-pa* 1. vb. *W.* for *rég-pa* **to touch, feel,** and in a more generalized sense

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= ཉོར་བ *ṡór-ba* **to perceive,** to scent, taste, hear, see, e.g. **dáṅ-mo rag** I feel cold, **dáṅ-mo rag-ga** do you feel cold? (but **dáṅ-mo dug** it is cold); **gó-la zug rag** (*C.* **rig**) my head aches; **tóg-ri rag** I feel hungry, **tóg-ri rág-ga** are you hungry? **ṅai miṅ ẓód-da rag** I hear my name called; **go ḳád-da rag** I perceive the door sticks; **'i lúṅ-pǫ ḳyér-ra rag** I see, the wind will carry that away; **go ṗé-te mi rag** the door seems to be locked. — 2. adj. **dark-russet, brownish,** of rocks, horses *W.*

རག་མ *rág-ma* 1. *W.* adj. to the gerund **rág-te** (*sbrág-ste*): **be-rág yu-dán** (lit. *ydan*) **rág-te** a fillet together with a strip set with turkoises. — 2. prop. n. of a village *Mil.*

རག་རྩེ *rág-tse* **stone** in fruits *W.*

རག་ཤ *rág-ṡa* **a bead of a rosary,** acc. to *Liṡ.* from ཀཊྚཱཕ Elaeocarpus Janitrus, the berries of which are used for such beads.

རག་ཤི *rag-ṡí* n. of a country.

རགས་ *rags* 1. **dam, mole, dike, embankment,** also *ču-rágs, ču-lóṅ* — 2. any construction of a similar shape: *ṗág-rags* (also *ṗág-ra*) **intrenchment, breast-work**; *ṗúb-rags* stack, rick; *ṡíṅ-rágs* stack of wood.

རགས་པ *rágs-pa* **coarse, thick, gross,** *lús-kyi rnám-pa ṗra-rágs-rnams Wdṅ.* the more delicate and the coarser component parts of the body; *rags-pai dbáṅ-du byás-na Wdṅ.*, reckoning one with another, on an average; **rough,** as in: *rágs-rtsis-su* by a rough estimate *Tar.*; *rágs-pai mi-rtág-pa daṅ ṗrá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rágs-pai tsúl-gyis* i.e. **bodily,** or **substantially**; *rags-ris byed-pa Sch.:* to work, mould, form, sketch etc. roughly.

རང་ *raṅ* 1. **self** *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *ṅa-ráṅ ḳyod-ráṅ* **I myself, thou thyself** etc., in col. language also = **I, thou** etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *raṅ-ċag, ráṅ-rnams* plur.; *ráṅ-gi* my, thy etc.; *čúṅ-ma de ráṅ-gi lús-la čágs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-ráṅ*, below); *des ráṅ-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.*; *ráṅ-la ráṅ-gis skra bċád-de* shaving one's own head *Dzl.*; also in a gen. sense: *ráṅ-bas ṅán-pa* an inferior person than one's self *Thgy.*, in like manner: *ráṅ-las čé-ba Thgr.*; *ráṅ-la bu méd-na* if a man has no son of his own *Mil.*; *ráṅ-gi srúṅ-ba* to keep, to guard one's own property *Thgy.*; **raṅ mi-ḍód-pę kyen tsáṅ-ma** *C.* all the disagreeable things that fall to one's lot; in compounds: *raṅ-séms* one's own soul (opp. to *ẏżan-lús*) *Mil.*; v. also ḍré-ba extr.; *raṅ-rig raṅ-ẏsal raṅ-bde ẏsum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *raṅ-sróg ráṅ-gis ẏċod* you will take your own life *Glr.* — 2. **spontaneously, of one's own accord,** *żal-zás raṅ-ḍṅi-ṅo Dzl.*; *ráṅ-byon-pa, ráṅ-byuṅ-ba* originated of itself, v. below; *raṅ ḍról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *ráṅ-ṡar-ba = ráṅ-ḍrol-ba* 2. — 3. **just, exactly, precisely, the very,** *de ráṅ* the very same; *de raṅ yin* so it is! exactly so! just so! **dhá-ta raṅ** *C.*, **dá-ċi raṅ, dág-sa raṅ** *W.* just-now, **di-riṅ raṅ** just to-day *W.*; **already,** *sṅá-mo raṅ* already early in the morning *Mil.*; **barely, merely, the mere, the very,** *ṅa daṅ ṗrád-pa ráṅ-gis* by the mere meeting with me *Mil.*; *mi raṅ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-ráṅ* v. *mo.* — **really, indeed, actually, truly** (the verb being repeated): *mi-la-rás-pa de yin raṅ yin-nam?* art thou really that same Milaraspa? **yoṅ raṅ yoṅ-gyu yin** *C.* he will truly or certainly come; **even,** *sdáṅ-po raṅ byas* now they even hated him *Mil.*

Comp. *raṅ-skal* a person's own share. — *raṅ skyu* (?) *túb-pa Sch.:* to act after one's own mind. — *raṅ-skyur* vinegar *Cs.*(?)

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— *raṅ-ka Sch.* = *ráṅ-bu?* — *raṅ-kóṅs* = *raṅ-kúl* territory, district *C.* (?) — *raṅ-ₒkós* one's own worth, affairs, necessities *Sch.* — *raṅ-grub* not made or produced by men, **self-produced.** — *ráṅ-dga-ba* **free, independent,** *ráṅ-dga-pa* an unmarried man *Sch.* — *raṅ-rgyál* 1. *Stg.*: = *raṅ-saṅs-rgyás.* 2. *raṅ-rgyál-gyis ₒgró-ba Sch.*: to live after one's own option or pleasure (?) — *raṅ-rgyú Sch.*: 'die eigene Ursache, Selbstfolge' (?!) — *raṅ-ñó* one's own nature, *ṡes-pa* to know *Mil.* — *raṅ-nyid* himself, herself etc., one's self *Mil.*, *raṅ-nyid ₒgról-ba* to deliver one's self *Thgy.*, *bdud raṅ-nyid* the devil himself in his own person *Tar.* — *raṅ-ₒłág* **mill, water-mill.** — *raṅ-mtóṅ* **pride,** self-complacency, self-sufficiency *Mil.*, *Glr.* — *raṅ-dón* one's own affairs, one's own profit, *raṅ-dón byéd-pa* to look to one's own advantage *Do.*, *raṅ-ₒdód* **selfishness,** v. *raṅ-rtsis.* — *raṅ-snáṅ* v. sub *snáṅ-ba*; *Sch.* also: self-born. — *raṅ-po Cs.* = *po-raṅ* an unmarried man. — *raṅ-bábs* v. *babs.* — *ráṅ-bu* 1. *Cs.* single, alone, *ráṅ-bur* adv. singly, alone, without a consort. 2. *Cs.*: a single life (?). 3. *Schr.*: one's own child. — *raṅ-byúṅ, raṅ-byóṅ* self-born, having originated of itself, = *raṅ-grúb* frq. *raṅ-dbaṅ* **independence, liberty,** *raṅ-dbáṅ łób-pa* to become free *Glr.*; *ynás-la raṅ-dbaṅ-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye raṅ-dbaṅ-med Mil.*; **raṅ-wáṅ ₒjúg-pa** to set free *C.*; *raṅ-dbáṅ-čan* **free** *W.* — *raṅ-ₒbar Cs.*: **'musket',** in *W.* it is only used for **pistol**; **raṅ-bár ḍug-rág** *W.* **a revolver.** — *ráṅ-mo Cs.* = *mo-ráṅ* an unmarried woman. — *raṅ-rtsis* the opinion which one has of one's self, *raṅ-rtsis daṅ raṅ-ₒdód ma če žig* think little of your own self! *Mil.* — *raṅ-bžin,* **स्वभाव,** natural **disposition,** state or **constitution, nature, temper,** *raṅ-bžin-las ynžán-du ₒgyúr-ba* to change one's natural constitution *Wdṅ*, *ₒbab dé-ltar čé-bai raṅ-bžin-gyis* as a natural consequence of so heavy a snow-fall *Mil.*; *raṅ-bžin-gyis* **of itself, by itself,** from its very nature, **naturally, spontaneously** *Dzl.*, in col. language, *raṅ-bžin-nas* id., also for **self** in the sense: I, he etc. without the aid and independently of others; *ₒbyúṅ-ba lṅai raṅ-bžin-čan-gyi lus ₒdi* this body participating of the nature of the five elements *Wdṅ.*; *draṅ-poi raṅ-bžin-čan-gyi ṗyir* for *raṅ-bžin-čan yin-pai ṗyir Sbh.* — **raṅ-žin ǰḭ̈-pa** *C.* needless words, where it is a matter of course; also: talk without any serious intent; **de da raṅ-žin-la zér-če žig yod** *W.* that is nothing but talk. — *raṅ-bzó.* 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition *Mil.* — *raṅ-raṅ* **each ... himself, each ... his,** her, its etc. (not reciprocally, as *Sch.* has it), *raṅ-ráṅ-gi krii ₒóg-tu sbas* he buried each (idol) under its own seat *Glr.*, *raṅ-ráṅ-gi leur ysal* each (subject) will be explained in its own chapter *Lt.* — *raṅ-raṅ-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *raṅ-ré* 1. = *raṅ-ráṅ*: *raṅ-réi sna-łág raṅ-rés zuṅ* each may lead himself, may be his own guide. 2. **we,** *raṅ-réi sgo drúṅ-na* at our own door *Mil.*, *raṅ-ré-rnams* we (the Lamas, opp. to the laymen) *Mil.* 3. polite way of addressing, for our **you** or the German 'Sie' *Thgr.?* — *raṅ-ṡúgs-la* **of itself,** spontaneously *W.* — *ráṅ-sa, ráṅ-so* one's own place, *ráṅ-sa ₒdzín-pa* to maintain one's place, one's station *Mil.*, prob. like *ráṅ-mgo ₒtón-pa*; *ráṅ-sar, ráṅ-sor* 1. *bžág-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. *Mil.* 2. of itself, e.g. *ráṅ-sor žu* (a storm) abates of itself. — *raṅ-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhaship alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་གད་ *ráṅ-ga-ba Cs.* **coarseness, meanness.**

རང་བ་ *ráṅ-ba,* pf. *raṅs,* **to rejoice,** *sems mi-ráṅs-par* **discontented,** *yid-ráṅ-ba* or *yi-ráṅ-ba* id., frq.; **dhé-la ga-ráṅ-ḍhág-te** highly pleased with it *C.*; *yid ma ráṅs-šiṅ mi mgú-bar gyúr-te* being very much dissatisfied *Stg.*; *ma-ráṅ-bžin-du* unwillingly, reluctantly.

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རབ་རོག་ཅན *rab-rog-čan* *Cs.* **rough, craggy,** uneven.

རབས་པ *rabs-pa* 1. v. *rab-ba.* — 2. *nyin-rábs-par* for *to-rábs-kyi dús-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rébs-pa.*

རབས་ཆོ *rábs-po Sch.* **rough, rude, unpolished.**

རད་པ *rád-pa W.* for *bgrád-pa.*

རད་རོད *rad-ród* v. *ród-po.*

རན་ད *rán-da* (*Pers.* اندا, رندا) **a plane** *Ld.*

རན་པ *rán-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right,** adv. *rán-par* **moderately,** *rán-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tsód rán-par zá-ba* to eat moderately *S.g.*; *ི di-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *žiṅ rṅá-ran-nas* as it was (the proper) time for harvest *Dzl.*, *ི gro-ran* it is time to go *Pth.*, *ši ma rán-par ši-ba* to die an untimely death; *bág-mar ytaṅ-rán-pa daṅ* when it was time to give her in marriage *Dzl.*; not so often with a sbst.: *rtsás-ma rán-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rán-pa C.* **shave-grass,** *Equisetum arvense.* — 3. col. for *ི drén-pa* **to lead** (water); for *bran-pa* v. *tags.*

རབ *rab* I. **superior, excellent;** the eldest, of three sons, opp. to *briṅ-po* and *ta-čúṅ*, frq.; *gaṅ-zág dbaṅ-po-ráb-rnams* very able or clever persons (opp. to *ི briṅ-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab ི briṅ ysum* is often used *Thgy.*; *tébs-na rab* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; **much, plentiful,** *rab-skrái ི óg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *rábtu* adv. **very,** with adjectives and verbs, *rábtu sdoms* lock (the door) well *Dzl.*; *ráb-tu krós-par gyúr-te Tar.*; it occurs also in the following phrases: *ráb-tu ི byiṅ-pa* to receive or admit into a religious order, *rábtu ི byúṅ-ba* to enter into a religious community, to take orders, *slób-dpon čos-ི baṅs-las* being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *rábtu byúṅ(-ba)* he that has taken orders, a novice, or in gen.: **a clerical person;** *rab-byúṅ* is also the name of the first year of the cycle of sixty years; *rab-(tu) ynás(-par) byéd-pa*, *mdzád-pa* c. acc. or *la*, prop. 'to make firm or permanent', **to consecrate, to hallow,** a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Glr.*; *ráb-tu ི byéd-pa* (also erron. *byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rab-ི byáms-pa* v. *ི byáms-pa*; *rab-ི óg* the second in rank, next in value, excellence etc., thus *Dzl.* 32, 5 (as a better reading for *ི briṅ-mo*); *rab-yáṅs* very wide, very extensive *Sch.*; *rab-ysál* 1. very clear, quite evident. 2. sbst. a small **balcony** or **gallery,** frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, **ford,** *rab-méd* without a ford, *rab-só* = *rabs Sch.*

རབ་རིབ *rab-rib*, col. also *hrab-hrib*, **mist, dimness,** e. g. before the eyes, in consequence of impaired vision; **ḱo šrab-šrib mán-na mi ṭoṅ** he sees only a mist before his eyes, *W.*; *skár-ma rab-rib* the faint glimmering of a star.

རབས *rabs* 1. **lineage, succession of families, race, family,** *rgyal-rábs* royal family or lineage, nobility; succession of kings; *mi-rábs* human race; *rabs-čád* a person whose lineage is broken off, i.e. **childless,** issueless, *rabs-čád bza-mí ynyis* a married couple without children *Mil.*; *yá-rabs* the higher class of people, noblemen; *má-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgán-rabs* old men, aged people, *yžón-rabs* youth, young persons; *sṅón-rabs* **the ancients** (*veteres*), *ṗyi-rabs* men of modern times, descendants, posterity *Glr.*, *sṅon-rabs-sgrúṅ*

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an old legend, ancient history *Zam.*, *sńón-gyi rabs bčo-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *gduń-rábs Glr.*, *ńá-nas gduń-rábs lńá-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *saṅs-rgyás rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e. g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su.*

རམ་པ *rám-pa* 1. *W.* **quick**-(quitch-)grass. — 2. = *rán-pa? Lt., Glr.*

རམ་བུ *rám-bu* 1. prob. only in: *rám-bu ˚degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* ཇ, 13 (not: to set up a dismal cry *Sch.*), v. also *˚čol-ba.* 2. = *na-rám Polygonum viviparum.*

རམས *rams* 1. **indigo** *B.*, col. — 2. *Cs.*: 'degree of doctorship, *sńags-* or *go-* or *druń-ráms-pa* one having such a degree'.

རལ *ral* 1. **goat's hair.** — 2. **rent, cleft,** *ṕu ral gnyis* a sloping valley dividing into two parts at its upper end; *ral-gsum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba.* — 3. v. *rál-pa.*

རལ་ཀ *rál-ka* v. *rál-gu.*

རལ་ཁ *rál-ka* v. *rál-gri.*

རལ་ག *rál-ga Sch.* = *yál-ga.*

རལ་གུ *rál-gu* 1. *Sch.*: **cleft, chink, fissure.** — 2. *dar-dkár-gyi rál-gu* and *rál-ka Pth.?*

རལ་གྲི *ral-grí*, col. **ral-gyi, ra-gyí* **sword,** also for rapier and other thrust-blades *Dzl.*; *ral-grii ˚dáb-ma* or *lče* **blade,** *so* edge, *šubs* scabbard of a sword *Cs.*; *rál-gri-pa Cs.* a sword-man; a fighting man; *rál-ka* = *rál so*; *rál-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa Sch.* is prob. a misprint).

རལ་པ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-čan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lčaṅ* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རལ་བ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *˚drál-ba*, **torn,** of clothes etc., *mtsóṅ-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *žig-rál-ba* id.; *žig-rál* breach, **destruction,** *ǩáṅ-pa-la žig-rál byúṅ-na* when the house gives way *Glr.*; *ǩa-rál, rna-rál, sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས *ras* 1. sbst. **cotton cloth,** cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras, ṕyis-ras Cs.* handkerchief, napkin; *ṕód-ras* **turban** *Cs.*; *ṕrá-ras* a fine sort of cotton stuff, = *ká-ši-kai ras.*

Comp. *ras-rkyáṅ* cotton cloth. — *ras-skúd Cs.* cotton thread. — *ras-ǩúg* a small bag made of cotton. — *ras-ǩra* **calico, chintz** *Cs. ras-gós* **cotton dress, gown.** — *re-˚gá* a strong cotton fabric brought from *Sik.*, *C. ras bčós-bu Cs.* calico, chintz. — *ras-tág* **fillet, bandage.** — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* **re-zén* *C.* a long, loose cotton garment, shawl. — *ras-yúg* = *ras-búbs.* — *ras-rú* v. *re-rú.* — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. adj. *ǩa-rás* (**rē*, for *reṅs?*) hard snow that will bear a man.

རས་པ *rás-pa* 1. vb., *Ld.* **ras-čé* **to get or grow hoarse,** **skad ras soṅ* the voice has grown hoarse, **skad ras-sa rag* I feel a hoarseness in my throat. — 2. sbst. v. sub *ras.*

རི *ri*, also *rí-bo B.*, **ri-ga* *W.* 1. **mountain, hill,** *ri pó-ta-la* the mountain (called) Potala *Liš.*; *rí-bo dpal-˚bár Mil.*, *rgyal-gyi-sri ri Mil.* the mountain *Pal-bár, Gyal-gyisrí*; *rir* on the mountain *Mil.*, *rí-la* id.

frq.; *ri-ṭaṅ-mtsams-su* at the foot of the mountains or hills *Med.*; *rir-gán-pa* one living in close vicinity to a mountain, *W.*; *gáṅs-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *ṣiṅ-ri* a hill covered with wood, *brág-ri* a rocky mountain, *ryá-ri* a mountain or hill consisting of slate-stone or schist; *spaṅ-ri* a hill covered with grass. — 2. **brim** of a hat or cap; **side-leather**, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo*.

Comp. and deriv. *ri-skéd* v. *rkéd-pa*. — *ri-skyégs Stg.*, v. *skyegs*. — *ri-k'ród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-k'ród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál, rii rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rgyúd* chain of mountains, ridge of hills. — *ri-ċan* mountainous, hilly. — *ri-čén, ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stóṅ* v. *stóṅ-pa*. — *ri-deu* (or *rdeu*) *čúṅ Sch.*, **ri-bóg, ri-de-bóg** *W.*, a mountain spur abounding in stones. — **ri-dód** *W.* (perh. to be spelled *ri-k'ród*) a hermit (living) in the mountains. — *ri-snáa* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-p'rán* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa Tar.*, *Cs.*: *ri-ˌór-pa*; = *ri-k'ród-pa, ri-bór-gyi groṅ* mountain village *Tar.* — *ri-brág, brúg-ri* rocky mountain. — *ri-ˌbóg* spur. — *ri-sbúg* mountain cavern. — *ri-rtsá* foot, *ri-rtsé* top of a mountain, *nyí-ma ri-rtsé-la p'óg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan Cs.* n. of a mischievous spirit. — *ri-rdzóṅ* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhún-po, ri-rgyál, ri-bo-mčog-ráb Mil.* — *ri-lúṅ* mountain and valley. — *ri-yséb Sch.* = *ri-k'ród*. — *ri-sríbs* the side not exposed to the sun, shady side, north-side of the mountains.

རི་གུ་ *ri-gu* young goat, **kid** *W.*

རི་རྒྱའ་ *ri-rgyá Sch.*: foxes or fox-skins(?).

རི་དྭགས་ *ri-dwags* animals of chase, **game.**

རི་བ་ *ri-ba W.* **ri-ċe** to be worth, gen. as adj. **worth,** **lug di ṅul ċig ri-ċe yin** this sheep is worth one rupee *W.*; *ṅul brgya ri-bai rta* a horse worth one hundred rupees *Cs.*, cf. *rin* and *rib*; *ri-bai rin-ṭaṅ* the full price *Sch.*

རི་བོང་· *ri-bóṅ* **hare,** *ri-bóṅ-mo Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bóṅ-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-ṣám-gyi bu*.

རི་མོ་ *ri-mo* 1. **figure, picture, painting, drawing,** *lha-k'áṅ-gi Glr.*; *ri-mo-mk'an* **painter**; *ri-mo-ċan, ri-mo-ldan* marked with figures; *ri-mor byéd-pa* to represent by means of figures and colours, to paint *Do.*; **markings** (streaks, speckles etc.) *ṣai* markings of a (tiger's) skin *Tar.*; *ri-k'rá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. **pattern,** rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, **veneration,** *ri-mor byéd-pa* to honour, to venerate *Stg.*

རི་ལུ་ *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

རི་ཤི་ *ri-ṣi*, ཤ་ཥི, = *draṅ-sróṅ* q.v.

རི་ཤོ་ *ri-ṣó* n. of a medicinal herb *Med.*

རིག་ *rig* in *Ld.* col. and provinc. for *ṣig*: **maṅ-na rig** or **nyuṅ-ṅu rig toṅ** give much! give little!

རིག་པ་ *rig-pa* I. vb., 1. **to know, to understand,** = *ṣés-pa* with the termin. of a sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, **to perceive,** observe, *k'rós-par rig-nas* perceiving that he became angry *Dzl.*; *p'á-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu rig-par byed* (it

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or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa daṅ ldán-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; **news,** *lóg-gi rig-pa bsgrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **अविद्या ignorance,** mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, **unreasonable,** irrational, *dúd-ˌgro ma-rig-pa Mil.* — 2. **science, learning, literature,** *náṅ-gi rig-pa* the orthodox or sacred literature, *pyii rig-pa* the heterodox or profane literature *Cs.*, *ṭun-moṅ-gi rig-pa* literature or science common to both religions (Buddhists and Brahmans) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynás*; *rig-pai ról-ṭso* or *rig-pai ynas ṭams-čád Cs.* circle of science, **encyclopedia.** — 3. **soul** (prob. only in later literature), *rig-pa lus daṅ brál-ba* the soul separated from the body, *rten daṅ brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem Mil.*

Comp. *rig-mḱan*, *rig(-pa)-po Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* **character** *Mil.* — *rig-sṅágs* **a spell, charm, magic formula,** *rig-snags-mḱan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lṅa* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ytan-ṭsigs-rig-pa* dialectics, *ysó-ba-rig-pa* medicine, *bzó-rig-pa* science of mechanical arts, *naṅ-dón-rig-pa* religious philosophy; of less consequence are: *rig-ynás čúṅ-ba lṅa* the five minor sciences; and the *rig-ynás* or *rig-pa bčo-brgyad* (also *tsug-lag* ལ), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*; they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mḱan.* — *rig-byéd* 1. conveying knowledge, **instructive,** prob. also learned, *ṅa rig-byéd glú-mḱan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction,** a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद** Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमाचि**, Veda-mother, *Gāyatrī*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-ˌdzin*, from *rig-pa ˌdzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow;** but usually *rig-ˌdzin* (like *rig-ˌčaṅ*, of rarer occurrence), *Ssk.* **विद्याधर**, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dākinis. — *rig-śés* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig, mig rig-rig byéd-pa* or *dúg-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིགས་ *rigs* 1. **family, lineage, extraction, birth, descent,** *rigs-rús* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bú-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mi-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sdé-rigs* **tribe** *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank.** In Tibet five ranks are usually distinguished. viz.: *rgyál-rigs* royal state, royalty, *brám-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmáṅs-rigs* the citizens, *ydól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species,** *groi rigs ysum yod* there are three sorts of wheat, *skád-*

rigs gós-rigs mi-ˌdrá-ba different languages and costumes; *čí-rigs* of every sort, *čí-rigs-su* in every possible manner, e g. *čos stón-pa* to teach religion; *nyín-moi rigs-kyis* or *rigs-la* by the day, **by days, daily** *Glr.*; *rigs* is also used for **some, certain,** *nád-rigs-la mi ˌdzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bži* the four limbs, viz. hands and feet *Glr.*; *rgyal-čén rigs bži* the four great spirit-kings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyan-ras-gzigs, ρyag-rdór, ˌjam-dbyáṅs*) *Glr.*; *saṅs-rgyás rigs lṅai žiṅ-kams Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of,** *mgo ρyir ˌbyúṅ-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must** necessarily (according to the laws of nature or to circumstances); as partic. or adj.: **necessary,** also **proper, suitable, right, suited to its purpose,** in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldáṅ-bai rigs-so* you must get up as soon as you hear . . . *Dzl.*; *da ri žig snáṅ-bai rigs* now a mountain must appear *Dzl.*; *bžág-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dús-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ˌóṅ-rigs ˌdúg-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ṅan-sóṅ-du ˌgró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *ydúl-bai rigs-pa* those fit for conversion *Dzl.*; *lhar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-ˌbráṅ Was.* (274) v. sub *luṅ*.

Comp. *rigs-brgyúd* race, **lineage,** extraction, **family** *Cs.*, *rigs-brgyud-ˌdzin* **male issue,** *rigs-brgyúd ˌρél-bar ˌgyúr-ba* the rising of a numerous progeny *Dom.* — *rigs-ṅán* 1. low birth or extraction, **Kyod mi rig-ṅán-pa daṅ nyám-po ḍé-ce man** you must not mingle with people of low extraction, with common people *W.*; *rigs-ṅán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *ydól-pa*). — *rigs-čan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtún-pa, ˌdrá-ba* of the same rank etc., of the same species. — *rigs-nyáms* **degenerated,** *rigs-nyáms dge-slóṅ* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-ṅán* no. 1.

རིགས་ད་ *rigs-pa* 1. v. *rigs*. — 2. often erron. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *čí-rigs-pai sgó-nas* in every possible manner *Mil.*; *čí-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of **न्याय logic, dialectics** *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་ཉེ་བ་ *riṅ-ṅe-ba* **continual**(?), **daily**(?) *ka-tsá riṅ-ṅe-ba Mil. nt.* every day warm meals.

རིང་བ་ *riṅ-ba* I. adj , also *riṅ-po C., B., *riṅ-mo* W.* 1. **long, high, tall,** relating to space; *riṅ-mo *kur* W.* carry it lengthwise; it also implies distance, in which case *tag-riṅ* (q. v.) is the more precise form; *da-dúṅ yúl-las riṅ-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *daṅ*: *ynas ˌdi groṅ-kyér daṅ riṅ-bas* because this place is far from the town *Dzl.*; *mi riṅ-ba-na* at no great distance. — 2. **long,** with respect to **time,** *tse riṅ-ba* sbst. a long life, adj. long-lived, *rgyál-ba daṅ tse riṅ-bar žog čig* may he be victorious and live long! *Dzl.*; *yun riṅ-po* (or *mo*) a long time; *yun riṅ-po-nas* from a long time, a long time since, *riṅ-por ma lón-par*, less accurately: *riṅ-po ma lón-par* soon afterwards, relating to things past, *riṅ-por mi ṭogs-par* id. with respect to the future, = after a little while, in a short

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time, frq.; *mi-riṅ-bar* id. *Tar.*; *dé-nas mi riṅ-bar* not long after that *Tar.*; *riṅ žig* a long time, *riṅ žig lón-pa daṅ* after a long time *Dzl.*; *riṅ žig-tu* adv. **long, a long while, for a long time,** *riṅ žig-tu ma ˌoṅs-pas* as he did not come for a long time *Dzl.*; *riṅ žig-na* after or during a long time *Glr.*; *riṅ-la*, resp. *sku-riṅ-la* c. genit. **during, at,** *nyiṅ-gyi riṅ-la* in the day-time, during the day *Pth.*, ˌ*dir bžugs rin* (provinc. for *riṅ*?) ˌ*tso-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under** a king; during the reign or life of a king, frq.; *dé-riṅ B., C.*, **dí-riṅ** (more correct form, but only in *W.*) **to-day.** — 3. **old,** *riṅ žig-na Sch.* long ago, long since, v. also *riṅ-lugs.* —

II. **length, distance** etc., more definite form, but of rare occurrence: *riṅ-ba-nyid, dé-nas mi-riṅ-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *riṅ-ḱyáḍ* **length.** — **riṅ-táb** *W.* length, copiousness (of account). — *riṅ-túṅ* 1. long and short. 2. length, relatively. — *riṅ-gág*, also *stod-gág* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *riṅ-lúgs Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིང་བསྲེལ་ *riṅ-bsrél* ('things which are to be preserved for a long time'), **धातु,** relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *riṅs* sometimes for *riṅ.*

རིངས་པ་ *riṅs-pa* **swift, speedy,** *riṅs-par rgyúg-pa* to run fast, to hasten, hurry; *riṅs-par yod* I am in a hurry *Mil.*; **riṅ-pa ton** *W.* be quick! make haste! *riṅs ruṅ* though you be in a hurry *Mil.*; *riṅs-pai bsód-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za-riṅs*, ˌ*tuṅ-riṅs**, waiting impatiently for one's meal, *ˌ*grul-riṅs** for setting out *W.*; *riṅs-stábs-su* most speedily *Mil.*

རིད་པ་ *rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare.**

རིད་ཕང་ *rid-páṅ* the Neosa pine-tree *Kun.*

རིན་ *rin* 1. **price, value,** *rin ɣčód-pa* to fix, to determine the price *Cs.* (cf. *taṅ*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin* ˌ*bébs-pa* to abate, to lessen the price *Cs.*; *rin* ˌ*báb-pa, rin* ˌ*bri-ba* to go down, to sink or fall in value *Cs.*; **rin tsam** *W.*, **rin gha-tsó** *C.* how dear (is it)? what does it cost? *rin-la mi čog Sch.* to sell under cost-price; *rin-čan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-góṅ, rin-táṅ, rin-tsád Tar.* ཀ་ཁ, 17 = *rin*; *rin-čén-po, rin-po-čé* v. the next article. — 2. for *riṅ*, v. *riṅ-ba* I, 2.

རིན་ཆེན་(པོ་) *rin-čen(-po)*, also *rin-po-če*, 1. **very dear, precious, valuable;** usually: 2. sbst, **रत्न, a precious thing, treasure, jewel, precious stone, precious metal; metal** in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. ˌ*kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. Gyatch. chap. III. Sometimes *rin-po-čei* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-čei gliṅ Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. **a title,** used not only in *rgya-mtso rin-po-če* and *paṇ-čen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རིན་དི་ *rin-di W.* (*riṅ-dri Bun.*) 1. **lead.** — 2. **musket-ball.**

རིབ་ *rib* = *ri-ba Sch.* (*Dzl.* ཝ, 8. 15, and in *Sch.*'s dictionary): **worth,** costing,

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standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིབ་མ **rib-ma* W., *ḍib-ma* C.*, **fence, hedge, enclosure** to protect the fields from cold winds, intruders etc.

རིམ་གྲི *rim-gri* resp. for **ltógs-ri** **hunger** *W.*

རིམ་(བྱ)གྲོ *rim-gro* or *rim-ₒgro*, resp. *sku-rim* **honour, homage,** shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gros ťar-bar ₒgyur* he will yet be cured by religious ceremonies (if medical advise should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *zaṅ-ziṅ-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-ₒgro čén-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིམ་པ *rim-pa, Ssk.* क्रम, 1. **series, succession,** *rim-(pa) bžin(-du) Dzl., rim-par Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis, rim-pas Dzl.* id.; *rim-pas dáṅ-po mčog yin ṗyi-ma dman* v. sub *dmán-pa*; *byá-ba ťob-rim bžin byéd-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. **the place** in a row or file, constituent part or member of a series, *dei mi-brgyúd rim-pa liaṡ rgyál-sa bzuṅ* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-ldábs Sch.* and *nyis-rim S.g.* double; *rim-yčig = lan-yčig* one time, once. — 3. **order, method,** *ₒcád-par ₒgyúr-bai rim-pa ₒdis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim ynyis* v. *skyed-rim.*

རིམས(ནད) *rims(-nad)* contagious disease, **epidemy, plague,** *ṅan-rims* id. *Glr.*; *rims ytoṅ-ba* to send, to cause a plague, as demons do *Dzl.*; *dus ydon ynyis-kyis ma skyed rims mi ₒbyuṅ* plagues, epidemies, are caused by nothing but the season or by demons; **ťu-rim* W.* **dysentery, diarrhoea,** bloody flux; *rims-só* the 'tooth' of an epidemy, i.e. its contagium, virulency.

རིལ་ཏིན *ril-tiṅ Ld. = ṡa-rág.*

རིལ་བ *ril-ba* I. more frq. *ril-po, ril-mo B., C.*; **ril-ril* W.* 1. **round, globular,** in *C.* also **cylindrical**; *srán-ma ril-mo* peas are round *Wdṅ.*; **ril-ril* W.* also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs Glr., Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** **ḱoṅ-ril** quite crippled, lamed *C.*; **nag-ril-ril* W.* very black, quite black; *rtág-pa daṅ ril-por ₒdzin-pa* to consider a thing lasting and entire (not compounded) *Thgy.*; *ril-por ṅa dbáṅ-na* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhág-ma* the remainder of the whole *Wdk.*; *bubs-ril lus* the whole body *S.g.*; *ril-gyis ɣyógs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa Sch.*: 'to swallow a thing entire'; *dé-dag daṅ ril-gyis mči-am ṗyed daṅ mči-ba bka-stsól čig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ལེའུ, 5 (acc. to the manuscript of Kyelang); *ril-bu,* col. **ril-lu**, **small ball, globule, pill,** *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mñg.* (where Piper longum is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *ṡa-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. *W.*: **ril-čé** (for *gril-ba*) **to fall.** — 2. *Bal. *ril-čas** (for *sgril-ba*) **to wrap up.**

རིས *ris* 1. cognate to *ri-mo* and perh. to *ₒbri-ba*: **figure, form, design,** *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-maṅ-ris-su bris-pa Glr.* painted like a chessboard; *skya-ris* the blank parts of a picture, *tson-ris* the painted parts of a picture *Cs.* — 2. *Cs.*: **part, region, quarter,** hence *mṅo-ris* **heaven,** v. *mṅo*; *dbaṅ-ris* share of power or of territory; *mṅa-ris* id and n. of a part of

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Tibet; *pyogs-ris* **party**; *Cs.* has also: *rán-ris* one's own party, *yżán-ris* another's party, *ris-čan* **partial, prejudiced,** *ris-méd* **impartial, indifferent,** hence also **hermit,** because he ought to feel indifferent to every thing. — 3. *Sch.*: '*ris-su* difference, *ris-su čád-pa* equality'(??). — 4. *ris-yza* symb. num.: 7, derived from the number of the great planets together with sun and moon.

རུ་ *ru* 1. **horn,** = *rwa*; *rá-ru* goat's horn, *lúg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; **gó-ru** *C.* door-post. — 3. **part, division,** *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *dbu-ytsán-ru-bżi Mil.*; *yyás-ru* the right side or wing, *yyón-ru* the left side or wing, *yżun-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár Wdk*, *Mil.*, *ru-mtsón Sch.* military ensign, **banner, colours,** ₒ*pyár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

རུ་ནི་ *ru-ńá* **hatred, grudge, malice,** (of rare occurrence); *ru-ńa-čan* spiteful, malicious.

རུ་རྟ་ *ru-rtá Cs.*: 'a kind of spicy root'; in *Lh. Inula Helenium.*

རུ་ཐོག་ or རྡོག་ *ru-thóg* or *ru-rdóg Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Paṅkoṅ.*

རུ་པ་ *rú-pa* v. *ru.*

རུ་པོ་ *rú-po* **ram** *W.*

རུ་བ་ or རེ་གུར་ *rú-ba* or *re-gur* a tent-covering made of yak's hair; *rú-ba-pa* a person living in such a tent; *rú-bai tsogs* a number of such tents, a tent-village.

རུ་མ་ *rú-ma* **curdled milk,** used as a ferment *C.*, *ₒó-mar rú-ma blug-ₒdra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for **leaven.**

རུ་ཚར་ *ru-tsár* **fringes** *Ld.* = *ka-tsár.*

རུ་རག་ *ru-rakša Med.*; *Cs.*: a sort of berry.

རུ་རུ་ *ru-ru Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

རུ་ལེབ་ *ru-léb* 'flat-horn', acc. to *Sch.* the reindeer (*šá-ba ru-léb* the domesticated, and ₒ*bróg-gi ru-léb* the wild r.), more prob. **the elk,** v. *ka-ša.*

རུག་གེ་ *rug-gé* appearing (?), *žiṅ snum rug-gé* the field had a luxuriant appearance *Mil. nt.*

རུག་པ་ *rúg-pa* 1. *Cs.* a kind of potato. — 2. *W.* **to collect, gather, pluck,** v. *sgrúg-pa.*

རུན་ཁང་ *rún-kaṅ Cs.*: **bake-house, kitchen.**

རུན་བ་ *rún-ba* 1. vb. **to be fit, calculated, suitable, right,** and adj.: **fit** etc., gen. with termin., rarely with the root of the verb, *tsig ₒdi ₒjigs-su ruṅ* this word is calculated to terrify, is terrible *Dzl.*; *btsoṅ-du ruṅ* it is salable, vendible *Dzl.*; *slob-dpón-du mi ruṅ* he is not fit to be a teacher *Dzl.*; *yżán-du mi ruṅ* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub rúṅ-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi ruṅ* it must be procured by all means *Dzl.*, *mi byar mi ruṅ* it must be done *Dzl.*; *nyál-du mi ruṅ* it would not do to sleep *Dzl.*; *med kyaṅ ruṅ* I (you etc.) can also do without (him) *Glr.*; *dei tse ytáṅ-du rúṅ-ṅam mi ruṅ* would it not be as well to let him go once more? *Dzl.*; *ći-ltar yíd-čes-su ruṅ* how can one believe you? *Dzl.*; **kon-čóg zun zer mi ruṅ** *W.* God cannot tell a lie; ₒ*di yaṅ ruṅ* this, too, is correct, will do *Gram.*; *tsab ruṅ tsam* it may perhaps be used instead *Wdṅ.*; *ṅá-la mós-pa ma byas kyaṅ rúṅ-ste* that they do not show me any honour is not so great a loss; but . . . *Mil.*; ₒ*dis ruṅ-ṅam* is that the right thing? will that do? *de-ltar ruṅ* (*W.* **čog**) well, let it be so! for aught I care! — 2. several other phrases with *ruṅ*: a. *lus ₒdi ći ruṅ* why should we care so much for this our body? *Dzl.*; esp. *ći ma ruṅ*, preceded by *na* or (rarely) by *yaṅ*: **why should**

not...? i.e. **o that! would that!** *ཨdi bdág-gi yín-na ċi ma ruṅ* would that this were mine! *Thgy.*; *ṅai bú-mo mín-na ċi ma ruṅ* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *ruṅ* = *yaṅ* after a verbal root: *de tsam žig bsdad ruṅ* though I have been sitting so long *Mil.*; *mi dgos ruṅ* though it is not necessary *Mil.*; *ṡes ruṅ mi ṡes-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *ċi-la ťug ruṅ* whatever may happen to me, = at all events, at any rate; *ċi yin ruṅ* whatever it may be *Mil.*; *log yin ruṅ min ruṅ* whether it be an erroneous (opinion) or not *Mil.*; *ṡi ruṅ ɣson ruṅ* whether I live or die, living or dead *Pth.*; *gaṅ yaṅ ruṅ, ċi yan ruṅ* whosoever he may be, whatsoever it may be, frq.; *sa ču gaṅ yaṅ rúṅ-ba-la* on earth, water or whatever it be *Do.* c. *mi-rúṅ-ba* **illicit, improper, unfit,** v. above; *mi-rúṅ-bai ɣžì bċu* ten illicit actions, differently specified *Tar.* 33, 9, *Kõpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rúṅ-ba, ma-rúṅs-pa* 1. **pernicious, dangerous, atrocious,** as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined,** *ma-rúṅ-bar byéd-pa* to destroy etc., *ma-rúṅ-bar ཨgyúr-ba* to be destroyed etc. *Dzl.*

རྒྱུད *rud* **a falling** or **fallen mass,** as: *ka-rúd* snow-slip, avalanche, *ču-rúd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rúd* land-slide, descent of a great mass of earth; *rúd-zam* a snow-bridge, formed by avalanches.

རྒྱུད་ཆུ་ *rud-ču* prop. n., a district in the south of *Ld.*

རྒྱབ་པ་ *rúb-pa* **to rush in upon, to attack, assault,** *ɣyag žabs kún-nas rub-rúb ཨjús-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bzán-la rúb-pa* **to pounce on** the prey, to fall upon the food *Glr.*; **do-rub táṅ-te sád-ċe** *W.* to kill with stones, to stone; **čog-ċig-la rúb-pa** *W.* to press or crowd together towards one side; *ka-rúb byéd-pa* to outcry, to bear down by a louder crying *Mil.*; **ཨgo-rub-rúb ཨdug** *C.*, **go-rúb taṅ dug** *W.* they put their heads together; **ṡrod rub soṅ*, or *mún-ču rub soṅ** *W.* darkness draws on, night is setting in, for which in *C.* **sa rub soṅ** is said to be used, so that it might also be translated by **to darken, to obscure.**

རྒྱབ་ཤོ་ *rub-ṡó* **currant** *W.*

རྨ་ *rum* 1. **womb, uterus,** = *mṅal*, but less frq.: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rúm-du ཨjúg-pa* to enter into the womb. — 2. **darkness, obscurity,** *mún-pai rum Glr.*, gen. *smag-rúm.* — 3. prop. n., **Turkey, the Ottoman empire,** the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rúm-pa* a man from Turkey, a Turk; *rum-ṡam* (شام) Syria *Cs.*

རྨུལ་བ་ *rúl-ba* **to rot, to get rotten, to become putrid, to turn rancid** etc., *rúl-bar ཨgyúr-ba B.*, **rul čá-ċe** *W.* id.; *ཨo-ma rul soṅ* the milk is spoiled, *ka rul* the snow does no longer bear, **be rul** *W.* **drift-sand, quicksand;** *rul-skyúr* 'sour by putrefaction' *Sch*; *rúl-dri* a putrid smell; *rúl-po* for *hrúl-po Cs.* — Cf. *ཨdrul-ba.*

རྩ་ *rus* 1., *W. rus-pa*, **lineage, family,** *miṅ daṅ rus ni ཨdi-ltar-ro* their name and lineage are such and such *Glr.*; **ṅa-raṅ-ghi* (or *ṅa-raṅ dhaṅ*) *ɣu-ċig-pa* or *-ḍá-wa** *C. B.*, **rús-pa ċig-ċig** *W.* we are of the same family; *rus-ɣċig-pa ɣsód-pa* a murderer of persons related to him by blood *Lex.*; *tu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mťó-ba* high extraction, *rus dmá-ba* low extraction *Cs.* — 2. v. the next article.

རྩ་བ་ *rús-pa* (resp. *ɣduṅ*) 1. **bone,** *rus-ċág* fracture of a bone *Med.*; *rús-pai dúm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rus* human bone; *rkáṅ-rus* bone of the foot; *mgó-rus* bone of the skull; *rús-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rús-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

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head, the ears, the neck, the upper arm, the wrists, and the feet; *rus ˌbol-ba* mentioned as a morbid symptom *Lt.?* — 2. **the stone** of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdh.* — 3. **energy,** *snyiṅ-gi Mil.*, gen. *snyiṅ-rus* q.v. — 4. v. *rus*

Comp, *rus-krán* skeleton, **rus-ṭáṅ tsóg-se** *W.* he is nothing but skin and bones. — *rús-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bcúd Lt.?* — *rus-nád W.* caries. — *rús-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsád, rus-tsód Med.?* — *rus-ṡiṅ* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

རེ་ *re* 1. indefinite num. or pron., **single, a single one, some** (persons), **something; one to each, one at a time,** *re-ré* or *re* **every, every one, every body, each,** *ráṅ-la bu re méd-na yid-ˌpʼam-pa re yóṅ-gi ˌdug, dés-na kyéd-la-aṅ bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mi brgya re tsam ṅon čóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytógs* with the exception of one year about *Glr.*; *ras-gos-rkyáṅ re* a single cotton garment *Mil.*; *čos-ˌbrél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **ṡú-gu re** some paper (= *ṡig*), **kú-ṡu re** some apples; *bcú-la pʼur-pa re ytád-nas* handing to each of the ten a *pʼur-pa Pth.*; *lág-na dóṅ-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la séms-can kri re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lṅa lṅa bsad* five goats (every day); *mi res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: **lo ré-ne lo re čúṅ-se yod** *W.* they grow smaller from year to year; *nyuṅ re* little at a time *Glr.*; *re-re ynyis-ynyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bṡín-gyi mgo* every single person's head *Tar.*; *re ṡig* **somebody, something; some** (persons), **a little;** (with or without *dus*) **a little while,** *re ṡig sdod* wait a little! *Dzl.*; *re ṡig ċig-na* after a little while, *Bhar.* 37; **once, one day, one time, at a future time,** also *dus re ṡig-gi tse Pth* — 2. **mutual, reciprocal** (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re ˌkaṅ ˌbyuṅ Mil.* there arises mutual discord between teachers and disciples *Mil.*; **different, differing?** *ré-lta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bṡi* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-tem* and *má-tem*), **yá-re má-re ḍal toṅ** *W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu.* — *4. In such forms as *mór-ra-re, mčís-sa-re, gyúr-ta-re* (*Dzl.* ཝཧ, 1. ྲྭ, 9. ྲྀ, 2) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba.* — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bdé Glr.*, *ˌo-re brgyál, skyug-re-lóg, ṡe-re-ˌjigs, yi-re-múg, don-re-čúṅ, snyiṅ-re-rʼjé* (this last very frq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-cu* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

རེ་སྐན་ *re-skán* (etymology?), acc. to the passages which came to my knowledge a strong negative (like *οὐ μή*), **by no means, never,** *yoṅ re-skan Mil.* frq., that can never happen, that is absolutely impossible (parallel to *yoṅ mi srid*); *tsim-par ˌgyur re-skán* they never can be satisfied with it *Tar.*

རེ་སྐོན་ *re-skón* n. of a bitter medicinal herb.

རེ་ཀ་ *re-ká Sch.* **a picture, painting.**

རེ་འཁན་ *re-ˌkán* v. *re-ba.*

རེ་འཁོད་ *re-ˌkʼáṅ Sch.*: *re-ˌkʼáṅ ˌbyúṅ-ba* to be not too much (?).

རེ་གུར་ *re-gur* v. *ré-ba* sbst.

རེ་གྲོན་ *re-grón* **addition, increase.**

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རེ་ལྕགས་པ་ or རེའུ་ལྕགས་པ་ *re-lcágs-pa* or *reu-lcágs-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཏོ་ *ré-to* pumpkin *Kun.*

རེ་དོགས་ *re-dógs* v. *ré-ba.* vb.

རེ་ལྡེ་ *re-ldé* v. *ré-ba* sbst

རེ་སྣམ་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕངས་ *re-ʻphágs* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokitèsvara.*

རེ་བ་ *ré-ba Cs.* sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* **re-snam**, *Cs.* sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-ldé* and *re-yól Cs.*); *re-gúr* a tent of such cloth.

རེ་བ་ *ré-ba* I. vb., 1. **to hope,** *ťams-čád mťóṅ-du reo* all hoped to see *Dzl.*; *dé-la ʻphán-du ré-nas* hoping it might be good for it *Mil.*; *sú-la re* in whom should they place their hope, in whom should they trust? *loṅ yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-žiṅ ltós-pa* to look up full of hope *Glr.* — 2. **to wish,** v. II. — 3. to beg, to ask alms, **to go a begging,** for victuals, **Ko ré-a-la yoṅ** *W.* he comes to beg.

II. ཨཱཤཱ sbst. **hope; wish,** frq., *ré-ba skóṅ-ba*, *ré-ba sgrúb-pa* to fulfil a hope; *rnyéd-pa*, *ťób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar ʻgyur* it goes to one's wish, as well as one could wish; *ré-ba daṅ ldán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-ťág* v. *ťág-pa.* — *re-dógs* hope and fear, *re-dógs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai) ynas Cs.*: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C.*, *W.*

རེ་མོས་, རེས་མོས་ *ré-mos, rés-mos* **turn, series,** or more accurately: the order or change of the series, *ñéd-la sdúg-pai ré-mos bab* then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos čós-la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-móṅs* id. *Ma.*

རེ་ཞིག་ *ré-žig* v. *re* 1.

རེ་རལ་ *re-rál* n. of a medicine *Med.*

རེ་རུ་ (རས་རུ?) *re-rú* (*ras-ru?*) *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba.*

རེག་ *reg* 1. *Sch.*: *reg-yzig-pa* 'notes taken down, and extracts made, during a course of study'.— 2. v. the following article.

རེག་པ་ *rég-pa* I. vb., 1. (*W.* **rág-če* = *nyág-če**, the latter being more in use) **to touch,** to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.*; *rluṅ yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *ká-reg-pa* c.dat.: to eat, to taste, to take, *dúg-la-ká-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; **tsá-big žal rag dzod* or *žál-la rag** *W.* please, taste a little of it! *sá-la ḱru gaṅ tsam-gyis ma rég-par ʻbyón-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rég-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive *Cs.?* — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dúg* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *rég-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi tsor* what may be felt is felt no longer *Wdn.* 2. **feeling, sense of feeling,** *págs-pa-reg-bya* the feeling of the skin, *lús-po ṗyii rég-bya gráṅ-la* whilst the outside of the body appears cold to the touch, *rég-bya-rtsúb* rough to the touch *Med.* — *rég-ma Cs.* n. of a goddess.

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རེང་བ་ *reṅ-ba*, pf. *reṅs* **to be stiff, hard, rigid,** *rmai reṅ sbyaṅs* to remove the hard parts, of a wound (to clear, to cleanse) *Wdn.*; **raṅs soṅ* W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **ráṅs-te dad dug* W.* he makes himself stiff, he struggles against; *réṅs-pa* **solid** (opp. to liquid), **coagulated, stiff, hard;** *reṅs-par byed-pa* to make hard or stiff; fig.: **stiffnecked, obstinate, unwilling,** *Do.*

རེང་བུ *réṅ-bu* 1. **pastil** for **fumigating** *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེངས *reṅs* sometimes for *raṅs*, v. *nyin-reṅs, to-reṅs.*

རེངས་པོ *reṅs-po Sch.* **alone, single.**

རེད་པ *réd-pa* 1. **to be,** = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*ré-ba*) is met with; *kyed pyugs-rdzi ma red rdo-rje-sems-dpar snaṅ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; **čaṅ yǒ-pa re' mé-pa re'*?* is there any beer here or not? *C.* — 2. *Cs.*: **to be ready,** *red mda* a ready arrow *Cs.*; *red daṅ ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

རེབ་རེབ་པ *reb-réb-pa Sch.*: **to be in a great haste** or **hurry, to be very zealous,** *W.*: **reb log čó-če** to do something wicked again and again.

རེམ་པ *rém-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa soṅ* W.* now I feel strong again; **gyóg-pa ˌdúl-če-la rém-pa čo!* W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rém-čig rém-čig ˌdré-tsogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེའུ *reu Mil.* prob. **panel** or **square,** of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེར *rer* termin. of *re*, to each individually; ... a piece.

རེས *res* 1. inst. of *re.* — 2. **change, turn, time, times,** *da ṅed byéd-pai rés-la bábste* it being now our turn of acting *Dzl.*; **di-riṅ ču-ré ǩoi yod* W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čáṅ-la ˌtuṅ-rés byéd-pa*, resp.: *skémsla ysol-rés mdzád-pa* to vie with one another in drinking beer *Glr.*; *skyes ˌbul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res ˌjóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la mél-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res če res čuṅ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res pye túr-mgo re tsam ˌgams* I always take the tip of a spoon full of meal at a time *Mil.*; *res ycig* once, once upon a time *Tar.*, *res ˌga* sometimes, *res ... res* now — now, at one time — at another, frq.; **lu-ré* W.* a change of singing, an alternative song; *rés-mos* v. *re-mos*; *res-yzá* a changing (wandering) star, **a planet** *Cs.*; *res-ˌgrogs-zla-skár* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ *rés-po* **old,** v. *bgre-ba.*

རོ *ro* I. sbst. **taste, flavour, savour,** *ka-ro* id.; *ro-myóṅ-ba* to taste; six different kinds of taste are distinguished: *mṅár-ba* sweet, *skyúr-ba* sour, *lán-tswa-ba* salt, *ká-ba* bitter, *tsá-ba* acrid, *bská-ba* astringent, and the medicines accordingly are also divided into six classes; *ro brgya daṅ ldan-pa* of a hundredfold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *róma?* resp.: *spur*, **dead body, corpse, carcass,** *mi-ro* a dead man, *rtá-ro* dead horse, *srinbui ro* dead insects *Dzl*; *ro srég-pa* to burn a corpse. — 2. **body,** v. comp. — 3. **residue, remains, sediment,** *tság-ro* (or *ˌtság-ro*) that which remains in a sieve or filter, impurities, husks etc., *ǰá-ro* tea-leaves in a teapot, *tsíl-ro* the remains of bacon after having

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been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-kʻáṅ*, col. **rom-kʻaṅ** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* **back, back part** *Lt.* — *ro-sgám* **coffin.** — *ro-tó Ld.* (= *ro* II, 3) **residue**; **raṅ-sii ro-to** **wax**; **sig-pe ro-tó** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-búg Sch.* grave, tomb. — *ro-myágs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrúl-du ˚kyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-laṅs* = वेताल (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-šiṅ* wood for burning a dead body.

རོ་ཉེ་ *ro-nyé Stg.* = *ra-nyé*, *ža-nyé* **lead.**

རོ་མ་ *ró-ma* 1. sometimes for *ro Cs.*, *Schr.* — 2. v. *rtsa* I.

རོ་ཙ་, རོ་གཙའ་ *ró-tsa*, *ró-ɣtsa* **sexual instinct, carnal desire,** lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdn.*

རོག་པོ་ *róg-po* 1. *C.* **black**, cf. *bya-* and *po-róg*. — 2. *W.* = *rág-pa* **reddish, yellowish-brown,** of rocks. — *róg-ge-ba* shining dimly; *žal ˚dzum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil. nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. **rogue, villain** *Cs.* (a man of dark deeds?).

རོགས་ *rogs*, vulgar pronunciation of *grogs*, **friend, companion, associate, assistant** v. *grogs*; *rogs-méd ɣčig-pa* quite alone *Pth.*; **rog-rám čó-če** *W.* = *ra-mda byéd-pa*; **rógs-po** *Ld.* adulterer, **róg-po čó-če** (of a husband) and **róg-mo čó-če** (of a wife) to commit adultery.

རོན་ *roṅ* **narrow passage, defile, cleft** in a hill. also **valley**; *brag-róṅ* dell or chasm between rocks, **ravine**, *roṅ-rtsúb* a rough country full of ravines, so Tibet is called *Glr.*; *róṅ-yul* id.; *róṅ-mi*, *róṅ-rta*, *róṅ-lčaṅ* a man coming from, a horse bred in, a willow growing in such a country.

རོད་ *rod* **pride, haughtiness** *Ts.*

རོད་པ་, རོད་པོ་ *ród-pa*, *ród-po* **stiff,** unable to help one's self, *ród-lčé-ba Sch.* id.; *Ld.*: **rod-da-rod-dé** of decrepit or sick people.

རོམ་ཁང་ *róm-kʻaṅ W.* for *ro-kʻaṅ*.

རོམ་པོ་ *róm-po W.* (for *sbóm-po C., B.*) **thick, big, stout,** of men, trees, sticks; **massive, massy, plump; deep,** of sounds, opp. to *ɣrá-mo*. — *róm-yig* type, types, letters used in printing, opp. to *ɣra-yig*, v. *yi-ge*.

རོལ་ *rol* 1. **side,** only in the comp.: *náṅ-rol* inside, *ɣyi-rol* outside, *ɣá-rol*, *tsú-rol* etc.; *mál-gyi ɣyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as postposition: *yáṅs-pa-čan-gyi náṅ-rol-na* within the town of *Yaṅ-pa-čan*; *náṅ-rol-nas ˚búl-ba* to reach, to hand from within *Dzl.*; *čui ɣá-rol-na*, *tsú-rol-na* (or *tsú-rol-tu*) on the other side or on this side of the water; *ɣyás-rol*, *ɣyón-rol* the right side, the left side; also in a looser sense: *ɣyi-rol-tu bzuṅ-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *sṅón-rol-nas* **before, previously** *Thgy.*; *˚óg-rol-tu* for *˚óg-tu* **after** *Pth., Tar.*; *˚di-nas nyi-ma-núb-kyi ɣyógs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot (?). — 3. (*Cs.* also *rol-mo*) **furrow**; *rol rmód-pa* to make furrows, to plough.

རོལ་རྟ་ *ról-rta Sch.*: **the near horse** in a team, the right-hand horse.

རོལ་བ་ *ról-pa* = *sprúl-pa*, v. *ról-ba* 3.

རོལ་བ་ *ról-ba* 1. **to amuse** or **divert one's self** (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi ˚kor-*

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du ról-ba diverting himself with his wives; *bdag-yód daṅ ról-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čer-ról-pa* (v. sub *rgya*), and in *ról-pa bkód-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for **ललित**, playing. — 2. **to take, taste, eat, drink,** *srín-mo krág-la ról-ba* witches or ogresses reveling in blood *Mil.*; *ról-pai stábs-su bžugs* there he sits with greedy mien. — 3. = *sprúl-ba* **to practice sorcery, to cause to appear** by magic power, *rnám-par ról-pa* = *rnám-par sprúl-pa*; *yé-šes ról-pai kyeu lṅa Pth.* for: *yé-šes-kyi sprúl-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. **enchanted lake,** occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: **to thrash,** to cudgel.

རོལ་མ *ról-ma* 1. v. *rol* 3. — 2. col. for *sgról-ma.*

རོལ་མོ *ról-mo* (cf. *ról-ba* 1). 1. **music,** *ról-mo byéd-pa, W.* **čó-če**, to make music, *ról-mo spyád-pa Sch.* id. — 2. **musical instrument,** = *ról-moi ča-byád Dzl.*, *ról-ča Cs.*, in *W.* esp. cymbal.

རླ་ and རླག་ *rla* and *rlag* sometimes for *bla* and *glags.*

རླག་པ་ *rlág-pa* v. *rlóg-pa.*

རླངས་པ་ *rláṅs-pa* **vapour, steam,** *ka-rláṅs* **breath, exhalation,** **ka-láṅ tán-če** to breathe, to exhale *W.*; **gaṅ-láṅ** cloud-like snow-drifts on high hills, *ču-rláṅs* steam, watery vapour; *rláṅs-ču ˌdón-pa Schr.* **to distil.**

རླན་ *rlan* 1. **moisture, humidity,** *rlan spáṅ-ba* to avoid the wet *Med.*, *rlan steṅ nyál-ba* to sleep in the wet *Lt.* — 2. **a liquid,** *rlan-rlón* id., *rlan-rlón čaṅ* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa, brlan.*

རླབ(ས)་པ་ *rláb(s)-pa Sch.*: 'to remove, to clear away'.

རླབས་ *rlabs* **wave, billow, flood,** *rgyá-mtsoi rlabs Med.*; *ču-rlábs* and *dba-rlábs* or *rba-rlábs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*; *rlabs gyó-ba* or ˌ*krúg-pa* the tumult of the waves *Cs.*; *rlabs-po-čé* or *rlabs-čén*, *Lex.*: **महोर्मि**, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

རླམ་པ་ *rlám-pa* v. *rlóm-pa*; *rlam-kyér Sch.* pride (?).

རླིག་པ་ *rlig-pa*, resp. *ysaṅ-rlig*, **testicle, stone,** ˌ*byiṅ-pa*, ˌ*phyid-pa*, *W.* **tón-če** **to castrate,** emasculate (a man), to cut or geld (an animal), *rlig-phyúṅ*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-gčig-pa* having only one testicle; *rlig-bu, rlig-šúbs* scrotum; *rlig-skráṅs* swollen testicles; *rlig-rlúgs Lt.*, *rlig-blúgs S.g.*, id. (acc. to *Cs.*).

རླིངས་ *rliṅs Sch.* **good, quick,** cf. *brliṅ-ba.*

རླིད་ *rlid Sch.* a closed leather-bag.

རླིད་བུ་ *rlid-bu Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dúd-ˌgroi rlid-bu Lex.*, and otherwise it is not known to me.

རླུག(ས)་པ་ *rlúg(s)-pa* 1. *Cs.*: **'to purge,** *mṅal rlúgs-par byéd-pa* to cause an abortion, *rlugs-byéd* purging, procuring abortion; *rlúgs-ma Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Ts.*: to overthrow, to pull down, v. *lug-pa.*

རླུང་ *rluṅ* **वायु** 1. *W. rluṅ-po* **breeze, wind,** *rluṅ ló-ma-la reg* the wind touches the leaves *Dzl.*, *rluṅ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Glr.*; **luṅ laṅ** *C.*, **lúṅ-po ɲu dug** *W.*, the wind blows, also for: there is a draught (here); **lúṅ-rag máṅ-po yoṅ dug** *W.* one feels the wind (here) very much; *rluṅ čén-po Mil.*, *drág-po* a high wind, a gale; *šár-rluṅ* east-wind etc., *čar-rlúṅ* rain and wind; *skám-rluṅ* a dry wind *Cs.*; **lúṅ-po yób-če** *W.* to fan; ˌ*og-luṅ* wind (from the stomach), **flatulence** *Lt.*; fig.: *lás-kyi rlúṅ-gis déd-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. **air,** atmospheric air, *rlúṅ-gyi dkyil-ˌkor* **atmosphere;** *rlúṅ-gi ˌphrúl-kor* air-pump *Cs.*, *rlúṅ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing variousother physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluṅ* or humour is divided into five species, viz : *srog-ˌdzin* cause of breathing, *gyén-rgyu* faculty of speaking, *kyab-byéd* cause of muscular motion, *me-mnyám* of digestion and assimilation, *ṭur-sél* of excretion; *rlúṅ-las gyúr-pa yin* (the disease) arises from *rluṅ Glr.*; *rlúṅ-gis bzúṅ-ste = rluṅ-nád-kyis btáb-ste.* — These notions concerning *rluṅ* are one of the weakest points of Tibetan physiology and pathology. — **4. in mysticism** *rluṅ ˌdzin-pa* seems to be = *dbugs bsgyáṅ-ba*, and to denote the drawing in and holding one's breath during the procedure called *ɣtum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rluṅ séms-la dbaṅ ṭób-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rluṅ* and *sems* have been joined into one; he who has attained to the *mgyogs-rlúṅ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rlúṅ-rta* **the airy horse**, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rluṅ-rta*. — *rluṅ-mdá Sch.* air-gun. — *rluṅ-nád* disease caused by *rluṅ*, v. above. — *rluṅ-dmár, rluṅ nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm, tempest** in general, also a gale at sea *Glr.* and elsewh. — *rluṅ-ṭsúb* whirlwind, **snow-storm** *Mil.* — *rluṅ-séms* v. above, *rluṅ* 4 — *rluṅ-sér, rluṅ-bsér-bu, rluṅ bsir-ba*, a violent wind *Cs.*

རླུབས་ *rlubs* 1. in *C.*: **corner, hole, place for hiding** a thing; *Lex.*: *Ḳuṅ-bui rlubs.* — 2. *Sch.*: **ditch, pit, pool, abyss,** *mei rlubs* fire-pool.

རློག་པ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlog(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. **to overthrow, to destroy**; *ṭál-bar* or *rdál-du rlóg-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rnám-par*, to annihilate, e.g. all the infidels *Pth.*, **to break, to smash** e.g. a vessel *C.*; **to lose** *C.*, *'*á-ma lag-soṅ** I have lost my mother *C.*, **lug čig lag soṅ** one sheep has perished *C.* — 2. fig. **to pervert, to infatuate,** *nyés-pai dri-mas yóṅs-su brlágs-te* quite corrupted by the filth of sin *Dzl.*; *čúṅ-mar ˌdzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Glr.*; *brlág-po* **foolish, stupid,** of a little child *Thgy.*

རློང་ *rloṅ* sometimes erron. for *kloṅ* or *loṅ*.

རློན་པ་ *rlón-pa* I. 1. adj. (*Cs.* 'moist') *W.* **wet,** *tsaṅ-rlón* quite wet, wet through; hence of meat, vegetables and the like, **fresh, green, raw** *B.* and col. — 2. vb., pf. and fut. *brlan*, **to make wet, to moisten,** *čus, čar-pas Dzl.*

II. *Sch.*: **to answer,** with *lan*, also *glón-pa, ldón-pa, blán-pa, zlón-pa.*

རློབ་པ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin.*

རློམ་པ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. **to be proud of, to glory in, to boast of,** with termin., *bder rlóm-pa* to boast of one's good fortune, *ɣčig-par* or *ɣčig-tu rlóm-pa* to be proud of the identity with ... *Tar.* — 2. **to love, to adhere to, to be attached to** *W.*, **to strive after,** *ɣžán-gyi nór-la.* — 3. **to be possessed,** of demons, *ɣdón-gyis brlámspa Lt.* — II. sbst. **pride,** *bsags kyaṅ rlóm-pas ˌḲyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* **a boaster,** an arrogant person *Cs.*; *rlóm-sems* **pride, arrogance.**

བརླ་(བོ་? *Cs.*) *brla (-bo?)* **the thigh,** *brla nába* a pain in the thigh *Do.*, *brla ɣyas*

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the right thigh *Glr.*, *brla-rkáṅ* femoral bone (*Sch.*: hip-bone?). **brla-ḱuṅ** groin *W.*; *brla-bar Sch.*: junction of the legs, genitals; *brla-rús* femoral bone; *brla-šá* muscular part of the thigh; *brla-súl Cs.*: 'side of the thigh'.

བརླག་པ *brlág-pa* v. *rlóg-pa.*

བརླད་ངོ *brláṅ-po Lex.* and *Sch.* **abusive word, invective, abusive language** (*Sch.* also: 'rude fellow, brute'?), *rtsub-brláṅ-ba ma yin-pa* refraining from abusive language *Thgy.*; *brláṅ-po-rnams byéd-pa* to make use of such language *Stg.*; *brlaṅ-spyód byéd-pa* to be coarse, churlish *Sch.*

བརླན་པ *brlán-pa* v. *rlón-pa.*

བརླབ་པ *brláb-pa* v. *rlób-pa.*

བརླམ་པ *brlám-pa* v. *rlóm-pa.*

བརླིན་བ *brliṅ-ba C.* **firm, secure, safe** (*Sch.*: quick?), *brliṅ-po* id., both of men and things, **liṅ-ghyi ǰhe-la ḱur** *C.* carry it safely, carefully! *brliṅ-lóg Sch.*: confused, disorderly, not to be trusted.

བརླུག་པ *brlúg-pa Sch.* = *mdzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlug* by *grogs.*

བརླུབས *brlubs* v. *rlubs.*

ལ

ལ *la* 1. the letter l. — 2. numeral: 26.

ལ *la* I. sbst. **mountain pass,** road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai ṭur* the down-hill road or descent *Cs.*; *la rgál-ba B., C.* (*W.*: **gyáb-ċe**) to cross a mountain pass; *lá-la ˌgró-ba Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-ḱá* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó, Sch.*: 'turnpike of a pass'. — *la-ẏċán-pa* a collector of duties on a ghat or pass *Cs.* — *la-čúṅ* a small pass *Glr.* — *la-mǰúg* = *la-rtsa.* *la-stóṅ* v. *stóṅ-pa.* — *la-tóg* = *la-rtsé.* — *la-rtsá* (*W.* **lar-sa**) foot of a mountain pass *la-rtsé* (*W.* **lar-sé**) top of it. — *la-šán Sch.*: = *la-rkéd.*

II. sbst., also *lá-ba*, **wax-light, wax-candle, taper,** from the Chinese *láh* **wax,** *C.*

III. In compounds for *la-ṗug* and *la-ča.*

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer to the questions **where** and **whither:** *sá-la ˌgré-ba* to roll (one's body) on the ground, *sá-la ˌgríl-ba* to fall down on the ground, *nám-mka-la ˌṗág-pa* to rise to heaven, *nám-mka-la ˌṗúr-ba* to fly in the air, *mé-la* at, on, in, to, the fire, *ri-la* on, to, the mountain, *čú-la* in, into, to, on, the water, *šár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ẏnám-la ḱá-ba ˌbab* snow falls from heaven, *rtá-la ˌbab* he alights from his horse, *brág-la mčoṅs* he leaps down from the rock *Dzl.*, *lús-la ḱrag ˌbyin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *žag ẏsúm-pa-la* on the third day, *lo nyi-šú-pa-la* in the twentieth or during the twentieth year, *zlá-ba ẏsúm-la* (finish it) within three months *Glr.*, *ṗyag dáṅ-po-la* at, during, the first obeisance *Glr.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rténnas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-ste* glad of, rejoicing at it; *sdig-pa-la ˌdzém-pa* to be afraid of sin; *ma byúṅ-ba ˌdi-la ydams-ñág ysól-to* he asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-nyág-la ždr-bai lo-rgyús-la* now, as to the fact of the supremacy having been transferred to *Taṅ-gud*, it . . . *Glr.*; in headings of chapters etc., e.g. *gliṅ bžii miṅ-la* names of the four parts of the globe *Trig.*; *če-čuṅ-gi tsad-la* with respect to size *Glr.*; *bre-sráṅ-la yyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyiṅ-brtse-nas* from love to her son; *nad-stóbs-kyi če-čúṅ-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *sṅár-gyi rgyún-la* in comparison with the former time *Tar.*; *rgyál-poi túgs-rje-la* by, or according to the king's favour; *ṅai lúgs-la* by my way of proceeding, according to my system *Mil.*; *žábs-kyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén žig yód-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by **although.** b. added to the root (*B.* and col.): *mṫóṅ-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while, whilst:** **ṅe ša tub-túb-la kyod šiṅ Kur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čiṅ*, also added to adjectives, *lus mi-sdúg-čiṅ ṫúṅ-la dbyaṅs snyán-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences containing an imp. it is added to the root of it: *šóg-la ltos šig* come and look!

ལ་ཀྱི་མོ་ *la-kyi-mo W.* **the mountain-weasel**; = *sre-moṅ?*

ལ་རྒྱ་ *la-rgyá Sch.*: government, administration (?).

ལ་ཆ་ *la-čá* **sealing-wax**, *Wdṅ.*; **la-kyir* W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-ṫig* drops of sealing-wax; *la-ṫig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་ཉུང་ *la-nyúṅ Glr.*, either a sort of turnip, or (more prob.) for *lá-phug daṅ nyúṅ-ma* radish and turnip.

ལ་ཉེ་ *la-nyé Sch.*: 'a mark' (?).

ལ་ཏ་ *la-tá Hind.* لتّہ? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་ཏུ, ལ་ཐུ, ལ་དུ་ *la-tu, la-ṫu, la-du*, prop. **লাড়ু**, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཐིག་ *la-ṫig* v. *la-ča*.

ལ་ཐོད་ *la-ṫód* **turban** *Glr.*

ལ་དྭགས་ *la-dwágs*, also *már-yul*, **Ladág. Ladák,** province in the valley of the Indus between *mṅa-ris* and Bálti, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le.**

ལ་པ་ཀ, ལ་པ་ཀག་ *lá-pa-ka* or *lá-pa-kag Cs.* a kind of upper garment without a girdle.

ལ་པོ་ *lá-po* **buttermilk**, boiled, but not yet dried into vermicelli (*čúr-ba*).

ལ་ཕུག་ *lá-phug* **radish,** *bod lá-phug* the common black radish, ni f.; *rgya lá-phug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-phug sér-po.* — *la-bdár*, gen. **lab-*

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dár, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *lá-ba* v. *la* II.

ལྭ་བ་, ལྭབ་ *lwá-ba, lwá-wa, Ssk.* कम्बल, *Will.*: 'a woolen blanket or cloth; a sort of deer'; *skrai lwá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lwá-ba Do.*

ལ་མ་ *la-ma Sch.*: a certain herb.

ལ་མ་རྩྭ་ *la-ma-sró* **raspberry** *Kun.*

ལ་འུར་ *la-ʼúr Cs.*, also *la-gór Sch.*, **quick, swift, speedy,** *kyod ma ˌdug ma ˌdug la-ʼúr ˌdeṅ Mil.* make haste, go without stopping (on the road).

ལ་ཡོགས་ *la-yógs* **retribution,** punishments overtaking a sinner during this life (cf. *lan-čags*) *C., W.*; **la-yóg ṭob yin** that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ་ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) **some, a few**; when put twice: **partly — partly, what — what**; *la-la žig* also as a singular: some body, some one *Dzl. VV*, 1.

ལ་ལ་བུད་ *lá-la-ṗud* a medicinal herb; in *Lh.* a Bupleurum.

ལ་སོ་ *la-so Sch.* **list** (of cloth), **selvage.**

ལ་སོགས་ *la-sógs* v. *sogs.*

ལག་ *lag*, also *dbón-lag, dgón-lag, Sch.*: little, not much.

ལག(ས་) *lág(-pa)* 1. resp. *ṗyag*, **hand, arm,** **lág-pa táṅ-ṫe* W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C.* v. *mdzúg-gu*); *lág-pa-nas ˌǰú-ba* to take, to seize by the hand *Dzl.*; *lag-pai rgyab* or *bol* the back of the hand; *lág-pai mdun* the palm of the hand *Cs.*; *lág-tu lén-pa* **to take in hand, to exercise, to practise,** *sgóm-pa* meditation *Mil.*, *ṫsig-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mṫso-lág* **arm of the sea,** gulf, **bay,** *mṫso-lag-ˌbrél* narrow sea, **straits**; *gliṅ-lág, yul-lág* tongue of land, *gliṅ-lag-ˌbrél* isthmus, neck of land *C.*; fig. for **power,** authority, *mii lág-tu ˌgró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lág-nas ˌṗróg-pa* to snatch out of a person's hand, to deliver from another's power *Glr.* — 2. **fore-paw**; also **paw** or **foot** in gen., e.g. foot of a cock *Glr.* — 3. symb. num.: 2.

Comp. *lag-kod* **bundle, bunch, armful,** sheaf of corn *Ld.*(?). — *lag-skór Ld.*: **hand-mill.** — *lag-ḱúg* **pouch, hand-bag** *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Glr.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grám* leaning one's head on the hand *W.* — *lag-rgyúgs* **railing.** — *lag-rgyún* accustomed manner, **use, habit** *Cs* — *lag-ṅár* **the fore-arm** *Wdṅ.* — *lág-ča* **utensils, tools, implements**; object carried in the hands, e.g. royal insignia at a festival procession *Glr.*; also in a more gen. sense, like *čá-lag, ˌkor-ɣyóg lág-ča daṅ bčás-pa ṫoṅ žig* supply servants and things (wanted for the journey)! *Glr.* — *lag-čág* a broken hand, a lame hand *Cs., Schr.* — **lag-čad* W.* solemn promise by shaking or joining hands. — *lag-ŕjés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-ŕjes ˌǰóg-pa* to leave such a work behind *Glr.* — *lag-nyá*, one *Lex.* has: *lag-nyás* = *stér-mḱan-med-par lén-pa* to take what is not given, hence *lag-nya* prob. a sbst.: a grasp, a snatch. — **lag-nyár* W.* for *lag-ṅar.* — *lag-tig* (or *dig?*) travelling-bag, pouch *Ld.* — *lag-rtags* 1. resp. *ǰyag-rtágs* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stábs Sch.* = *lag-*

len. — *lag-mtíl* **the palm** of the hand. — *lag-dám Mil.*, *lag-dáṃ-po C.* **close-fisted,** stingy, niggardly. — *lag-dar Lex.*, prob. the same as *láb-dár* (*W.* col.) **grater.** — *lag-ydúb* **bracelet.** — *lag-bdé Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-ˌdón Cs* a vassal or subject paying his landlord in money or kind, opp. to *rkaṅ-ˌgró* who performs his services as an errand-goer or a porter. — *lag-rdúm Mil.* having a mutilated or crippled hand. — *lag-ldán* having a hand or a trunk, hence = **elephant,** *Cs.* — *lag-brdá* **sign** or signal made by the hand, **beckoning.** — *lag-na-rdó-rje*, *lag-rdór* v. *rdó-rje.* — *lag-na-ỳžoṅ-ṫogs Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snód* = *lag-ṫig.* — *lag-dpón* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-ṗyís* a piece of cloth for wiping the hands, **towel, napkin.** — *lag-búbs* v. *ˌbúb-pa. lag-bér* **walking-staff.** — *lag-mí* **bail,** surety. — *lag-dmár C.* **hangman.** — *lag-btsúg* **shoot, scion.** — *lag-ṫsigs* joint of the hand, **wrist; elbow-joint.** — *lag-yzúṅs*, *W.* **lag-zúm**, **balustrade,** banister, railing. — *lág-ỳyog-pa* **companion, assistant, associate.** — *lag-rís* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *ṗyag-lén*, *Sch.* also *lag-stabs*, **practice, practical knowledge, dexterity,** *Cs.*: *čós-kyi lag-lén* the practice of religion, *Krims-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-ṡúbs* **glove.**

ལགས་པ་ *lágs-pa*, resp. and eleg. for *yin-pa* and *ˌgyúr-ba*, **to be;** *lágs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyéd-kyi miṅ ci yin* what is your name? the latter answers: *N. N. byá-ba lags* my name, if you please, is N.N., and asks on his part: *blá-ma kyed ci skad byá-ba lags* what may be the name of your Reverence? *Mil.* — *de kyed lágs-sam* is it you, Sir? *Pth.*; *dge-sloṅ de su lags* who is this reverend gentleman? *Dzl.*; *ci ltar lags-pa* (for *gyur-pa*) *ysol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blá-ma-la bžugs-groṅs med-pa lags-sam Mil.* has your Reverence no attendant? *ltá-ba ma lágs-kyi* that does not mean: to behold, but ... *Dzl.*; *ˌoṅ-ba ci lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje ci lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *yda lags*, *yod lags* there is, it is *Glr.*; *žal-zás ysol lágs-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blá-ma lags* (prop: you that are a Lama) for the mere vocative case, *ὦ ἱερεῦ*, *Mil.*, frq. — In *W. lags* is not in use now (cf. however *le* 3), but in *C.* it is of frq. occurrence, e.g. in Lhasa: **lā, lā-so, lā yg', lā yin** for: yes, Sir! very well, Sir! **lā? lā-am? lā-sam?** please? what did you say?

ལགས་མོ་ *lágs-mo* W. **clean,** for *légs-pa.*

ལང་ཀ་ *laṅ-ka* **Ceylon,** *laṅ-ka-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *laṅ-kar ỳšegs-pai mdo* the *Sutra Laṅkāvatāra* in the *Kangyur.*

ལང་(ང་)ལོང་(ངེ་) *láṅ(-ṅa)-loṅ(-ṅe)* **weak.** e.g. from hunger, disease *Ld.*

ལང་ཐང་ *laṅ-taṅ Scopolia praealta Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of Hyoscyamus, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *láṅ-ba* (provinc. *lóṅ-ba*), pf. *laṅs*, imp. *loṅ(s)*, = *ldaṅ-ba*, I. **to rise, to get up,** *da loṅs* get up now! also with *yar* (pleon.); *laṅs-te sdod-pa* **to stand,** *Lt.* and col; **to arise,** e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam láṅs-te* at daybreak; **to come forward, to step forth,** from among the crowd *Do.*: *ṗyir láṅ-ba* **to recover,** to be restored, to grow well, **to come to one's self,** after a faint-

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ing fit *Dzl.*; *bstán-pai mé-ro láṅs-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out,** of a disease, *nad-laṅs-dus* when a disease is in its first beginnings *Lt.* — II. *laṅ-ba* and *loṅ-ba*, pf. *loṅs* to come up to, to arrive at, **to be equal, to reach,** ˚*di loṅ soṅ* with this it is made up, that will do *C.*; ˚*drén-gyis ma laṅ* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráṅs-kyis láṅ-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *rjód-pa* (extr.).

ལང་ཚོ་ *láṅ-tso* **youth,** youthful age, *dei láṅ-tso-la ma čágs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *láṅ-tso rgyás-pas* grown up to adolescence; *laṅ-tsoi dpal* the charms of youth *Pth.*; *láṅ-tso srin-moi ydoṅ* the face of the youthful Srinmo *Glr.*; *laṅ-tso-čan Cs.* adolescent, young; *laṅ-tso-ma* **girl,** maiden *Sb.*

ལང་ལིང་བ་ *láṅ-liṅ-ba Sch.* to be in a confused whirling motion (v. *loṅ-loṅ*); *laṅ-ma-líṅ Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár laṅ-ma-líṅ.* Dulva IX. 111 ཁྱེ་བ་རྣམས་ཀྱང་བཞི་བཞིན་ནོ་ལོན་ནས

ལང་ལོང་ *laṅ-lóṅ* v. *laṅ-na-loṅ-ne.*

ལང་ཞོར་ *laṅ-žór Cs.* **stubbornness, obstinacy,** adj. *laṅ-žór-čan*; sometimes *laṅ-žór* (without *čan*) seems to be also used adjectively, e.g.: ˚*dre kyéd-pas láṅ-žor bágčags yin Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལད་པ་ *lád-pa Cs.* **weak, faint, exhausted,** of men and animals; **blunt, dull,** of knives; *Sch.* also **rotten, decayed.**

ལད་མོ་ *lád-mo* **imitation,** *lád-mo byéd-pa B, C.*, **čo-če**, *gyab-čé** *W.*, **to imitate, to mimic, to say after,** *smón-lam* ˚*di-skad bdág-gi lád-mo gyis* say after me the following prayer *Thgr.*; *néd-kyi lád-mo kyéd-kyis mi* ˚*oṅ Mil.* you cannot imitate me.

ལན་ *lan* (orig. perh.: 'turn', hence): 1. **time, times,** *lan-čig* 1. once, one time. 2. also *dus-lan-čig Glr.* once, one day, both as to the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, **lan čig lé-ka* ˚*di čo** this work must be done first of all; *da-lán* id.; *lan gnyis* **twice,** *lan-bču* ten times etc.; *lan bdun (nam) gsum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan máṅ-du byás-te* circumambulating round it many times *Mil.*; *lan graṅs dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **ži lan gyi la tsam jel** how many are 2 times 4? *bži lan gnyis-la brgyad soṅ* 2 times 4 are 8. — 2. **return, retribution, retaliation,** *lan byéd-pa (W. *čó-če*), lan* ˚*jál-ba* **to return, retaliate, repay;** *ján-lan gnód-pas* or *légs-pai lan nyés-pas* ˚*jál-ba B.*, **pém-pe lén-la nǫ'-pa* ˚*hé'-pa** *C.*, **ján-pe lán-la nód-pa čo-če** *W.* to return evil for good; **lan-zó čó-če W.* to show gratefulness, to be grateful; **punishment,** ... *bčúg-pas lan dug* that is the punishment for having allowed... *Glr.*; *lan lén-pa, W.*: **lan kór-če, táṅ-če, dug-lan ldón-če**, to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan žróg-la žróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-la* in return for that; *lan-gráṅs* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzaṅ-lán* id., *dei bzáṅ-lan-du* as an acknowledgment for it *Glr.*; hence *ṅan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzaṅ-lan* gratefulness, *ṅan-lan* ungratefulness (?) — 3. **answer, reply,** *kyód-kyi gsúṅ-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan* ˚*débs-pa* frq., also ˚*tébs-pa, klón-pa, ldón-pa Dzl., W.* **zér-če** **to answer;** *lan gsól-ba, žú-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzád-pa* if he, the superior, answers; *gtám-lan glú-yis* ˚*jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *jrin-lan* a reply to a dispatch received, *rtsód-lan Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལན་ཁན་, ལན་གན་ *lán-kan, lán-gan* **railing, fence, enclosure** *Stg.*; *Lex.*: = *pu-žu.*

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ལན་སྐྱར *lan-skyár* W. prob. = *lan*, **retribution, return,** **de lan-kyár yin** that is all he has gained by it!

ལན་གྱོག *lan-gyóg* Thgy., prob. = *lan-čags*; or perh. the original form of *la-yógs?*

ལན་ཆགས *lan-čágs* **misfortune, adversity, calamity,** as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster.**

ལན་བུ *lán-bu* **braid, plait, tress of hair** (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-tsár* ornaments, worn in the hair *Mil.*

ལན་ཚ *lán-tsa*, more accurately *laṅtsa* (acc. to Hodgson corrupted from रञ्जा) n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by caligraphists for inscriptions and titles of books.

ལན་ཚྭ *lán-tswa* **salt,** prob. = *tswa*, *lán-tswa čú-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa Ka-zás kún-gyi bróba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai čú* salt-water *Lex.*; *lán-tswaba* saline, briny *Med.*

ལབ་བདར་ *lab-bdár* v. *la-bdár* in *la-púg.*

ལབ་པ *láb-pa* **to speak, talk, tell,** *mi-la ma lab* do not tell anybody *Mil.*; *rdzúnytam láb-pa Bhot.* **to lie,** to utter a falsehood; *lab tsól-ba Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa Sch.*: to speak while dreaming, to be delirious. *lab ytóṅba Cs*, **lab gyáb-če* W.* **to talk, to chat;** **kálab-čen** **eloquent,** fluent of words *C.*, *W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* **talkative** *C.*, *W.*

Comp. *láb-ga Cs.*, **láb-ča* C.*, *W.* **talk.** — *lab-grógs Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — **láb-ra** (prop. *láb-sgra*) 'noise of tattling', **tattle, talk,** **láb-ra táṅ-če* W.* **to chat, babble.** — **lab-lób* or *lab-lo**, with **gyáb-če** to speak indistinctly, to mumble; to speak in one's sleep; **lab-lób-te ḍul** he walks speaking in his sleep, he is a somnambulist *W.*

ལབ་ཙེ *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ *lam* 1. **way, road,** *lam-čén*, *rgyá-lam*, *stóṅ-lam Cs.*, **má-lam* W.* **highway, main road, high-road;** *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-prán* a narrow footpath, *lam dóg-mo* a strait path, *lam yáṅspa* a broad one; **lam dé-mo** a good, easy road, **lam sóg-po** a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Glr.*; *lam byéd-pa Sch.*, **lam čé-če, sál-če* W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du ₒgró-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. **a cut, slit, slash;** **'i-ne dúd-pe lam** here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, **journey,** *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Glr.*, *lám-du ₒjúg-pa* to set out, to travel. also: to continue one's journey, *lam-pyéd tsám-du pyin-pa dai* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *Krús-la ₒgró-bai lám-du* when he went to bathe *Dzl.* — 3. **गति,** fig. **way** or **manner** of acting, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. *ₒgró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam lṅa* are spoken of as the ways leading to the *sa bču* (q. v.) *Thgy.*; *lam(-gyi) rim(-pa) Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

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ings; *záb-lam* the profound method or way, *ťábs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjei lam*, col. *sńágs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyés-bu čúń-bai*, *ₒbríń-poi*, and *čén-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *drań-sroń-gi lam* the saint's or hermit's course of life; *dgé-ba bčui lás-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-ǩar*), by the road-side *Dzl.* — *lam-mǩan* one well acquainted with the road, **a guide** *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — — *lam-grógs* **fellow-traveller**, travelling companion. — *lam-rgyúd* = *lam* 3? *lam-rgyúd lńa Dzl.* ཉེར་, 18, the five classes of beings, cf. *ₒgró-ba* II. — *lam-rgyús-pa* = *lám-mǩan*. — *lam-čén Schr.* = *rgya-lám*. — *lam-rtáys* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snań* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo*. — *lam-ₒdrén-pa*, *lam-snáa-pa* **guide**. — *lám-pa* 1. **police-officer** stationed on high-roads for seizing thieves or fugitives; **toll-gatherer**. 2. **traveller**, wayfarer *Cs.* 3. **bell-wether** *W.* — *lám-po* = *lam*, *lam-po-čé*. 1. **highway** *Sb.*; also as a place for practising magic, nif. 2. **way to heaven**, = **tar-lam** *W.*(?) — *lám-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srań* **lane, street**.

ལར *lar* 1. **but, yet, still, however** *Mil.*, *Thgy.*, *Glr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-re**) *me' C.* none at all(?).

ལས *las* I. sbst., col. *lás-ka*, resp. *ǰyag-lás W.* **ť in-lé**. 1. **action, act, deed, work**, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzáń*, *las-dkár* a good work, virtuous action, *las-ńán*, *las-nág* a bad, a wicked action, frq.; *lus dań ńag dań yid-kyi las* actions, words, thoughts *Dzl.*; *lás-kyi rnam-smin* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-ₒbras* below); *lás-kyi mé-loń* mirror of fate, mirror foreshadowing future events *Glr.*; *lás-kyi búm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las ma zád-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also **destination** in a general sense *Was.* (282); *lás-kyi lhágma lús-pa des* in consequence of the yet remaining rest of (unrequited) works *Stg.*; *sńón-las* former action; *las dbań-bčós-sumód-pa Pth.* an accident which cannot be prevented; **performance, transaction, business**, *las ťams-čad nus-pa* one who can do or perform every thing *Do.*; also the **functions** of some organ of the body *Lt.*; **work; labour, manual labour**, **lé-ka ťób-pa** to get work; *las byéd-pa B., C.*, **lé-ka čó-če, táń-če** *W.* to do or perform a work, **to work**, also of things: **to operate, to produce effects** *Wdń*; *mǩar-las-byed-mi* workmen employed in building *Mil.*; *dúr-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zań-zíń-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lás-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, **ex officio** (nif.) *Mil.*; *lás-su rúń-bar* duly, rightly, perfectly, *comme il faut Mil.*; *lás-su byá-ba* v. below (extr.). — 2. sometimes: **secular business**, **lé-ke náń-na** in business-affairs, in practical life. — 3. **effect** of actions, and in a special sense: **merit**, *las zád-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lás-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: **dignity, rank, title**. — *las-skál* retributive fate, = *las-ǰró*. — *lás-mǩan* **workman** *Cs.* — *las-rgyu-ₒbrás* either for: *las dań rgyu-ₒbras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-ₒbrás* sinful deeds, *bsód-nams-kyi las-rgyu-ₒbras*

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virtuous actions, *mi-gyo-bai las-rgyu-ₒbrás* ascetic or mystical works *W.*), or for *lás-kyi rgyu-ₒbrás*: **fruits** of works, retribution and the doctrine of it. — *lás-sgo* **trading-place, emporium** *Glr.* — *lás-čan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W.* *ₒgro* with the gerund is used, v. *ₒgro-ba* I, 5; *mtoṅ las-čé* he will probably have seen it *Mil. nt.*; *ṅas ₒdi ₒbor las-čé* as possibly I may put this yet aside; *ḱyod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las ťog-pa Sch.*: **a person employed, an official, a functionary.** — *las-rtágs Sch.* **dignity, rank, title** incident to the office held. — *las-dáṅ-po-pa* v. *daṅ-po.* — *las-dár Sch.*: 'parade, ceremonial'(?) — *lás-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lás-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byaṅ-čúb-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las-ₒjró* 'continuation, prosecution of works', blessings following meritorious deeds, *ḱyed daṅ ṅa yaṅ sṅón-gyi las-ₒjró-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness,** prosperity in consequence of good works, good luck, fortunate event, opp. to *lan-čags.* — *las-ₒbrél Glr.* prob. id. — *lás-mi* **workman.** — *las-méd* **idle, lazy, inactive.** — *las-ťsáṅ* 1. **office, post, service,** *las-ťsáṅ-du ₒjúg-pa* to put into office, to appoint, *las-ťsáṅ-nas ₒdón-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yúl-gyi le-ťsen** elders of a village-community *C.*, *las-ťsáṅ-pa* id.—**le-lam-ḱan** **diligent, industrious,** **le-mi lám-ḱan** **idle, lazy** *W.* — *las-su byá-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from,** used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from,** e.g. delivering from, coming from, often = **through,** e.g. shining into a room through the window *Dzl.*; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after,** according to; *ťsád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *ₒdúl-ba-las* **out of** the, **from** the Dulva, sometimes also for: **in** the Dulva; for denoting the material **of** which a thing is made: of earth, of clay etc.; partitively: *ₒbras dé-las ṅas ɣčig* a part of this rice, *slób-ma-las ɣčig* one of the disciples *Dzl.*; *ṅai yúl-mi-las bú-mo yód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kún-las ₒpágs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-niṅ-las bzaṅ* more beautiful than last year *Mil.*; with a negative: *lo bču-drúg-las ma lón-te* not older than sixteen years *Dzl.*; *zlá-ba lṅá-las mi sdod* I shall not stay **longer than** five months *Glr.*; *ras-yúg ɣčig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *ṅá-las med* there is none besides myself *Glr.*; *brnyas ₒḱyér-ba-las mi yoṅ* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *ɣsa-ɣčig-las rje-btsun ma mtoṅ* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi ɣáṅ-žiṅ ynód-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from** as **after,** from doing, i.e. after doing, *nyál-ba-las láṅ-ba* to rise from lying, to rise after having been lying down; **during,** frq., the verbal root being repeated, *soṅ-sóṅ-ba-las* during my going or travelling on *Dzl.*; *náṅ-du ₒgró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་ཤ་ *lás-pa Cs.* for *lús-pa*; in *rág-las-pa* and a few other expressions occurring also in *B.*

ལི་ *li* I. **bell-metal,** *li-sku, li-ťál, li-ťúr, li-snód* an idol, a plate, spoon, vessel made of that metal; *lí-ma* in gen.: utensil, instrument that is cast of *li Glr.*

II. **apple,** = *sli C.*

III. *li-yul Glr.*, acc. to *Was.* (74) Bud-

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dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

ལི་ཀཱ་རཱ *li-ka-ra* or *li-Ka-ra Cs.* a sort of **sugar.**

ལི་ཁྲི *li-khri Glr.* and elsewh., an orange-coloured powder, acc. to *Lis.* **सिन्दूर** red lead, **minium.**

ལི་ཐང་ *li-thán Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-thán-pa* inhabitant of that province.

ལི་བ་ *li-ba* **squinting, squint-eyed** *Sch., li-ba mig* squinting eyes *Sch.*

ལི་ཙ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl., Gyatch.*

ལི་ཡུལ་ *li-yul* v. *li* III.

ལི་ལམ་ *li-lam, Hind.* **नीलाम**, acc. to Shakspeare from the Portuguese *leilam*, **auction, public sale.**

ལི་ཝི་ *li-wi* 1. *Ssk.* **लवङ्ग** **cloves** *Med., C.* — 2. *Hind.* **इलाएची** cardamom *W.*

ལིག་བུ་མིག་ *lig-bu-mig S g., Sch.*: 'malachite'.

ལིན་གཱ *lin-ga Ssk.* 1. **sign, mark.** — 2. the image of an enemy which is burnt in the *sbyin-sreg* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Pth.*

ལིན་གོལ་མ་ *lin-gol-ma* **a large hornet** *Sik.*

ལིན་ཏེ་ *lin-ńé* **dangling, waving, floating,** in the wind *Mil.; sprin žig lin byun-bas* a floating cloud? *Mil.; *lin-lin čó-če* W.* **to dangle,** to hang dangling, e.g. on the gallows, **lin-lin sé-če* W.* **to swing, to see-saw;** *rkan-lág pra lin-ńé ˌdug-pa* an infant struggling with hands and feet *Pth.*

ལིན་དོག་ *lin-tóg* or *lin-tóg* **a film** or **pellicle** on the eye *Med.*

ལིན་བ་ *lin-ba C.*, also *lin-po* or *lin* alone, **a whole piece,** *lin gčig* of one piece, *lin bži* four pieces or parts, = *rnám-pa*; *gser-gyi lin-ba Cs.*: a piece of unwrought gold; *dar-lin Cs.* a piece of silk; *lin-gis ˌdril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

ལིན་ཚེ་ *lin-tse* gratings, **lattice** *Cs.*

ལིན་ལིན་ *lin-lin* v. *lin-ńé.*

ལིན་ས་ *lins* **a hunting** or **chase** in which a number of people are engaged; *dmág-lins* id. (cf. *kyi-ra*); *byá-lins Cs.* falconry, hawking; *lins-la ˌgró-ba* to go a shooting, a hunting; *lins ˌdébs-pa Sch.* to hunt, to arrange a hunting party; *lins ytón-ba* to get by hunting, to hunt down, *lins btán-ba* what has been got by hunting, game shot or caught; *lins-pa* hunter, huntsman, *lins-pa-mo* huntress *Cs.; lins-kyi* hound, *lins-kra* hunting falcon or hawk.

ལིན་ས་སྐོར་ *lins-skór* hand-mill *W.* (?)

ལིན་ས་བ་ *lins-pa Sch.*: quite round or globular; *dkár-por lins-te Pth.*: prob.: being quite white, cf. **ldins-se* Ld.* quite.

ལིབ་ *lib*, **all,** *Ld.: *lib du-če** to sweep all together with the hands; *C.: *Ká-we lib kab son** all being covered with snow.

ལུ་ *lu* 1. **knag, knot, snag,** = *ˌdzér-pa; *lu-big** knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀཱ་ *lu-kań* (perh. a misspelling for *lugs-koń?*) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུག་གུ་ *lú-gu, lúg-gu*, diminutive of *lug*, **lamb,** frq.; *lu-gu-rgyúd* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lú-ba* 1. vb. **to cough,** to throw up phlegm, to clear the throat. — 2. sbst. **the cough** *Cs.*

ལུ་མ་ *lú-ma Sb.* pool containing a spring, ground full of springs, *lú-ma-čan* rich in springs.

ལུ་ལུ་ *lú-lu* the fruit of some thorny shrubs, *šib-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stár-lu-lu* berry of *Hippophaë.*

ལུག་ *lug* **sheep,** **ḍó-lug, ši-lug, bsád-lug* W.* sheep for slaughter. — *lúg-kyu* flock of sheep. — *lúg-gu* v. *lú-gu.* — *lug-sgál* sheep's load — *lug-ńál-ba* and *lug-čún-ba* names of medicinal herbs *Cs., Wdn.* — *lug-snyid Sch.* **wether.** — *lug-túg* **ram** *B, C.*; *lug-túg-gi rwa dbyibs* like a ram's horn *Wdn.; rgya-ru-lug-túg* a Saiga ram *S.g.* —

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lug-tóṅ Sch. wether. — *lúg-pa* 1. sbst. shepherd, keeper of sheep *Ma.* 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma.* — *lug-míg* n. of a flower *Med.* — *lug-múr* and *lug-rtsí* medicinal herbs. — *lug-tságs* a sheep-skin with little wool on it *Ld.* — *lug-rá* sheep-fold, pen, sheep-cot. — *lug-rú* ram's horn; n. of several species of *Pedicularis.* — **lug-lóg** sheep-skin *Ld.*

ལུག་པ *lúg-pa* I. sbst. and vb., v. sub *lug.* — II. vb., **to give way, to fall down,** cf. *rlúg-pa Ts.*

ལུགས *lugs* 1. **the casting, founding,** of metal, *lúgs-su blúg-pa Glr.*, **lúg-la lúg-pa** col. *C.*, to found, to cast; *lúgs-ma* **a cast,** *rgya-gár lúgs-ma* an image (statue, idol) cast in India *Glr.* — 2. **way, manner, fashion, mode, method,** *bód-kyi lúgs su gyis ṡig Glr.* make it according to the fashion of Tibet; *ṅai lúgs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil.*; *bsam-gtán-la yód-pai lúgs-su byas* he feigned meditation *Glr.*; *di yin-pai lúgs-su byed* they speak, act, make it appear, as if it really were so *Tar.* 184, 21; *ṅa-rán-gi lúgs-kyi mkár-las* my way of building, what I call my style of building *Mil.*; **opinion, view, judgment, way of proceeding,** *kyed-rán-gi lúgs-la* according to you, if we followed your advice *Mil.*; *čós-lugs* **religion,** i e. a certain system of faith and worship, *gyi naṅ gnyis čós-lugs gaṅ bzaṅ* which of the two religions, the Brahman or the Buddhist be the better one *Glr.*; **established manner, custom, usage, rite,** *čá-lugs* mode of dress, fashion, *čós-lugs* religious rites, *rgyá-lugs* Chinese (or Indian) manners, *bód-lugs* Tibetan manners etc.; *rán-lugs* one's own way, *gžán-lugs* other people's way or manners; *rán-lugs-la gnás-pa* (= *raṅ-sa ˌdzin-pa*) *Glr.*; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = **sect, school, religious party, denomination,** *mdo-lugs* follower of the Sutras, the Sutra sect, *sṅags-lugs* a follower of the Tantras, the Tantra sect; in a special sense: *lugs gnyis* the two principal classes with regard to religious life, *ˌjig-rtén-gyi lugs* the laical or profane class, laymen, *čós-kyi lugs* the clerical or sacred class, priests *Cs.*; *lúgs-kyi* that which relates to manners or morals, **ethical** *Cs.* (v. As. Res. XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination **ing** as: *ldáṅ-lugs* the rising, getting up, *ˌgró-lugs* the going, *sdód-lugs* the sitting *Mil.*, *ˌo-rgyál yóṅ-lugs sogs žól-ˌdebs-kyi žú-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil.*; *bsam-yas bžéṅs-lugs bris* he described the building of *Sam-yé Glr.*; *méd-lugs* the (circumstance of) not having *Mil.*; *yin-lugs* **the condition, state** *Mil.*; *dá-lta ná-lugs čí-ltar na* as to your present illness, in what does it consist? *Mil.*; *tsógs-nas skyóṅ-bai lúgs-su yód-pa* they joined in educating them, they educated them together *Mil.*; it is also added to adjectives: *čé-lugs* **greatness** *Mil.*

ལུགས་མ *lúgs-ma* v. *lugs* 1.

ལུང་ *luṅ* I. 1. **a strap,** slung over the shoulder or round the waist, for carrying things; **handle, ear** (curved), of vessels, baskets etc., different from *yú-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs.*; *lúṅ-tag Cs.*: a rosary, string of beads, suspended by the girdle.

II. *Ssk.* **आगम,** = *bka*, used of words spoken by secular persons commanding respect: *pas gnáṅ-bai luṅ tób-nas* obtaining (his) father's word of permission *Dzl*, *luṅ ˌbyuṅ* an **order** is issued (by the king) *Glr.*, *tu-ru-ška-la luṅ len dgós-pa* being obliged to accept orders from the Turuskas *Tar.*; more frq.: **spiritual exhortation,** admonition, **instruction,** *luṅ gnáṅ-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *luṅ gtóṅ-ba* id., **luṅ taṅ-ken** instructor, teacher, admonisher *C.*; *luṅ stón-pa*, also *lúṅ-du stón-pa* to instruct, to give spiritual precepts, also with regard

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to supernatural voices etc. *Mil.*; esp. **to prophesy**, predict, **to reveal secrets**, with termin.: *dā-na-śī-la yin-par luṅ bstan* it is prophesied that it is Dānaśīla, the prediction relates to D., *saṅs-rgyás-su lúṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdaṅ mkáḥ ḫgro lúṅ-bstan-pai skyés-bu de* the man foreshown yesterday by the Dākini *Mil.*, hence *lúṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *lúṅ-du brtán-du yód-pa* demonstrable?); *luṅ ḫgód-pa Cs.* to make, to establish, precepts; *luṅ ḫdrén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *lúṅ-gi rjes-ḫbráṅ Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-bráṅ* to the real quality, viz. the spirit); *luṅ-bstán* exhortation, precept, commandment, *lhai luṅ-bstán bšád-pa* to communicate the precept of the god *Tar.*, *. . . žes byá-bai luṅ-bstán byuṅ* there came a divine order or prophecy of this purport, to this effect; hence *luṅ-ston-pa* **prophet** *Chr. Prot.*

ལུང་ཐག་ *luṅ-tág* v. above *luṅ* I.

ལུང་པ་ *lúṅ-pa* 1. **valley**, *ri-lúṅ* mountain and valley; *luṅ-čén* a large valley, *luṅ-čúṅ* or *luṅ-ǰrán* a little valley; *luṅ-kóg Sch.*: 'the cavity of the valley'; *luṅ-stóṅ* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow**, **hollow**, **groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུད་ *lud* **manure, dung**, *lug-lúd* sheep's dung; *lud ḫgrém-pa* to spread manure (on fields) *Cs.*, *lud ḫdrén-pa* to carry manure (to the fields) *Cs.*, **gyáb-če, táb-če, táṅ-če* *W.* to manure the ground; *lud-ku* dung-water; *lud-dóṅ* dung-hole; *lud-ǰúṅ* dung-hill; *lúd-ḫbu* grubs etc. in a dung-hill.

ལུད་པ་ *lud-pa* 1. sbst. **phlegm, mucus**, *rnag-krág-gi lúd-pas bkaṅ-ste* full of phlegm, matter and blood *Glr.*; esp. in the organs of respiration: *lúd-pa čig bskyúr-bas* throwing up some phlegm *Glr.*; *lúd-pa lúba* to throw up by coughing *Dzl.*, *sbríd-pa* by sneezing *S.g.*; *lúd-ǰor* spittoon, spitting-box *C.* — 2. vb., **to boil over** *ču lúd-pas* the water boiling over *Dzl.*; *mtso lúd-pa* the running over of lakes, **inundation** *Ma.*; *ču lúd-nas lúd-nas bkáṅ-ba yin* it filled, by the water rising higher and higher.

ལུམས་ *lums* **a bath** used as a medical cure; **fomentation.**

ལུམ་བི་, ལུམ་བི་ནི་ *lúm-bi, lúm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lús-po*, **body**, *lus sá-la brdáb-pa* to prostrate one's self, frq., *lus stón-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lús-kyi dbáṅ-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyál-poi yduṅ-brgyúd* (or *rgyal-bu*) *lús-la yod* I bear a prince under my bosom *Glr.*; *lus smád-pa* **to violate, to ravish** *Pth.*; *lus ḫgrúb-pai tóg-ma* the beginning of the development of a body as embryo *Wdṅ.*; *grúb-pa lus* v. *grúb-pa*; *lús-la čágs-šiṅ* from love of life *Dzl.*; *lus daṅ sróg-la sdó-ba* to risk or stake one's life *Dzl.*; *mi-lus tób-pa* or *bláṅ-ba* to be born as a human being, *lus-náṅ* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *bráṅ-gyi lus kyaṅ dpón-du ḫgyur* even a servant may become a master *S.g.*; *lús-kyis mi bzód-par nya-náṅ-gyis ydúṅs-te* is used (*Dzl.* ୨୭୨, ୫) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyú-lus, ǰá-lus, bde-ḫgro mto-ris-kyi lus*; *rig-pa ḫdzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), **लिङ्गशरीर**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp.* I., 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

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body which exists only in our imagination (*yid*); in that case it would be identical with *sgyu-lús*.

Comp. *lus-rgyágs* a fat body *Cs.*, *lus-ríd* a mean, thin, lean body, *lus-sbóm* a thick stout figure, *lus-riṅ* a long tall body, *lus-túṅ* a short body *Cs.* — *lús-čan* having a body, hence as sbst. = *séms-čan* creature, being, *lús-čan kún-gyi yíd-du ˌoṅ* a favourite of every creature *Stg.* — *lus-stód* upper part of the body, *lus-smád* lower part of the body. — *lus-bóṅs* the bulk of a body. — *lus-byád* form of the body. — *lus-med* having no body, incorporeal, ghostlike, ghostly, *lus-méd-pai skad* a ghostly voice *Mil.* — *lus-smád* v. *lus-stód*. — *lus-zúṅs* v. sub *yzuṅs*.

ལུས་པ་ *lús-pa*, *C.* also *lás-pa*, to remain behind or at home, *bód-du zlá-ba ynyis* to remain in Tibet for two months *Glr.*; **to be remaining or left** *Dzl.*; **to be forgotten**, omitted, left behind; *yyén-du lús-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **Ka lús-sa mi dug* W. the snow does not remain, will soon melt away; *lús-par byéd-pa Pth*, *lús-su ˌjúg-pa*, **lus čúg-če* *Ld.* to leave behind, to leave a remainder; *ma-lús-par* entirely, wholly, without remainder, without exception, *ˌgró-ba ma-lús* or *mi-lús Mṅg.*, all creatures without exception; *má-lus-par* prob. also: surely, undoubtedly, at any rate, in any case, ni f. — *lús-ma*, *rjés-lus*, *pyír-lus*, *lhág-lus Cs.* **remainder, balance, residue.**

ལེ་ *le* 1. a small not cultivated **river-island** *C.*, = *glíṅ-ka* and *zal.* — 2. v. *leu.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, **zu-lé** good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལེ་བརྒན་, ལེབ་རྒན་ *le-brgan*, *leb-rgán* 1. *Med.* frq., *Lex.* = वर्ं saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgán-ghi mé-tog* the poppy flower, *le-brgán-ghi ˌbrás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg* poppy-coloured, light-red, and he translates also *le-brgán Dzl.* ᵴᵛ, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name خیم, *ṗim*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi ydan* a flowered carpet, *le-brgán ˌjol-bér Pth.* a flowered dress with a train.

ལེ་ན་ *lé-na* the soft downy wool of goats (esp. those of Jangtháng) below the long hair, **the shawl wool**; fine woolen-cloth.

ལེ་མ་ *lé-ma* v. *leu.*

ལེ་ལག་ *le-lág* **appendix, supplement, addition** *Cs.*

ལེ་ལན་ *le-lán Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lán-pa*, *le-lán bdá-ba* to blame, rebuke, reprove; *le-lán-čan Cs.* consequential, important (?).

ལེ་ལམ་སྐབས་ *le-lám-mkʻan* v. *las-lám-mkʻan.*

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* **indolence, laziness, tardiness**, *lé-lo ma byed čig* don't be lazy! *Glr.*; *yčig lé-lo byás-nas* as one (of them) had been lazy *Dzl.*; *lé-los ˌkyer* he is overcome by laziness *Mil.*; *lé-loi rjés-su ˌgró-ba* to be given to laziness *Ld.-Glr.*; *lé-lo-čaṅ* **lazy, indolent, slothful.** — **le-šól* *W.* = *le-lo.*

ལེགས་པ་ *légs-pa B.*, *légs-po* and *-mo C.* (cf. also no. 3) 1. **good**, serving the purpose, with regard to things; adv. *légs-par* well, duly, properly, *légs-par ˌtsól-ba* to search, to investigate accurately *Glr.*; *bsú-ba légs-po gyis* do care for a proper reception! *Glr.*; *légs-par gyur čig* (*Schr.* adds *kyéd-la*) may you prosper! *Sch.*, *légs-par ˌóṅs-so* you are welcome *Sch.*; **happy, comfortable**, *bdag légs-na* when I am well off (opp. to *nyés-na*) *Do.*; *legs nyes stón-pai mé-loṅ* mirror of fate, of the future *Glr.*; *lo(-tog) légs(-pa) B.*, **lo lag-mo* *W.*, a rich, healthy, happy year; *či ltar byás-na legs* which is the best way of doing it? *Glr.*,

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Tar.; *sems-càn mis byás-na légs-pa gaṅ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzáṅ-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod ɟyin-pa légs(-so) Glr.*, and still more polite: *yṡégs-par legs* your Highness had perhaps better go etc. *Pth*; *nús-na ṡín-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. **neat, elegant, graceful, beautiful** *C.* — 3. **lág-mo** *W.* **good, due,** and adv. **well, duly, properly,** like *légs-par* (v. above), e.g. **me lág-mo ₒbar ₒdug** the fire burns well, **lé-ka lág-mo còs** you have worked well; but most frq.: **clean, pure, clear,** **čʻu lag-mo** pure or clear water (opp. to *rtsóg-pa*); **fine,** of powder, = *ṡíb-mo*; **lág-mo cʻó-cʻe** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-càn Sch., legs-ldáṅ Cs.* virtuous (?). — *legs-byás*, resp. *legs-mdzád* good deed, good work *Cs.* — *legs-sbyár*, संस्कृत, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón* **patron, protector, well-wisher,** congratulator *Cs.* — *legs-bṡad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goṅ-dkár* and *sa-skya-legs-bṡád*, are recommended to students of the language. — *legs-ɟsol* resp. **thanks,** acknowledgment, gratitude *C.*

ལེན་པ *lén-pa* (rarely *lóṅ-ba, lón-pa*), pf. *bloṅs* (rarely *loṅs*), fut. *blaṅ*, imp. *lon Cs., loṅ(s) Dzl., Mil., blaṅs Cs., W.*: **lén-cʻe, nén-cʻe, bláṅ-cʻe** to take, i.e. 1. **to receive, get, obtain,** *ɟnas-ṅán* an inferior place viz. for being re-born *Thgy.* — 2. **to accept,** what is offered or given, opp. to *ₒdór-ba*; also **to bear, to suffer patiently, to put up with.** — 3. **to seize, catch,** lay hold of, **grasp,** e.g. one that is about to leap into the water *Dzl.*; **to catch up; to catch, to take prisoner,** a culprit *Dzl.*; **to carry off,** e.g. the arms of killed enemies; *ma ɟyin-par* to take what is not given, **to steal, to rob**; *lén-pa-ₒdra* it is as if it had been stolen from me *Glr.*; *čʻúṅ-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *ₒɟróg-pa* to deprive of life, **to kill** *Mṅg.*; **to fetch,** *lén-du* (*W.* **lén-na-la**) *soṅ* go and fetch it! to take possession of, **to occupy** (by force of arms) *Glr.*

ལེབ་མོ *léb-mo* (*Cs.* also *léb-po*) **flat,** *monsrán léb-mo* Indian pease are flat, lenticular; *léb-càn, leb-léb* id. col., **leb-léb-la bor** lay it down flat! *léb-ma, leb-tágs* **lace, bandage, ribbon** *Cs., dar-skúd-kyi leb-tágs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *ṡiṅ-léb, leb-ṡiṅ* board, plank, *rdo-léb* a slab, cf. *gléb-pa.*

ལེའུ *leu* **division, section** of a speech, of a treatise, of a book, **chapter,** of very different length; *léu-càn Cs., leur byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le, bṡags-le daṅ ṡer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs., le-tsán Sch.* id.

ལོ *lo* 1. **year** (resp. *dgúṅ-lo*, v. *dguṅ*), *lo lṅa-bcu-pa Ma.* usually *lo lṅa-bcu lon-pa* (*W.* **lon-kʻan**) fifty years old, of fifty years; *bú-mo lo-ɟnyis-ma* a girl two years old *Ma.*; *lo daṅs lo, lo-ré* (*-re*)*-bžin, ló-ltar* (*Sch.* also *bstár!*) **annually, yearly;** *ló-nas ló-ru* from year to year; *sṅá-lo, ₒdás-lo* last year; *ₒdi-lo*, usually **dá-lo**, this year; *ɟyí-lo, C. sáṅ-lo* next year; *lo ₒkʻór-te* after one year had passed, *srás-kyis lo kʻor-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glaṅ* ox, *stag* tiger, *yos* hare, *ₒbrug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *ɟag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo-tóg*, v. the compounds; for *ló-ma* leaf, for *ló-tsa-ba.* — 3. prob.: **talk, report, rumour, saying,** added (like *skad*) to the word or sentence to which it belongs, *čʻe-gé-mo ṡi lo zér-ba ɟos tsá-na* when a rumour is heard, that N.N. has died

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Thgy.; *W.*: **da lam tar lo** they say the road is open now; also with a definitive subject: **'a-čé'kú-lig toṅ' lo** the mistress asks for the key; **ko kóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** **report, rumour** *W.*, also **tóṅ-lo** and **lób (?)-lo** are said to have a similar signification; **àé-lo** and **ríg-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bsád-lo byas kyaṅ krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl.* ཟློ, 17 *lo* is a corrupt reading for *ysol.* — 4. num.: 146.

Comp. *lo-skor* (*Cs.* also *lo-ḱor*) **cycle of years**, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. *lo-skór brgyad* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šiṅ* wood, *me* fire, *sa* earth, *lèags* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šiṅ(-po)-ḱyi-lo*, *šiṅ(-mo)-pjag-lo*, *me(-po)-byi-lo*, *me(-mo)-glaṅ-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-ḱrims* (v. *lo-tóg-gi ḱrims*) ceremonies, at the beginning of harvest. — *lo-gráṅs* prop. date (of the year), *Sch.* also: *lo-gráṅs tsáṅ-ma* **being of** (full) **age.** — *lo-mgó Cs.* the beginning of a year, new-year's day. — *lo-rgyús* v. *rgyus.* — *lo-ṅáṅ* a bad year, a poor harvest. — *lo-čág Cs.* 'every second year'. — *lo-čuṅ* or *nyúṅ C.* young, *lo-nyuṅ-nyúṅ* very young. — *lo-nyés* = *lo-ṅáṅ.* — *lo-snyiṅ Sch.* 'year, period or stage of life' (?). — *lo-tóy* or *-tóg* the produce of the year, **harvest, crop,** *lo-tóg rṅá-ba* to reap it, to gather it in. — *lo-tó* **almanac.** — *lo-ˌdod Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — **lo-pjí** = *srus-pjúd, C.* — *lo-pjág* (*Ld.* **lob-čag**) embassy sent every year to the king to renew the oath of allegiance. — *lo-pjéd* half a year. — *lo-tsáṅ* annual produce, harvest, *lo-tsaṅ čé-ba* a rich, abundant harvest *Glr.* — *lo-légs* v. *légs-pa.* — *lo-bsád* = *lo-tó Cs.* — *lo-yséb Sch.* a stack, a heap of corn (?).

ལོ་ཀ་ *ló-ka Ssk.* **world,** *lo-ke-šwa-ra* = **अवलोकितेश्वर.**

ལོ་ཁྱོག་ *lo-tóg*, or *lo-tóg*, v. *lo*, compounds.

ལོ་འདབ་ *lo-ˌdáb* v. *ló-ma.*

ལོ་མ་ *ló-ma*, *W.* **lób-ma**, **leaf,** *ló-ma lhuṅ, brul B., C.*, **lób-ma ḍil** or *ḍul soṅ W.* the leaves have fallen; **lób-ma ṭá-mo** an acerose or pine-leaf; *lo-ˌdáb* = *ló-ma.*

ལོ་ཙ་, ལོ་ཙུ་ *lo-tsa*, *lo-tsā* (v. *Ssk.* **लोच्** to speak?) the (art of) **translating,** *sgra daṅ ló-tsa slób-pa* to learn the language and the (art of) translating *Glr.*; also *ló-tsa sgyúr-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čén* great translator, seems to be a certain title; *lo-páṇ* for *ló-tsa-ba daṅ páṇḍi-ta.*

ལོ་ལི་མ་ *ló-li-ma Ld.* (*Urd.* لولی) **prostitute, harlot.**

ལོག་གེ་བ་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj., *te-tsom lóg-ge-bai ṅáṅ-la* prob.: entertaining irrational doubts or scruples; *baṅ-rim lóg-ge-ba* an inverted *baṅ-rim* q.v.; *lóg-ge-ba-la ḱyer* he took it back again *Mil.*

ལོག་པ་ *lóg-pa* I. vb., pf. and secondary form of *ldóg-pa*, q.v., 1. **to return, to go back,** *yúl-du Glr.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne ḍó-gyu yin** *C.* when will you

return? *lóg-pa ˚tad Glr.*, *lóg-la ˚dód-do Glr.* let us turn back, *pyír lóg-pai lam* **the way back.** — 2. **to come back, to come again.** — 3. **to turn round, to be turned upside down, to tumble down** *W.*, e.g. of a pile of wood etc.; *ño lóg-pa* or *ldóg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *˚Kór-bai yul ñó-ldóg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* **to revolt, to rebel,** *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mKan* a rebel *Glr.*; **lóg-pa-čan** rebellious, seditious *W.*

II. adj. **reversed, inverted; irrational, wrong,** *lóg-pai lam*, *lam lóg-pa Mil.* a wrong way; *lóg-pa-la žúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for **to fornicate** *Stg.*; *lta-(ba)- log(-pa)* v. *ltá-ba*; *čos-lóg* a wrong faith, false doctrine, **heresy**; *grwa-lóg, jo-lóg* col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* **to sin**; frq.: **log ˚drén-pa** to mislead, seduce *B.*; **log yón-če* W.* to come back, to return, **ši-lóg yón-če** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb tan* W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pó-če* W.* to turn, e.g. the roast; **čud log tan-če** v. *yčud.*

Comp. *log-čos Ma.* = *čos-lóg.* — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *ltá-ba.* — *log-spyod, Lt.*: *lóg-spyod ñán-pa* perverse conduct, a sinful life. — *lóg-˚tso* with *sgrúb-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

ལོགས་ *logs* 1. **side,** *rtsig-logs* the side of a wall, *mdún-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lógs-re* 1. **side-post of a door** (opp. to *yá-* and *má-re*). 2. each side (v. *re* 3); *logs-bzáñ* the right or upper side, *logs-ñán* the left or lower side (of a cloth) *Cs.*; **surface,** *sai* of the earth; **side, direction, region,** *rkáñ-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *yyas-logs* the right side, *yyón-logs* the left side, frq.; *tsú(r)-logs* this side, on this side, *pá(r)-logs* the other side, on the other side; *lógs-su, lógs-la* **aside,** apart, **žág-pa* C.* to lay by, to put aside, to put out of the way, to clear away, *lógs-su dgár-ba, bkár-ba* means about the same; *lógs-su bkál-ba* to hang aside, to hang up in another place; *lógs-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lógs-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs yčig: tág-pai sné-mo logs yčig* the other end of a rope. — 2. **wall,** **log-žál* W.* id.; *logs-bris* mural or fresco painting *Tar.*

ལོན་ *loñ* 1. **leisure,** spare-time, vacant time, **time,** *loñ yód-du ré-la nám-zla ˚das* whilst you are always hoping to have (still) time (enough), you allow the favourable moment to pass away *Mil.*; similarly: *loñ yod snyam-la mi-tse zad Mil.*; *sdód-pai loñ méd-par* without delay, immediately, directly *Glr.*; **ña yóñ-loñ med* C., W.* I have not time to come; **péb-loñ yód-na** if your honour have time to come *C., W.*; *rdég-loñ yóñ-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *loñ-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lañ-ba* and *len-pa.*

ལོན་ཀ་, ལོན་ཁ་, ལོན་ག་ *loñ-ka, loñ-kha, loñ-ga Med.* **intestines, entrails, guts**; strictly taken it is said to denote only the blind gut (?); *yár-loñ, már-loñ Cs.*: the upper gut, the lower gut or thin guts, thick guts; *loñ-nád* a disease of the guts.

ལོན་བ་ *lón-ba* 1. pf. and secondary form of *ldoñ-ba*, as vb.: **to be blind,** and fig.: **to be infatuated**; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *loñ-Krid* (or *˚Krid-pa*) the guide of a blind man *Lex.*; *lón-po, lón-ba-po* a blind man *Cs.*; **nye-lóñ* W.* an empty ear of corn, a tare. — 2. also *loñs-pa*, = *lén-pa Glr.* or *lañ-ba* 1, 2 *Glr.*

ལོན་བུ་ *lón-bu Stg, lón-mo Mil.* **ankle-bone, astragal.**

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ལོན་ལོན་ *loṅ-loṅ* being in pieces, in fragments *C.*, cf. *bun-loṅ.*

ལོངས་ *loṅs*, 1. pf. and imp. of *lóṅ-ba.* — 2. in conjunction with *spyód-pa:* **to use,** to make use of, to have the use or benefit of, **to enjoy,** e.g. *bdé-ba daṅ skyid-pa-la* happiness and prosperity; *lóṅ-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *loṅs-spyód* (*Ssk.* भोग) 1. **enjoyment, fruition,** use, esp. with regard to eating and drinking, *loṅs-spyód šá-la byed* they fed on meat, *loṅs-spyód šiṅ dé-las byed* they lived on (the fruits of) this tree *Pth.* 2. **plenty, abundance,** *bza-btúṅ-gi lóṅs-spyod dpag-tu-méd-pa bsag Glr.* they produced or procured an enormous quantity of food and drink; esp.: **riches,** *loṅs-spyod čé-ba* great riches; **wealth, property,** *lóṅs-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lóṅs-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོད་པ་, ལོད་པོ་ *lód-pa, lód-po,* v. *lhód-pa.*

ལོད་པོ་ *lód-po Sch.*: 'half through, through the middle, one half(?)'.

ལོན་ *lon* **notice, tidings, message,** *lon-bzáṅ* good news, *sprúṅ-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la šog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa* = *lén-pa* 1. **to take, to receive** etc. *Glr., Pth., ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: **to elapse, to pass,** a. in a general sense, *lo máṅ-po žig lón-pa daṅ* after many years had elapsed *Dzl.*, *riṅ-žig lón-te* after a long time, *riṅ-por ma lón-par* after a short time. b. with regard to the age of a person: *lo ši tsam lon* how old are you? *bču-drúg-lon* I am sixteen *Mil.*

ལོབ་ *lob W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོབ་པ་ *lób-pa*, pf., imp. *lobs*, **to learn,** rarely for *slób-pa*; *lóbs-pa* the act of learning *Dzl.*

ལོས་ *los*, **in truth, indeed,** *mgón-skyabs rai los yin* he is indeed the helper (from a hymn in praise of Buddha).

ཤ་

Sha. myar. Kokaar, licorice root. (ཁམས. ཤ་ དཀར་) Su ངར་ག་

ཤ་ 1. the letter *ša,* the English **sh,** but palatal; in *C.* it is distinguished from ཟ (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཤ་ *ša* I. 1. **flesh, meat,** *pyág-ša* yak's flesh, *lúg-ša* mutton; *ša ˌtsód-pa* (*W.* **tsó-če**) to boil meat; *ša rṅod-pa* (*W.* **ṅó-če, šrág-če** or **lám-če**) to roast meat; *'pyi-ša* outward flesh, *náṅ-ša* or *náṅ-ča* inward flesh, or the entrails' *Cs.*(?); *šá-nas čád-pai bu Glr.* the child of my own flesh and blood; *ša ˌkrig-pa* sexual instinct; *'*á-pe ša, 'á-me ša** in *W.* a vulgar form of attestation; **surface of the body,** *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. **muscle.** *nú-ša* thoracic muscle *Mṅg.* — 2. for *ša-kóg* v. compounds.

II. v. *šá-ba* and *ša-mo.*

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-káṅ* **larder;** butcher's stall. — *ša-kú* broth. — *ša-kóg* the body of a slaughtered animal,

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without the skin, head, and entrails, *če-ša* of a large — *čuṅ-ša* of a small animal. — *ša-krág* flesh and blood, meton. 1. for body, *ša-krág ʒsál-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *ša-rgyágs* fat meat. — **ša-čúg** (*ša bcug*) meat cut into strips and hung up to dry in the sun *W.*, *C.* (*Hook.* II, 183). — *ša-rjén* raw meat. — *ša-nyóg Sch.*: 'soup with greens in it'. — *ša-rnyiṅ* old meat. — *ša-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *ša-mdog-lóg-pa Cs.*: *erysipelas*, St. Anthony's fire? — *ša-nág* the lean of meat *Cs.* — *ša-nád* a certain disease *Lt.* — **šá-na** (lit.-*sna*) *W.* ardour, zeal? — *šá-spu* feathers, downs. — **ša-spiṅ** meat boiled down to jelly *W.* — *ša-ˌʒróg Mil.?* — **šá-bhag-leb** a sort of pie baked in oil *C.* — *ša-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *šá-ˌbu* **a maggot.** — **ša-búr** *W.* **boil, abscess, ulcer;** *Sch.*: mark left by a lash, weal. — **ša-ḍé** rice boiled with small pieces of meat *C.* — *ša-sbráṅ* **flesh-fly,** blue-bottle-fly. — *ša-rmén* fleshy excrescence, a little lump in the muscular flesh. — *ša-btsós* boiled meat. — *ša-tsá* 1. hot meat. 2. friend *Pth.*, *S.g.*, *ša-tsa-čan* amicable, attached *W.* — *ša-tsáṅ dmár-po Sch.*: 'a tumour resembling a weal or a wart'. — *ša-tsíl* the fat of flesh. — *šá-tsoṅ-pa* butcher, dealer in meat. — *ša-ˌdzín* 1. a hook for taking meat out of a kettle *C.*, *W.* 2. the **fork** of Europeans. — *ša-ˌdzér* wart. — *ša-zá, ša-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk.* पिशाच. — *ša-zúg, ša-ʒzúg* = *zug* 2. — *ša-rág* dried apricots, with little pulp, and almost as hard as stone. — *ša-rid* lean flesh. — *ša-ril* 1. little meat-pies. 2. v. *ša-ba*. — *ša-rúg* sauce, gravy *C.* — *ša-rúl* putrid meat. — *ša-ró* a disease *Wdṅ.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *ša-rlón* fresh meat, raw meat, *ša-ʒsár* flesh of an animal that has just been killed.

ཤྭ *šwa* 1. *Dzl.* ཤྭ་, 1. *Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ཤ་ཀ *ša-ka* some kind of game (?) *Wdṅ.*

ཤ་ཀ་མ *ša-ka-ma*, *ka-če ša-ka-ma* **saffron** *C.*

ཤ་ཀར *ša-kar* *Cs.* a kind of sugar.

ཤ་ཀོན *ša-kón*, or *ša-ˌkón*, *Wdṅ.*; *Sch.*: grudge, resentment, **hatred.**

ཤཱཀྱ *šá-kya Ssk.*, *ʒód-pa Tib.*, **the mighty, the powerful, the bold,** n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also *šā-kya-ṭúb-pa* (*Mil.* rather boldly abbreviates it into *šāk-ṭub*), *šā-kya-mú-ni*, *šā-kya-seṅ-ge*.

ཤ་དཀར *ša-dkár* v. *ʒša-dkar*.

ཤ་སྐད *ša-skád* the cawing or croaking of ravens *W.*

ཤ་སྐྱོ *ša-skyó Mṅg.?* perh. dough mixed with meat.

ཤ་ཁ་མ, ཤ་ཁ་ར *šá-ka-ma*, *šá-ka-ra* = *ša-ka-ma* and *ša-ka-ra*.

ཤ་ཁུག *ša-kúg Sch.* a small bag or purse.

ཤ་ཁྱི *ša-kyí Sch.* a shaggy dog, a poodle.

ཤ་ཁོན *ša-ˌkón* v. *ša-kón*.

ཤ་གོས *ša-gós*, col. for *šam-gós*.

ཤ་ཆེན *ša-čén Lt.?*

ཤ་ཉམ(ས) *ša-nyám(s) Lex.*, as explanation of *dbal?*

ཤ་སྟ *ša-sta*, = *klu Wdṅ.*

ཤ་སྟག *šá-stag* 1. also *ša-dag* **mere, merely, only,** *kyeu šá-dag btsás-te* only sons being born *Dzl.*; *mi dbúl-ˌʒoṅs-pa šá-stag-ste* as they are all of them poor people *Dzl.*; *bdén-pa-mtoṅ-ba šá-stag-tu gyúr-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *šám* (*-la*)-*btags* (*-pa*) a pack, a bundle, fastened to the saddle behind the rider, **šá-stag-la ḳol* or *rel toṅ** tie it up, fasten it behind!

ཤ་དི *šá-di Ld.*, *Pur.* **ape, monkey.**

ཤ་ན *ša-na* 1. *Ssk.* शण **hemp,** *Cs.*: **flax,** *šá-nai ras Stg.*, *Sch.*: **'fine linen',** *šá-nai*

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gos a garment made of fine linen. — 2. v. *šá-sna*, sub *ša*.

ཤ་པོས་ *ša-pos* a thick blanket *Ld.*

ཤ་བ་, ཤྭ་བ་ *šá-ba*, *šwa-ba* *Cs. W., C., B.* a **hart, a stag,** col. usually **ša-wa-ra-cú* or *ru-cu**; *šá-pó* the male animal, *šá-mo* the hind, roe, *ša-prúg* a young deer, fawn; cf. *Ka-šwa*.

ཤ་མ་ *ša-ma* 1. **after-birth,** placenta. — 2. an ordinary coat made of cloth which has not been napped *W.*

ཤ་མི་ལིག་ *ša-mi-lig* **parsley** *Ld.*

ཤ་མོ་ *šá-mo* *C., B.* (*W.* **móg-ša**) **mushroom**; the various species of fungus receive their appellations from their colour (*dkar-šá, nag-ša, smug-ša, ser-ša*) or from the place where they grow (*kluṅs-ša, čuša, lud-ša, šiṅ-ša*); the damp climate of Sikkim produces moreover **šá-ke, ká-wa* and *ḍé-mo* (*sgre-mo*) *-ša-mo**, etc. *Cs.* has also *ša-maṅ*, a thick kind of mushroom.

ཤ་རའོ་རེ་ *ša-ra šo-ré* (cf *ɣšér-pa*) *W.* **moist.**

ཤཱ་རི་ཀ་ *šā-ri-ka* *Ssk.* n. of a bird, *Gracula religiosa;* a species of jay.

ཤཱ་རཱི་བུ་, शारिपुत्र *šā-rii-bu*, n. of one of the two principal disciples of Buddha.

ཤ་རུ་ *šá-ru* 1. **hartshorn** *Med.* — 2. n. of a vein *Med.*

ཤ་ལོག་ *ša-lóg* **warped, oblique, aslant** *W.*

ཤཀྟི་ *šák-ti* *Ssk.*: spear, lance, pike, sword, *Cs.* also trident; *Dzl.*

ཤག་ *šag*, in *šag-ter-gás* it broke, it burst asunder *Sch.*

ཤག་མ་ *šág-ma* 1. *C.* small stones or pebbles, **gravel,** *šág-ma-čan* gravelly, *šag-táṅ* a plain abounding with gravel. — 2. *W.* **pebble,** *šag-rád* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *šag-rúg* gravel, *šág-sa* earth mixed up with pebbles, stony, sterile ground.

ཤགས་ *šags* 1. **joke, jest, fun,** *šags čé-ba byédpa* to rally maliciously, to turn into ridicule with sarcasms *Glr.*; *ṅan-šágs* *Mil.* a bad joke; *Ka-šágs* v. *ka*. — 2. cause of a contention, object of a dispute or a quarrel, **matter in dispute** *Mil.*; quarrel, dispute, contention, in gen., **šag gyág-pa** *C.* to fight, to quarrel, to dispute.

ཤང་ *šaṅ* v. *ɣšaṅ*.

ཤང་པོ་, ཤང་སྐུལ་ཅེས་, ཤང་རིག་ *šáṅ-po*, **šaṅ kúl-če**, *šaṅrig* v. *ɣčaṅ-po*; **šaṅ-lág** a kind of fur, perh. for *sbyaṅ-slág* fur-coat of wolf's skin *Lh.*

ཤང་ལང་ *šaṅ-láṅ* **sabre, sword** *Pth.*

ཤང་ཤང་ *šaṅ-šáṅ* a fabulous creature with wings and bird's feet, but otherwise like a human being; *šaṅ-šaṅ-téu* *Cs*: pheasant or partridge (**ཙོ་ལཙོ་**).

ཤངས་ *šaṅs*, resp. for *sna*, **the nose,** *šaṅsrgyúd* *Pth.*, *šaṅs-sna* id.; *šaṅs-kúṅ* nostril, *šaṅs-rtsé* tip of the nose.

ཤད་ *šad* 1. the mark of punctuation: ।, also *rkyaṅ-šád* or *čig-šád*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-šád* the double shad, ।।, dividing sentences, or, in metrical compositions, verses; *bži-šád* the fourfold shad, ।।।।, at the end of sections and chapters; *ʦeg-šád* the dotted shad (ྀ), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *šad byéd-pa* *Lex.*, *ɔlén-pa* *Sch.*, to make a shad. — 2. v. the following article.

ཤད་པ་, ཤྭཱད་པ་, ཤྭོད་པ་ *šád-pa*, *ɣšád-pa*, *ɣšód-pa* *Cs.* 1. **to comb, to curry,** (a horse), also *šad rgyág-pa*. — 2. **to brush, to stroke,** to rub gently with the hand *W.*; *šádma* *Sch.* **curry-comb,** horse-comb; **šáṅ-še** a wooden rake, **čágše** an iron rake *C.*

ཤན་ *šan* 1. **iron hoop** of a barrel *Cs.* — 2. **small boat,** **šém-pa** ferry-man *C.* — 3. snow-leopard *W.* (cf. *ɣsa*). — 4. **difference, distinction,** *šan ɔbyéd-pa* to distinguish, decide, determine *Mil.* and elsewh., *ɣžan-gyis šan mi byéd-pas* as nobody else is able to decide it *Glr.*; *skad-ɣnyis-šan-sbyór* is said to be the title of a certain dictionary.

ཤན་ཁ་ *šán-ka* 1. **oblique** *W.*, **šán-ka-la ɗécе** to cut off obliquely; *šan-tér* id.,

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lam ṡan-ṫér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

གཤན་པ *ṡán-pa* 1. also *bṡan-pa*, slaughterer, **butcher** *Glr.*, sometimes also **hangman**; *ṡán-kaṅ* slaughter-house, butcher's shop, *ṡán-gri* butcher's knife, *ṡan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, **boatman.**

གཝ་གུ *ṡab-ṡúb* 1. *W.* **whispering,** **ṡab-ṡúb táṅ-ċe, zér-ċe** to whisper. — 2. also *ṡab-ṡób* **lie, falsehood,** *ṡab-ṡób byéd-pa* to lie, to cheat; *ṡab-ṡúb-ċan* deceitful, fraudulent, crafty.

གམ་, གཡམ་ *ṡam, ẏṡam* the lower part of a thing, e.g. of a country, *ṡám-pa* a lowlander (opp. to *ẏżúṅ-pa* and *stód-pa*); *ẏṡám-du* adv. and postp. **below,** at foot, *ráṅ-leui ṡám-du ˛čad* they will be treated of in their respective chapters *Lt.*; *dei ṡám-du* under it, underneath (e g. to write); *ṡam-gós, ṡam-ṫábs,* resp. *sku-ṡám* a garment like **a petticoat,** worn by Tibetan priests and monks.

གམ་བུ *ṡám-bu* **flounces, fringes, trimmings.**

གམ་བྷ་ལ *ṡám-bha-la Ssk.*. in pure Tibetan *bde-˛byúṅ*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *ṡám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

གར *ṡar* (from *ṡár-ba*) 1. **east,** *ṡar-ṗyógs* id.; *ṡár-pa* inhabitant of an eastern country; *ṡar-lhó* south-east. — 2. termin. of *ṡa*, into the flesh.

གར་པ *ṡár-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

གར་པོ *ṡár-po* 1. *W.* **adulterer,** **ṡár-po ċó-ċe* or *kúr-ċe** to commit adultery, (on the part of the husband.) — 2. = *ṡar-pa* 1.

གར་པོ *ṡár-ṗo* a young man, *ṡár-ṗo yżón-nu ẏsum* three young men *Mil.*

གར་བ *ṡár-ba* pf. and secondary form of *˛čár-ba.*

གར་མ *ṡár-ma* 1. *Sch.*: **a strip** *Schr. ṡar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuṅs ydáb-pa*). — 2. *W., C.* **grown-up girls** (collective noun); **a female** (?)

གར་མོ *ṡár-mo* **adulteress,** cf. *ṡár-po.*

གར་གར *ṡar-ṡár* **straightway, directly,** *ṡar-ṡár ˛gró-ba Cs.*

གར་གུར *ṡar-ṡur Ld.* furrowed, having small elevations and hollows.

གལ *ṡal*, in *rna-ṡál* **ear-lap,** tip of the ear.

གལ་བ *ṡál-ba* 1. *Sch.* **stone-pavement.** — 2. **a harrow,** *ṡál-ṡal-ba Sch., *ṡál-la ḍúd-ċe* Ld.* to harrow.

གལ་མ *ṡál-ma Cs.*: **a flint, sharp-edged stone;** *W.*: stony ground; mountain side consisting of detritus; *ṡál-ma-ċan* full of sharp stones *Cs.*

གལ་མ་ལི *ṡál-ma-li Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum Stg.*

གས *ṡas* 1. **part,** *ča-ṡas* id.; *˛bras de-las ṡas ẏċig* part of this rice *Dzl.*; *ṡas-ṡás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *ṡas-čé-ba* a good deal, much, the greater part of, *zla-mṫsán ṡas-čé-bai ku-krág* generative fluid in which uterine blood predominates (cf. *ku-krág* in *kú-ba*) *Wdn.*; *ẏṫi-mug ṡas-čé-bar ˛gyúr-ba* excess of dullness or stupidity *Thgr.*; *ṡas-čér, ṡas-čés, ṡas-čén* in an eminent degree, in an exceeding measure. — 2. **some, a few,** *żag-ṡás* some days *Mil.*; *˛ga-ṡas* some, a few *Mil.* — 3. instr. of *ṡa.*

ཤི *ṡi* num.: 57.

ཤི་བ *ṡi-ba* pf. and secondary form of *˛či-ba.* 1. vb. **to die, to expire, to go out** (as light, fire); *ṡi-bar gyur-pa-las* when she was in a dying state *Pth.*, *ṡi-ẓin-pai ˛óg-tu* after her death; **ṡi-te lóg(-yoṅ)-ċe* W.* to rise again from the dead, **láṅ-ċe** (lit. *slaṅ-ċes*) to raise from the dead. — 2. sbst. the state of dying, expiring, *ṡi-ba-las sos* awakened from a dying state frq.; cf. also comp. — 3. partic. and adj. *ṡi-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *ṡi-bai lus* the body of the deceased *Do.*

Comp. *ši-ki-ma*, *ཅི་ཀ་མ* 1. sbst. **dying, death,** *ši-ki-ma-ru* in dying. — 2. adj. **dying,** *ši-ki-ma yod* (or *ཅི་ཀ་མ yod*) he is at the point of death, he is at death's door. — **ši-kan** col. the deceased, the dead. — *ši-sño Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-ša* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག *ši-rig* *W.* clinking, jingling.

ཤི་རོག *ši-róg* *W.* a sort of early barley.

ཤི་ལ *šī-la* *Ssk.* for *krims, tsúl-krims* custom, manner, moral law.

ཤིག *šig* 1. for *čig* (q.v.) after a final s. — 2. **louse,** *mi-šig* common louse, *luṅ-šig* sheep-louse, tick, *kyi-šig* flea, (*lha*)-*ཅོ་དྲེ་šig* bug; **ḍag* (lit. *brag*)*-šig-pa** *W.* mite, wood-louse, tick; *šig ཅུ་ba B.*, **ltá-če, rúg-če** *W.* to look for lice, to louse, *šig bsál-ba* to clean from lice; *šig-čan Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nád* pedicular disease; *šig-sró* lice and nits *S.g.*

ཤིག་གེ་བ, ཤིག་ཤིག *šig-ge-ba*, *šig-šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *yšig-pa, yšib-pa.* — 2. **trembling, tottering, wavering;** with *mig:* looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིགས(སེ)་ཤིགས *šigs*(*-se*)*-šigs* **rocking,** as trees moved by the wind *Mil.*; *šigs-šigs yom-yóm* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤིང *šiṅ* I. gerundial particle for *čiṅ* after a final s.

II. sbst. 1. **tree,** *bzá-šiṅ* fruit-tree, *rtsi-šiṅ* v. *rtsi*; *ljón-šiṅ* a beautiful green leafy tree, *skám-šiṅ* a dry withered tree. — 2. **wood,** *šiṅ žig* some wood; *kán-šiṅ* timber, timber-wood, *búd-šiṅ* firewood, fuel, *skám-šiṅ* dry wood; *yám-šiṅ Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet,** **šiṅ nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Glr.*; **tú-pag-gi šiṅ** *W.* gun-stock; *sróg-šiṅ* axle, axle-tree.

Comp. *šiṅ-kir-ti* **a carrying-frame** *Lh.* — *šiṅ-kyu* a wooden hook. — *šiṅ-rkaṅ Schr.* **a wooden leg, a crutch.** — *šiṅ-rkéd* the upper part of the trunk of a tree. — *šiṅ-kaṅ* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šiṅ-ku* sap, juice of trees. — *šiṅ-kur* a load of wood. — *šiṅ-kri* wooden chair. — *šiṅ-mkan* worker in wood, **carpenter, joiner.** — *šiṅ-rgóṅ Sch.* **wood pecker,** *šiṅ-rgon krá-bo* the spotted woodpecker, *šiṅ-rgon mgo-nág* black woodpecker. — *šiṅ-rgyál* a tree of extraordinary height or circumference, **a giant-tree.** — *šiṅ-mnár* **licorice** *Sch., Wts.*; a sort of cinnamon *W.* — *šiṅ-čás* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šiṅ-tog, šiṅ-ṭog* fruits of trees, **fruit.** — *šiṅ-rta* v. that article. — *šiṅ-stan* **chopping-block** *Ld.* — *šiṅ-ṭags* wooden enclosure. — *šiṅ-ṭúṅ* wood-picker, gatherer of wind-fallen wood. — *šiṅ-dúm* log, billet, block. — *šiṅ-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šiṅ-druṅ-pa* one sitting under a tree, i.e. an ascetic, *Burn.* I, 309. — *šiṅ-ydúgs* the leafy crown of a tree *Sch.* — *šiṅ-sdóṅ* trunk, **stem of a tree; a tree; block.** — *šiṅ-ṗrán* **a small tree, a shrub, bush** *Sch.* — *šiṅ-bál* cotton from the cotton-tree *Cs.*, cf. *šal-ma-li-šiṅ.* — *šiṅ-bu* a small piece of wood, *šiṅ-bu sor-bži-pa* a piece of wood four inches broad or long *Tar.* — *šiṅ-ཅོ་brás* fruit. — *šiṅ-smán* medicine prepared from wood *Sch.* — *šiṅ-rtsá* root of a tree. — *šiṅ-rtsi* **resin** *Cs.* — *šiṅ-rtsé* **top of a tree.** — *šiṅ-ṭsa* **cinnamon** (having a 'saltish' taste, as is expressly stated *S.g.*); **šiṅ-ṭse lób-ma** *W.* **bay-leaf, laurel-leaf.** — *šiṅ-ṭsál* **chip, shaving, splinter.** **šiṅ-ṭsógs** *W.* **forest.** — *šiṅ-yžoṅ* a wooden basin, trough, tub. — **šiṅ-žóg** (lit. *bžogs*) **chip, splint** *W.*; shavings brought off by the plane *C.* — *šiṅ-zán* **wood-rasp** *Sch.* — **šiṅ-zél** **a small chip,** a very small and thin piece of wood, a splinter, **šiṅ-žél zug soṅ** *W.* I have run a splinter into (my hand or foot).

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—ɕiṅ-zóg W. **a rasp.** — *ɕiṅ-yzér* **a peg.** — *ɕiṅ-léb* board, plank. — *ɕiṅ-ɕún* the bark of trees. — *ɕiṅ-séd* a rasp.

ཤིན་ཀུན *ɕiṅ-kun* **asa foetida,** used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ཤིན་རྟ *ɕiṅ-rta* ('wooden horse') **waggon, cart,** carriage, also fig. = *téy-pa*, e.g. *ɕiṅ-rta čén-po* frq. in the writings of *Tsoṅkapa*; *ɕiṅ-rta-ˌkór-lo* id.; *ɕiṅ-rtai kaṅ-bzáṅ* the body of a carriage, *ɕiṅ-rtai mda* the pole, beam, shaft of a cart, *ˌɟáṅ-lo* the wheel, *rjes, lam, ɕul, srol* the track, rut (of a cart) *Cs.*; *ɕiṅ-rta rkaṅ-ɣčig Sch.* wheelbarrow; *ɕiṅ-rta-mkʻan Cs.* maker of carts, cartwright; *ɕiṅ-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིད *ɕid* 1. *Sch.* **hazel-nut.** — 2. also *ɣɕid-ɣɕid-ma, ɣɕid-stón, ɣɕid-zán* **funeral repast,** of which every body may partake; *ɕid-čós* religious funeral ceremony; *ɕid-sa Sch.* 1. burying ground, cemetery. 2. a fruitful field = *ɣɕín-sa*. Cf. *ɣɕin*.

ཤིན་ཏུ *ɕiṅ-tu* **very, greatly,** esp. before adj. and adv., in *B.* frq.

ཤིབ *ɕib* v. *ɕib*.

ཤིབ་པ *ɕib-pa* v. *ɕúb-pa* **to whisper.**

ཤིབ་ཤི་ལུ་ལུ *ɕib-ɕi-lú-lu* or *rú-ru Ld.* **hip,** the fruit of the dog-rose.

ཤིམ་ཤ་པ *ɕiṁ-ɕa-pa Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར *ɕir, ɕir-ɕir*, with *ˌtón-pa Cs.* to gush out, to stream forth with a noise.

ཤིལ་བ *ɕil-ba W.* to drip through.

ཤིལ་ལི *ɕil-li* a gauze-like texture *W.*; *ɕil-ɕil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིས *ɕis* **good luck, fortune, bliss;** *de ˌbyúṅ-na ɕis* if that happens, it will be an auspicious sign, *ɕis-pai miṅ* a name foreboding good *Lt.*, *mi ɕis-pai ltas* an omen foreboding ill *Wdṅ.*; *bstán-pai ɕis* acc. to *Schl.* 232 denotes the religious plays performed in the convents. *Cs.*: *ɕis(-pa)-po* one blessed, *ɕis-pa yin-pa* to be blessed, *ɕis-par ˌgyúr-ba* to become blessed, *ɕis-par byéd-pa* to make blessed, to bless; *bkra-ɕis* v. *bkrá-ba*.

ཤུ *ɕu* 1. acc. to Cunningham and other English authorities the Tibetan word for **stag;** yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ɕa-ba* (q. v.). — 2. **ɕu-ɕú ǰhéʼ-pa* C.* **to whistle.** — 3. num.: 87.

ཤུ་དག *ɕu-dág* n. of a plant *Med.*; *Sch.*: **the rush.**

ཤུབ *ɕú-ba* I. sbst. 1. **an abscess, ulcer, sore** *Cs.*: *ɕú-ba ˌton* an abscess rises, *na* gives pain, *ɟan* heals; **ɕu-ˌbúr* W.*, and prob. also *ɕu-tór Med*, id.; **ɕu-nág* and *bá-ɕu* W.* a sore that has become inflamed and rankling. — 2. **scab, scurf, scald** *W.*

II. vb., pf. *(b)ɕus*, fut. *bɕu*, imp. *(b)ɕu(s)*, 1. **to take off,** pull off, draw off, *ɣžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mtsón-ča* arms, weapons *Pth.*; **to strip, strip off,** e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) **to skin, to pare, to peel** *W.*, e.g. **ʼá-lu ɕú-če** to peel potatoes; *gyab-ɕús* coat of wool shorn from a sheep, fleece *Ld.* — 2. **to copy,** *dpe* a book, resp. *žal-ɕús byéd-pa Cs.*; *dpe-bɕús* a copied book *C.*

ཤུ་བྷཾ *ɕu-bham Ssk.*, sometimes at the end of books, hail! all hail!

ཤུ་རས་སེ(ན) *ɕu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wilk.*

ཤུ་ལི་ཀ *ɕú-li-ka Tar.* 63, 8, prob. also *ɕu-lig Sch.*, n. of a fabulous country in the north-west.

ཤུག *ɕug* 1. **a thrust, push, knock,** **ɕug čém-po ǰhéʼ-pa** **to push off,** to give a knock, to elbow, differing from *ˌɟúl-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kyo-ɕúg*, v. *kyo*; *ɕúg-bza* **wife,** consort, spouse *Schr.* — 3. *W.*: **old,** but still fit for use. — 4. *ɕug-ɕúg-la* col. for *ɕúb-bur* **softly, gently,** e.g. *ˌgró-ba* to walk, to tread etc.

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ཤུག་གུ *šúg-gu W.* for *šóg-bu.*

ཤུག་པ *šúg-pa* 1. the high, cypress-like **juniper-tree** of the Himalaya mountains, **the pencil cedar** (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*šug-ˌbrás*) are burnt as incense. — *šug-dúd* the smoke or perfume of juniper. — *šug-tsér Med.* the young pointed sprouts of this tree. — *sug-tsód* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *rgya-šug* acc. to *Cs.* = *spá-ma Juniperus squamosa*, a low shrub and similar to our *Juniperus communis.* But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *spá-ma.* — 2. in *šúg-pa ˌpúd-pa Sch.*, v. sub *ˌpúd-pa.*

ཤུགས *šugs* 1. **inherent strength, power, energy,** c. genit.: *dád-pai, byáms-pai, dgá-bai šúgs-kyis* by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewh.; *ɣčin-gyi šugs dgag mi bya* the impulse to make water must not be suppressed *Med.*; *ˌdi-dag snón-gyi sbyin-šugs yin* this is the power of former alms or presents *Glr.*; *túgs-rjei šúgs-kyis* by the power of grace *Do.*; *der sléb-pai šugs* the power or ability of attaining to that place *Thgr.*; without a genit.: *šúgs-kyis* = *ráṅ-šugs-kyis* spontaneously, of one's own accord, *šúgs-kyis yoṅ* they will, no doubt, come of their own accord *Mil.*; *šugs byéd-pa* to exert one's self(?); *šugs-stóbs* = *šugs; sṅá-šugs ˌdrén-pa Cs.*: 'the accenting the first syllable'. — 2. col. also *šubs* and *šud*, mostly in compounds: *šúgs-skad Mil.*, *šúgs-sgra*, col. **šúg-ra** **a whistling,** a whistle or whiff; *šúgs-glu* 1. a whistling. 2. a whistled tune, **šúg-ḍa ǰhé'-pa** to whistle a tune *C.*; *šúgs-pa* a small whistle which, in sounding it, is put quite into the mouth. ཤུགས་ཀྱིས་མཁྱེན་ཏོ།

ཤུགས་ནར་ *šugs-nár* (*W.* **Kóg-šúg**), *šugs-ríṅ* **sigh, groan,** *šugs nar byéd-pa* or *ˌbyin-pa* to sigh, to groan, *šugs-riṅ nar nár ˌdug* **he heaves a deep sigh** *Mil. nt.*

ཤུན་བ *šúṅ-ba*, pf. *šuṅs*, 1. **to snore.** — 2. **to hum, to buzz,** e.g. of a large beetle.

ཤུད *šud* v. *šugs* 2.

ཤུད་པ *šúd-pa* pf. fut. *bšud*, 1. **to rub,** e.g. one thing against another *C.* — 2. **to get scratched, excoriated, galled** (cf. *šún-pa*). — 3. *šud byéd-pa* (*W.* **čó-če**) **to steal silently away, to sneak off** unperceived.

ཤུན་པ *šún-pa* **bark, rind, peel, skin,** *šun-kóg, šun-págs* id., the last expression is also used of the skin of animals *Lex.* — *ɣyi-šun* the outer rind or skin, *náṅ-šun* the inner rind; *bár-šun* the middle rind, the bast, esp. of willows *Sch.*: *šun-kóg láṅs-pa* the spontaneous chapping or peeling off of the skin; *šun-máṅ* **box-wood.**

ཤུབ་པ *šúb-pa*, also *šib-pa*, pf. imp. *šubs*, to speak in a low voice, **to whisper,** *šub byéd-pa* id.; **kog-šúb-la sil-če** *W.* to read in a low voice, to read whispering; *šúb-bu* a whispering, *šúb-bus zlá-ba* to recite in a low voice *Lex.*, *šúb-bur smrá-ba B.*, **šúb-la zér-če** *W.* to speak softly; *šúb-bus smód-pa* to reprehend in a whisper *B.*

ཤུབས *šubs* **case, covering, sheath, paper bag** etc. frq.; *rkaṅ-šúbs*, resp. *žabs-šúbs* stocking, sock, *gri-šúbs* knife-case or sheath, *mje-šúbs* v. *mje; lag-šúbs*, resp. *ɣyag-šúbs* **glove.**

ཤུམ་པ *šúm-pa*, pf. (*b*)*šums*, ft. *bšum*, imp. (*b*)*šum*(*s*), 1. **to weep,** *ma šum mdzod* do not weep! *ṅu-šúm Mil.* **weeping, lamentation.** — 2. to tremble(?) *graṅ-šúm Lt., Schr. graṅ-šúm byéd-pa* to tremble or shiver with cold, to shudder.

ཤུར་བ *šúr-ba*, pf. fut. *bšur*, imp. (*b*)*šur*, 1. to burn slightly, **to singe.** — 2. **to cut off.**

ཤུར་བུ *šúr-bu* 1. **girdle, belt** *Lex.*; *šur-bu-ɣréu Zam.* id. (acc. to *Sch.*). — 2. *Cs.*: **sore, ulcer.** — 3. *Ts.*: **dumpling of flour,** = *ko-lag.*

ཤུལ *šul* 1. **an empty place,** a place that has been left, that is no longer occupied, *ráṅ-šul stóṅs-nas* your own place becoming

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empty, by your quitting it *Mil. ùl-du lùs-pai nor* all the things left behind in the camp *Glr.*; *dón-tse làn-pai ùl-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *kyód-kyi ùl-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsún-mo méd-pai ùl-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei ùl-du Glr.* 51 during her absence. — 2. **track, rut,** of a carriage, **furrow,** of a plough *Dzl.*, **way, road**; also in a gen. sense: *ùl ŧag-rin* a long way *Glr.*; *ùl-lám* = *ùl*; acc. to *Cs.* also **manner, method.** — 3. any thing left behind by a person departed, or by a thing removed, as *ču-ùl, mar-ùl, pye-ùl* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-ùl* the extinguished cinders left by a fire; **property left** by a deceased person *ùl ŧsán-ma yóg-po-la ŧob* his servant gets all the property left (by his master) *W., C., pa-ùl* paternal inheritance, patrimony; *pa-ùl-ˌdzin-pa* the heir *C.*; *ùl yan mi ˌdug* nothing at all is left; **ùl-med-kan čo** *W.* finish it at once! eat it all up! *ùu-tsan-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ཤུལ་པ *ùl-pa, bùl-pa Cs.*: **backbone, back, posteriors**; *ùl-ùa* the flesh, the muscles of the back, *ùl-rgyùs* the fibres, the nerves of the back; *Sch.*: *bùl-dri* smell of excrements, *ùl-byi* **polecat, fitchet.**

ཤུས *ùus* 1. v. *ùú-ba.* — 2. *ùus ˌdébs-pa* to whistle *S.g.*

ཤུས་མ *ùús-ma* any thing copied, **a copy** *Cs.*

ཤེ *ùe* 1. *Cs. ùe-stag, ùe-dag* = *ùa-stág* **mere, only,** nothing but. — 2. num.: 117.

ཤེ་ན *ùé-na* v. *čé-na.*

ཤེ་པ *ùé-pa* v. *ùés-pa.*

ཤེ་བམ *ùe-bám Cs.*: = *to-yig* a kind of contract or bargain.

ཤེ་མ *ùé-ma* (for *rjé-ma* or *ycés-ma?*) *W.* **noblewoman,** lady of rank or quality, **lady,** **ùé-ma čun-nu, ùem-čun** nobleman's daughter, **young lady, Miss.**

ཤེ་རོལ་ *ùe-món Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.*(?).

ཤེ་རུལ *ùe-rul Sch.*: **fetid, putrid.**

ཤེག *ùeg* 1. imp. of *yùégs-pa*, resp. for *ùog.* — 2. the Arabian شيخ, chieftain, elder, senior. — 3. *C.* col. for *ùed* I.

ཤེད་ *ùed* I. **strength, force,** = *stóbs, mtu, C.* also *ùeg*; *dpá-žin ùed-čé* a mighty hero *Thgy.*; *ùéd-can* **strong, vigorous, powerful**; *ùéd-mo* 1. sbst. = *ùed?* 2. adj. = *ùed-can Ts.*, **ùé'-mo gyág-pa yin** he is strong and stout, *ùed-méd* **powerless, weak,** *ùed-méd-kyi rtá-bas rkan-tán mgyogs* one travels quicker on foot than on a weak horse; *ùed-čun* **weak, feeble, frail,** e.g. *lus Lt.*; *ùed ˌbri* strength decreases, begins to fail, *ysos* is restored, *nyams* is impaired; *ùed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; **mi žig-la ùed čúg-če** *W.* **to strengthen** a person; **ùed dan nyé-če** *W.* to rub well, forcibly; **ùed žár-te (sbyar-te) čon** run and jump! **ùed žár-te gyob** swing your arm and throw! *W.*; **ùed-kyer-nág-po** by force, with violence, e.g. **tan** he forced it on (me) *W.* (cf. *nan*); *ùed-po-čé* a strong, powerful man *Thgy.*; *ùéd-bu Lex.* id.; *ùed-bdág Sch.* one having power or authority, a lord, ruler. — **ùed-wán** *W.* **force, violence,** **ùed-wán dan** by force, e.g. to take, **ùed-wán tán-če** *W.* to violate, to force (a girl).

II. the approximate **direction, region, quarter,** *nyi-mai ˌog ùéd-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gan ùéd-la** in what direction? whereto? **de ùéd-la** about in that direction; **gan ùed ne* (lit. *ynas*) *ùig-tu** to some place or other.

ཤེན *ùen*(?) **floor** of a house or room *W.*

ཤེར་ཕྱིན *ùer-pyin* abbreviation for *ùes-rab-kyi pá-rol-tu pyin-pa*, the title of a division of the *Kan-gyur.*

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ཞེར་བ་ *žér-ba*, pf. *bžer*, **to compare, to confront** *Cs.*

ཞེལ་ *žel* **crystal, glass** *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rán-žel* native crystal, *bžú-žel* artificial crystal, glass; *mán-žel Pth.* prob. = *žel*; *spos-žél* amber; *me-žél* burning-glass, *ču-žél* चन्द्रकान्त a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *žel-kór* or *-ṕor* a tumbler. — *žel-dkár* = *žel Glr.* — *žel-ḱáṅ* glass-works, glass-manufactory *Schr.* — *žel-sgóṅ* globe of glass *Mil.* — *žel-sgó* glass-door. — *žel-rdó* crystal. — *žel-snód, žel-spyád* a crystal or glass vessel. — *žel-ṕréṅ* a string of glass-beads. — *žel-búm* glass-bottle. — *žel-míg* spectacles, spy-glass, telescope.

ཞེས་ *žes* v. *čes.*

ཞེས་པ་ *žés-pa* (synon. *rig-pa*, resp. *mkʼyén-pa*) I. vb., 1. **to know, perceive, apprehend,** *bzáṅ-bar žés-pa* to find, to know a thing to be good *Glr.*; *brtágs-na mi žes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *žés-pai blo ingenium sapiens Dzl.*; *mi-žes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su žés B., C.*, **či žē* W.* (like the Hindi क्या जाने) who can tell? may be; *čiaṅ mi žē-ḱan* a know-nothing, ignoramus, dunce; **ḱo-ráṅ mā žé-ḱan čén-mo žig tsor dug* W.* he is said to be an extremely clever (learned etc.) man; *mi-žés dgu žés-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *čaṅ-žés* id.; **ṅa-ráṅ ṭoṅ žē* W.* I know it from having seen it; *žés-par gyur* 1. he will know. 2. he comes to know, he learns; *žes-par gyis žig* 1. know! 2. let it be known! *žes-bžin-du* **knowing, knowingly,** with (my) knowledge; *ṅó-žes-pa* = *žés-pa*, yet cf. sub *ṅo.* — 2. **to understand,** = *gó-ba, don* the sense *Glr.*; *ṅas rtsis žes* I understand mathematics; **to be able,** in a general sense, also physically: **ghaṅ žē-pa* C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B.*, **či ṭúb-ḱan* W.*); *ḱrág-gi goṅ ˌgul žés-pa* a clot of blood that could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi žés-pa* not being able to speak, *dgye dgu mi žes* they cannot be bent or curved *Med.* — 3. **to be convinced, to be of opinion, to think,** *sú-la yaṅ mdzá-bor ma žes* do not think anybody to be your friend!

II. sbst. (= *rig-pa*) 1. **the knowing** (about a thing), **knowledge.** — 2. **science, learning,** *žés-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. **intellectual power, intelligence,** *žés-pa ṭibs* the intellect (of infants) is still very weak *Lt.*, *ysal* is clear *Pth.* — 4. **the soul** or spirit, separate from the body *Thgy., Mil.*

Comp. **žē-gyá** talent(?) *C., W.* — **žē-gyú** **character** *C., W.*, **žē-gyú ṅém-pa** a bad character. — *žes-ˌdód* **desire of knowledge, curiosity** of mind *Mil. žes-ldan, žes-blo-ldán-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *žés-po, žés-pa-po* one that knows or understands, a knower *Cs.* — *žés-bya* 1. what may be known or ought to be known, *žés-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *žés-byai sgríb-pa* contamination by wilful sins *Do.?* — *žes-byed* that which knows, the understanding. — *žés-bžin* **consciousness** (v. above *žes-bžin-du*), *dran-pa daṅ žes-bžin-čan yin-te Gyatch.* ११४, 14 (cf. *Burn.* II, 806, 5); *žés-bžin* may, accordingly, be used for **'conscience'** in a christian sense. — *žés-yoṅ Ts.* = *žes-rgya.* — *žes-ráb* (प्रज्ञा) 1. 'great knowledge', **wisdom, intelligence, understanding, talent,** *žes-rab če-ba* very talented, gifted (e.g. a boy) *Mil.*; *žes-ráb daṅ ldán-pa* id.; *žes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *žes-rab-rtswa Taraxacum*, dandelion, also used as food. — *žes-ráb-kyi ṕá-rol-tu ṕyiṅ-pa*, प्रज्ञापारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཞོ་ *žo* (*Cs.*: *žó-mo*) I. **die, dice,** *žo rgyáb-pa* **to dice,** *žo rtsé-ba* to play at dice, *žoˌgyéd-pa* (*Sch. ḱyé-žig* as imp.) id.? — *žo rgyál-ba* or *ṕám-pa* to win or lose at playing;

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ȝo-rgyán Cs. the money or stake deposited at dice-playing; *rtsís-ȝoi rdeu Mil.*, *ȝo-rdél Wdk.*, an attribute of certain deities; *ȝo-míg* the points of dice, *ȝo-mig ɣsúm-par* (or *-pa-la*) *ˌbáb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti*, *Ld.* and other Himalayan districts. — 2. other plants *rgya-ȝo*, *lug-ȝo? Wdṅ.*

III. = *btsa-ma* blast, blight, smut, mildew *Cs.*

IV. for *ȝo-gam*, q. v.

V. num.: 147.

ཞོ་གམ་ *ȝo-gám* **custom, duty, tax,** *ȝo-gám lċi-ba W. *lċín-te** high duty, *ȝo-gam len-pa* to take toll, to levy a duty; *ȝo-gám bzlá-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *ȝo-gám-gyi ɣnas* custom-house; *ȝo-gám-pa* receiver of the customs, toll-gatherer; **ȝo-ṭ ál, ȝo-dṳ̈* Ts.* tax, duty.

ཞོ་ཅ་ *ȝó-ča* a kind of steel-yard *C.*

ཞོ་མ་ *ȝó-ma*, v. *ȝá-mo*, **mushroom** *Mil.*

ཞོ་མདོ་ *ȝo-mdṅ* a medicinal herb *Med.*

ཞོ་ར་ *ȝó-ra* **saltpetre,** nitre, *ȝó-ra-ċan* nitrous.

ཞོ་རེ་ *ȝo-ré*, adj., **damaged, spoiled,** by being partially broken, torn etc., sbst.: **a defect, flaw, notch, gap,** also **hare-lip**; **ȝo-ré soṅ** it is damaged, **ȝo-ré ton soṅ** a notch, chink, crack has been caused; **ka-ȝór, na-ȝór**, with a slit lip, a slit nose.

ཞོ་ལོ་ཀ་ *ȝó-lo-ka* v. *ȝlo-ka.*

ཞོག་ *ȝog* I. *ȝóg-ċig*, prop. from *ɣšégs-pa*, imp. of *ˌóṅ-ba*, 1. come! let him come! *ˌbrás-bu tsúr-ȝog-gi ɣid-smón ṅá-la med* I do not wish that fruit should come to me from without *Mil.*; *kur ȝog, kyer ȝog bskyal ȝog* bring hither, (with *soṅ* inst. of *ȝog:* take away!) *ȝog zér-ba* **to invite,** *ṅed-la ȝog kyaṅ mi zer Glr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-ċig, bsad-par-ȝog* may (he, I etc.) be killed! *Dzl.* — II. v. *ȝos.*

ཞོག་པ་ *ȝóg-pa* 1. sbst., also frq. *ɣȝóg-pa*, 1. **wing,** *ɣȝog-rkyaṅ-ba* to spread the wings, also to spread like wings; **ȝóg-pa dé-ċe, ċád-ċe, ḍúm-ċe* W.* to clip the wings; *ɣȝóg-pa-ċan, ɣȝog-ldán* provided with wings, winged, a bird. — 2. **wing-feather, pinion,** *ˌdab-ɣȝóg, ɣȝóg-sgro* id.; *mȝug-ɣȝog* tail-feather. — 3. **fin,** of fishes. — 4. other things resembling a wing or a feather, *míg-ɣȝog*, resp. *spyáṅ-ɣȝog* eye-lash; *raṅ-tág-gi ɣȝóg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *ɣȝog-pa.*

ཞོག་བུ་ *ȝóg-bu, W. *ȝúg-gu**, 1. **sheet of paper,** and **paper** collectively, *rgya-ȝóg* China paper, *bod-ȝóg* Tibet paper, *dar-ȝóg* silk-paper, *ras-ȝóg* cotton-paper (also paper of linen-rags), *ȝiṅ-ȝóg* bast-paper, *pags-ȝóg* leather-paper, skin-paper, parchment; *mṭiṅ-ȝóg, nag-ȝóg* dark-blue or black paper, for writing on in gold or silver; *mgo-ȝóg*, resp. *dbu-ȝóg*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.:* **book.**

Comp. *ȝog-ḳáṅ* **paper-maker's form.** — *ȝog-gáṅ* a sheet of paper. — *ȝog-gráṅs* number of leaves in a book. — *ȝog-sgril, ȝog-dríl, W. *ȝog-ríl** **paper-roll, codex.** — *ȝog-ldéb Sch.:* 'leaf, sheet'? — *ȝog-tsár* scrap of paper. — *ȝog-ȝiṅ Sch.* palm-tree? — *ȝog-hríl ɣċig = ȝog-gáṅ, Sch.*

ཞོང་(སྣ)་, ཁ་ཞོང་(སྣ)་ *ȝoṅ(s), ɣȝoṅ(s)* (*Lex.:* **सानु** 'elevated plain, ridge of a mountain') 1. **mountain-ridge** *Wts.* Usual meaning: 2. **pit, hole, cavity, excavation, valley,** *ču-ȝóṅs* cavity filled with water *Dzl.*; *spaṅ-ȝoṅs* valley with meadows, low ground overgrown with grass; *snai bya-ɣȝóg-gi ɣȝoṅs* the cavities near the wings of the nose *Mil. nt.*; *ȝóṅ-du* valley-ward, down hill *Dzl.*; *ȝóṅs-ċan, (ɣ)ȝoṅ-(ɣ)ȝóṅ* full of cavities, **uneven,** *Sch.* also: **rough, rugged, steep**; *ȝóṅs-bu* **furrow,** *ȝóṅs-bu ˌtén-pa* to make furrows, to furrow.

ཞོང་བ་ *ȝóṅ-ba* I. to go in, **to have room** in or on, with term., *mi ȝoṅ, W.* also: **ȝóṅ-ċe mi dug** that is not to be got in,

there is no room for it; *bre lṅa ȧóṅ-bai búm-pa* a can holding five quarts *Dzl.*

II. pf. *bȧaṅs*, fut. *bȧaṅ*, imp. *ȧoṅ(s)*, **to empty, remove, carry or take away,** *W.* stones, earth etc., but gen. (with or without *rkyág-pa*) to go to stool, to ease nature, *B.* and col.

ཞོད་ *ȧod* 1. the lower, the inferior part of a thing, *rtse-ȧod* upper and lower part, top and bottom *C.*; *rgya-ȧod Wdṅ.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *ṗu-lhágs* elevated cold region, scarcely fit for the cultivation of corn and barley; *ȧód-du* to or towards the bottom, **down, downwards,** *C.*, **ȧǥ'-du báb-pa** to descend, come down, **ȧǥ'-ne ˚dzég-pa** to ascend *C.* — 2. imp. of ˚*čád-pa*, *bȧád-pa*; yet cf. also:

ཞོད་པ་ *ȧod-pa*, pf. *bȧád-pa*, 1. **to say, to declare** *C.* — 2. **to comb** *Cs.*

ཞོབ་, གཞོབ་ *ȧob*, *yȧob* **a fib, falsehood, lie,** *smrá-ba*, *W.* **gyáb-ce**, to tell a lie.

ཞོབ་ཞོབ་ *ȧob-ȧób* **loose, soft,** as leaves etc. *W.*

ཞོམ་པ་ *ȧom-pa*, pf. (*b*)*ȧoms*, *bȧams*, fut. *bȧam*, imp. (*b*)*ȧom(s)*, **to prepare, make ready, arrange, put in order, fit out,** *ynas* lodgings, *ydan* a seat, *stón-mo* a festive entertainment, *bȧón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpúṅ-gi tsogs* an army *Dzl.* — *ȧóm-ra* 1. **preparation, arrangement, fitting out,** *ȧóm-ra byéd-pa* = *ȧóm-pa C.*, so also *Cs.*; but *Sch.*: 2. *ȧóm-ra* **state, pomp, splendour,** with *byéd-pa* to show off, to dress smartly, *ȧóm-čan* stately, grand (?).

ཞོར་ *ȧor* v. *ȧo-ré*.

ཞོར་བ་ *ȧór-ba* 1. v. ˚*čór-ba*. — 2. to measure *Mil.*, v. *yȧór-ba*.

ཞོལ་བ་ *ȧól-ba* 1. **intercalation, insertion** *Cs.*, *zla-ȧól* intercalary month. — 2. *Cs*: pres. tense of *bȧól-ba* q.v.

ཞོལ་པོ་ *ȧól-po Sch.*: 'a species of willow', v. *yȧól-po*.

ཞོས་ *ȧos* 1. almost always in conjunction with *ycig*, **the other,** of two, e.g. *bud-méd ycig-ȧós* the other woman *Dzl.* — 2. *Zam.* **ནང**, col. *ȧog*, a termination indicating the comparative or superlative degree: *čun-ȧós*, *yžon-ȧós* the younger, the youngest, of two or of several, *btsún-mo lṅa-brgyái čuṅ-ȧós Pth.*; **riṅ-ȧóg** *W.* the tallest; *yun-riṅ-ȧós Thgy.* the most long-lived; *drin-če-ȧós* the principal benefactress, cf. *drin*; *nad če-ȧós rgás-nad ˚tébs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཤྲཱི་ *ȧrī Ssk.*, = *dpal* **glory, magnificence; magnificent, splendid, grand;** *ȧrī-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashi-lhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsár-ba*. *ȧrī-ḱaṇḍa* v. *dpál-gyi dum-bu*.

སྡེ་ཀ་ *ȧlé-ka Ssk.*, also *ȧo-le-ka*, **strophe, stanza,** esp. one consisting of four catalectic trochaical dimeters.

གཡའ་ *yȧa* I. 1. also *yȧá-ma*, *bȧá-ma*, **worthy, becoming, fitting, suitable,** *˚tsé-ba mi yȧai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de ḱyód-la ȧa yod** or **ȧá-če yod** *Ld.* that serves you right. — 2. **righteous, upright, honest, good,** = *skyón-med-pa*, *C.*; *blo yȧá-ma* an upright, true heart, *Thgy.*; **le ȧá-ma ǰhé'-pa** *C.* to perform a work faithfully, in good earnest.

II. **only, merely; mere, nothing but,** (= *ȧá-stag*) *C.*

གཡའ་དཀར་, བ་ཡའ་དཀར་ *yȧa-dkár*, *bȧa-dkár S.g.*, *Wdṅ.*, *C.* **tin.** *W. kar-ya*; yet cf. *ža-nye*.

གཡའ་རིན་ *yȧa-riṅ* a long skirt or coat-tail *Sch.*

གཡག་པ་ *yȧág-pa* v. *yȧóg-pa*.

གཡགས་ *yȧags* **right, justice,** *Lex.* and esp. *W.*; *yȧags ˚byed-pa Lex.* to investigate the rightfulness (of an action), = **ge dig pé-če** *W.*; **ṭim-ȧág táṅ-če** to administer justice, to sit in judgment **ṭ́im-ȧág-taṅ-ḱan** judge, **ȧag (go-) lóg táṅ-če** to warp justice, to judge contrary to justice and right; **ṭ́im-ȧág žú-če** to go to law, to bring an action, **ȧág-pon** superior judge, chief-justice, *W.* — *bka-yȧágs* v. *bka* extr.

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གཡབ་ *ɣsaṅ* a musical instrument, esp. used by the Bonpo, *Glr.*, *ɣsaṅ ₒkról-ba* to play on that instrument *Mil.*

གཡབ་པ་ *ɣsáṅ-pa Sch.* = *bsáṅ-ba.*

གཡབ་གཡོང་ *ɣsaṅ-ɣsóṅ* rough, rugged places or tracts *Cs:*

གཡབ་པ་ *ɣsád-pa* 1. = *ɜód-pa* **to comb.** — 2. = *ₒčád-pa* II., **to explain, to relate.**

གཡམ་ *ɣsam* 1. **the lower part** of a thing, *ɣsám-du* a. adv. **down.** b. postp. **under, below, beneath**; also adv. **farther down,** more towards the end, in the course of; examples v. sub *leu*; postp. *dei ɣsám-du* under it. — 2. **barren,** *B.* and col., *mo-ɣsám, rgod-ɣsám, ba-ɣsám* a barren woman, mare, cow.

གཡར་ *ɣsar Sch.*: a certain style of writing.

གཡས་མ་ *ɣsás-ma Sch.* = *ɣsá-ma.*

གཡིག་པ་ *ɣsíg-pa* v. *ɣsíb-pa.*

གཡིན་པ་ *ɣsín-pa* 1. also *ɣsín-po* **good, fine,** *ɜiṅ ɜin-pa B., C.* a fertile field, *saɲyógs ɣsín-pa* a rich country *Stg.*; *ɣsín-par rmó-ba* to plough well; *ɣsín-sa* 1. fertile field or land. 2. v. *ɣsín-po.* — 2. = *ɣsím-pa.*

གཡིན་པོ་ *ɣsín-po* **one deceased, a dead man,** *ɣsín-mo* a dead woman, e.g. **ɣsín-mó ɲor-zóm*** the deceased, the late Jorzóm; it may have reference to the body, as well as to the soul, or to both together. — *ɣsín-rje* the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Ssk.* **यम**; *ɣsín-rjei ɣsed* a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Ssk.* **यमान्तक**. cf. also *Schl.* 93. **ɜín-dúd*** **knot,** opp. to **ʈol-dúd*** a bow, a slip-knot *W.* — *ɣsín-ₒdré* the soul as a ghost or spectre *Sch.* — *ɣsín-ₒprás* the convulsive motions, the writhings of a dying creature. — *ɣsín-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *ɜín-sa* 1. **burying ground, cemetery,** 2. fertile field.

གཡིབ (སྭ)་པ་, བཡིབ (སྭ)་པ་ *ɣsíb(s)-pa, bsíb(s)-pa,* also *ɣsíg-pa,* 1. *Sch.*: to range, **to compare;** *Ld.* to be ranged, to draw up in files; **ɣsíg rgyáb-pa*** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *ɜal-bdág.* — 2. *ral-gri ɣsíb-pa Wdn.?*

གཡིམ་པ་, གཡིན་པ་ *ɣsím-pa, ɣsín-pa Sch.*: 'ground, crushed'.

གཡིམས་བཟའ་བ་ *ɣsíms-bzáṅ-ba Sch.* to be irresolute, unsettled in opinion; to be distrustful, suspicious.

གཡིས་ *ɣsís*, often also *bsís*, 1. **nature, temper, natural disposition,** *ɣsís-ka* col. id., *raṅ-ɣsís yin* it is their nature, their natural disposition *Mil.* — *ɣsís-kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *ɣsís-ṅán Mil., Do.* was also explained by *rgyú-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. **person, body,** *ɣsís ʈams-ɕád-du ₒbyúg-go* they anointed the whole body *Do.*

གཡུང་བ་ *ɣsuṅ-ba Cs.* to rebuke, reproach; the *Lexx.* explain it by: *ɜúb-bur smád-pa* to blame in a whisper, i.e. behind a person's back.

གཡུམ་པ་ *ɣsúm-pa* v. *ɜúm-pa.*

གཡེ་བ་ *ɣsé-ba*, pf. *ɣsés*, **to abuse, revile,** with *la, Dzl.* and elsewh.; *ɣsé yaṅ slar mi ɣsé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཡེག་པ་ *ɣség-pa* v. *ɣsóg-pa.*

གཡེགས་པ་ *ɣségs-pa* (imp. *ɣsegs*, *Dulva* in *Feer Introd.* etc. p. 68; but *ɜog* is prob. the original and older form), *Bal.* **ɜags-ɕas***, resp. **to go, to go away,** opp. to *ₒbyón-pa* to come *Glr.*; in other passages **to come** *Dzl.*; *ɣsegs-grábs mdzad* he made preparations for setting out *Mil.*; *nám-mkala ₒjúr-ɜiṅ ɣsegs* he ascended to heaven *Tar.*; *slar ɣségs-pa* **to return, to come back.** *ɣségs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar ɣségs-pa* **to die,** of saints and kings; *sku ɣsegs-pa Glr.*; *dgúṅ-du* or *dgúṅ-la ɣségs-pa Mil*, *mkar ɣségs-pa Glr.*, id.; *bdé(-bar)-ɣsegs(-pa)* as partic. = **सुगत Buddha**; *de-bžin-ɣsegs-pa* **तथागत** acc. to the explanation now generally accepted: he that

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walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *ɣsègs-bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *ɣsègs-zón Cs.* a banquet or dinner, after the death of a great person.

གཅེད་མ *ɣsèd-ma*, rarely *ɣsèd*, 1. **executioner, hangman** *Stg.*; *ɣsèd-ma skóba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *ɣan tsun ɣcig-gi ɣsèd ɣcig-gis byá-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-ɣsèd Schl.*

གཅེན་རབ(ས) *ɣsèn-ráb(s) Glr.*, the founder of the Bon-religion, his full name being *bon ɣsèn-rabs-ɣyuṅ-drún C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-ɣsèn Mil.* id. — *sgrub-ɣsèn* the Bon-doctrine (opp. to *dam-čós Mil.*)

གཅེར(བ) *ɣsèr(-ba) B., C.*: **wet, wetness**; *ɣsèr-ba, ɣsèr-pa, ɣsèr-po* adj, *ɣsèr-bar ˌgyúr-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *ɣsèr-bar byéd-pa C., B., *sèr-pa čóce* W.* to wet, to moisten. In *C.* and in *B. ɣsèr-ba* seems to be mainly used for **wet**, in *W.* for **moist.**

གཅེར་བ *ɣsèr-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for,** *sèr-te ṭob soṅ* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** **sèr-len-pa** (lit. *ɣsèr-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *ɣsór-ba* **to measure** *C.*

གཅོ་བ *ɣsò-ba*, pf. *ɣsos*, 1. **to pour out, to pour away** *C.*, prob. the same as *bsò-ba.* — 2 (?) **Ka sòs-te Kyer** he has **alienated** him, enticed him to join his own party *Ld.*

གཅོ་མོ **lever** **sò-mo gyáb-pa** *C., W.*, **taṅ-ce** *W.*, **sò-mo kán-pa** *W.*, **kémpa** *C.* to put a lever to (a thing).

གཅོག་པ *ɣsóg-pa* I. sbst. v. *sòg-pa.*

II. vb., also *bsòg-pa, ɣság-pa, ɣség-pa, ˌčégs-pa*, pf. *ɣsags, bsags*, fut. *ɣsag, bsag*, imp. *ɣsog, Pth.*, 1. **to cleave, to split,** *šiṅ* wood, *rnám-par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dúm-bur* into pieces; *sgo ɣság-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through,** *dkyil* through the middle *Mil.*, *gaṅs bsóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bsòg-pa* in a gen. sense: to beat a path; *lam mi ɣsog* or *ma ɣsog-par ˌdug Glr.* the road is not practicable; *sóg-les ɣség-pa Thg.* to saw lengthwise; — *ɣsèg-pa* is also used for: **to rend, to tear,** to make a rent or slit into a dress etc. *C., W.* — 2. **to confess,** *sdig-pa, nyés-pa, ltuṅ-ba* to confess a sin, and thus **to expiate it,** which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa bsags* frq. means: the sin is atoned for, is blotted out, and *ɣsèg-pa* is the usual word for **'to forgive'.** *sdig-bságs* **atonement, expiation,** *sbrul bsád-pai-sdig-bságs-su* as an atonement for having killed a serpent *Glr*; *mtol-bságs = sdig-bságs, mtol-bságs-la ɣa-kóg ˌbúl-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bsags-smón-lam Glr.* **penitential prayer.**

གཅོད(ས) *ɣsòṅ(s)* v. *sòṅ.*

གཅོད་པ *ɣsód-pa* to comb *Cs.*

གཅོན་པ *ɣsón-pa Cs.*: = *skyón-pa* to put on (?).

གཅོབ *ɣsob = sob.*

གཅོམ་པ *ɣsóm-pa Thgy.* = *sóm-pa.*

གཅོར *ɣsor Sch.* a basin or **reservoir** of water, seems to be not much known; but in *Zam. yúr-bai ɣsor* is to be found.

གཅོར་བ *ɣsór-ba* I. vb., *C.* also *ɣsèr-ba*, pf. fut. *bsar, bsor*, 1. **to count,** e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos-brjod-bsar-sbyaṅ maṅ-po byed* to read prayers etc. (cf. *sbyaṅ-ba*, 3). — 2. **to measure,** *bres* by the peck *Lex.*; **to weigh;** *ɣsér-la rá-gan ɣsár-ba* to weigh out (to exchange) brass

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for gold. — 3. **to hunt, to chase,** = ˛čór-ba, *ri-dwags* game *Lex.*; *nya-ɣsór-ba* **to fish** *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *ɣsér-ba*, **rough, bristly, shaggy,** *skra*, *spu Stg.*, opp. to ˛*jam-po* (*Sch.* rough, gruff, rude?)

གཡོལ་ *ɣsol* **plough** *Glr.*, *toṅ*, *tóṅ-ɣsol* id. The plough in India and Tibet consists only of a crooked beam, *ɣsol-mda*, (without wheels) with the share (*ɣsol-lčágs*, *toṅ-lčágs*) at the lower end; *ɣsol-mdá ˛dzin-pa* **to plough,** lit. to take hold of the plough-beam.

གཡོལ་པོ་ *ɣsól-po* **poplar-tree** *C.*

གཡོས་པ་ *ɣsos-pa* 1. *ɣso-ba* and *bso-ba*.

བཟའ་ *bsa* 1. in *bgo-bsa* **portion, share, allowance, ration** *Lex.*, evidently a secondary form of *sas*. — 2. *Dzl.* ᗐ°, 1 **inundation,** flood; *swa*, the reading of the manuscript of Kyelang, seems to be preferable.

བཟའ་བ་ *bsá-ba*, pf. *bsas*, **to slaughter, to kill** (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bsús-pa* to skin.

བཟའ་མ་ *bsá-ma* v. *ɣsá-ma*.

བཟག་པ་ *bság-pa* v. *ɣsóg-pa*.

བཟང་བ་ *bsáṅ-ba*, *Sch.* also *ɣsaṅ-ba*, alvine discharges, *bsáṅ-ba ˛byiṅ-pa* to make open bowels, of food, medicines *Med.*; *bsaṅ-dgág* **constipation** *Med.*; *bsaṅ-ɣci* excrements and urine, *bsaṅ-ɣcis skú-ba* to dirty therewith *Dzl.*; *bsaṅ-ɣci bsrí-ba* to retain stool and urine *Sch.*; *bsaṅ-lám* the anus *Med.*

བཟངས་པ་ *bsáṅs-pa* **leaky, leaking, full of crevices,** **ču-zóm nyi-ma-la bórna saṅ dug** *W.* the water-pail will become leaky, if it is left standing in the sun.

བཟད་པ་ *bsád-pa* (prob. pf. of ˛*čád-pa* q.v.) 1. **to explain,** expound; **to declare,** pronounce, *čos-bsád-pa* to explain religion, to lecture on religious subjects, **to preach;** ˛*či-ba daṅ* ˛*drar bsad* he must be set down for dead *Wdṅ.*; *bú-mo skyé-bar bsad* this **indicates** that a girl will be born *Lt.*; *bsád-kyis mi láṅ-ṅo* it is **ineffable, unspeakable; to say,** ˛*báb-par bsad* they say it flows down *Wdṅ.*, *tá-mar bsad* he is said to be on the lowest stage *Thgy.*, *náṅ-par bsad* it is said or declared to be bad, *smáṅ-du bsad* it is **mentioned** as a medicine *Wdṅ.*; **to tell, to relate,** col. the usual word. — 2. **to comb,** v. *sód-pa*. — *bsad-grwa* **school-room, lecture-room.** — **sad-dón** *W.* the subject of a talk. *bsad-yám* a public lecture *Sch.* (?). *bsad-ló byéd-pa* to make many words *Mil.*

བཟན་པ་ *bsán-pa* v *sán-pa*.

བཟར་ *bsar*, supine of *bsá-ba*.

བཟར་བ་ *bsár-ba* v *ɣsór-ba*.

བཟལ་བ་ *bsál-ba* 1. **to wash, to wash out or off, to clean by washing, to rinse,** plates, dishes, etc. — 2. *ltó-ba bsál-ba* **to purge** the body, hence in gen. *bsál-ba* to suffer from diarrhoea, and *W.* col. **sal** **diarrhoea, looseness, flux,** **sal rag** I have d., **sal dug** he suffers from d., **sal yoṅ** d. begins; *bsal-˛jám* a mild d., *bsal-˛pyés* (?) a violent flux *Sch.*; *bsal-nád* indisposition from d.; *bsal-byéd B.*, *bsal-smáṅ B.* and col. **laxative,** aperient medicine.

བཟས་པ་ *bsás-pa* v. *bsá-ba*.

བཟིག་པ་ *bsig-pa* v. ˛*dzig-pa* I.

བཟིབ་པ་ *bsíb-pa* v. *ɣsíb-pa*.

བཟུ་བ་ *bsú-ba* v. *sú-ba*.

བཟུག་པ་ *bsúg-pa* to sell *Cs.*

བཟུད་པ་ *bsúd-pa* 1. v. *sud-pa*. — 2. *Sch.*: to purify by fire, *bsúd-me* purifying fire (?).

བཟུབ་པ་ *bsúb-pa* to put into the scabbard, **to sheathe** *Sch.*

བཟུམ་པ་ — བཟེར་བ་ *bsúm-pa* — *bsér-ba* v. གཟུམ་པ་ *súm-pa* etc.

བཟེའུ་ *bseu* (cf. *bsa*, *swa*) **inundation, flood** *Mil.*

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བཅེས་པ *bśés-pa*, prop. pf. of *śés-pa*, **to know** (a person or thing), **to be acquainted**, *daṅ* with *Dzl.*; *ɣnyen-bśés* **a relation, relative**, *ɣnyen-bśes-la ɟáṅ-ɣtogs-par sems-so* they are intent on being of use to their relatives *Dzl.*; *ɣnyen* and *bśes* may also be separated: *kyód-la ɣnyen med bśes kyaṅ med*, *Mil.*; *bśes-ɣnyén* on the other hand means: **friend**, *dgé-bai bśes-, nyén* (*Ssk.* कल्याणमित्र) friend to virtue, **spiritual adviser**, opp. to *mi-dgéi bśes- nyén* **seducer**, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bśés* 1. = *dgé-bai bśes-ɣnyén*. 2. = *dge-bsnyén* **lay-brother**. — *ṅo-bśés* v. *ṅo-śés*. — *mdza-bśés* **friend**.

བཤོ་བ *bśó-ba*, pf. *bśos*, 1. also *ɣśó-ba*, **to pour out** *Lex.* — 2. **to lie with**, to have sexual intercourse with, = *ɡ̊rig-pa byéd-pa*, e.g.: *de daṅ bśós-pas bu skyes* after having slept with him, she bore him a son *Pth.*; **to engender, to generate, to beget** (v.a.), *ɟág-rdzis bśós-pai bu* the son begotten by the swine-herd *Pth.*, (*bśo-ba* seems not to be considered obscene).

བཤོག་པ *bśóg-pa* v. *ɣśóg-pa*.

བཤོད་པ *bśód-pa* = *bśád-pa*, **śo̱'-ri** *C.* **rumour, report**, **śo̱-ri-la dhé-ḍa zer dúg-te yi' mi če** though it is rumoured I cannot believe it *C.*

བཤོར་བ *bśór-ba* v. *ɣśór-ba*.

བཤོར་ཐོ *bśór-po C.*, *W.* **liberal, munificent**, *Schr.*: squanderer, spendthrift(?).

བཤོལ་བ *bśól-ba* 1. **to put off, postpone, defer, delay**, *bód-la ɡ̊ró-ba* the going to Tibet *Glr.*; absolutely: *bśól-ba bzaṅ* it is good to wait; — **to prolong**, e.g. *mi ɕig-gi ɡ̊tsó-ba* the life of a person (by a reprieve) *Dzl.*, also **to grant, to allow** viz. a respite, a reprieve, *bdág-la ɕag bdun ɕig bśól-te* granting me a respite of seven days *Dzl.*; **to stop, detain**, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; **to omit**, to neglect doing *Mil.* (ni f.); *ɟyi bśól-ba* **to put off, postpone**, *ɟyi-bśól byéd-pai gáṅ-zag* a person that is always postponing his religious duties *Mil.*; *čós-la ɟyi-bśól byar mi ruṅ Mil.* there should be no putting off, whenever religion is concerned; *bśol ɡ̊debs-pa* and *ɡ̊tebs-pa* = *bśol-ba* frq.; *bśol ma ɫebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdúd-kyi bśol-ɡ̊débs* a hinderance on the way of the believer, caused by the devil.

བཤོས *bśos* resp. for *zan* or *spags*, **food, victuals, provisions of the table**; *bśos-la ɣśegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-ɡ̊dún-la bśos ɣsol-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food **offered to the gods**, = *lha-bśos*; *bśos-bu Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤོས་པ *bśos-pa* **begotten, generated**, v. *bśo-ba*.

ས

ས *sa* 1. the letter **s**, the sharp English *s*, in *C.* distinguished from **z**, (which is sounded there also as sharp s) only by the following vowel being high-toned. — 2. num.: 28.

ས *sa* 1. **earth**, as elementary substance, *sa ču me rluṅ* earth, water, fire, air, the four elements, *sa nyúṅ-zad ɕig* a small quantity of earth, opp. to: *sa čén-poi sa* the mass of the whole earth *Dzl.*; *rdzá-sa* clay, argillaceous earth, **bé-sa** *W.* sand and earth, *ɕág-sa* flint and earth; also for **ore, metal** (like *rdo*), *ɣsér-sa* gold-ore, *dṅúl-sa* silver-ore *Cs.*; *kyim-sa* sweepings, offscourings;

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the ground, *sá-la* (*W.* also **sę ká-na*) *˳dúg-pa* to sit on the ground, *sá-la ltúṅ-bď, gyél-ba* to fall to the ground; *sa-˳óg, sa-stéṅ, sa-blá,* under, on, above the ground; *sa-˳og-spyód* the Nagas (*klu*); **the earth,** the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. **place, spot, space,** = *ynas,* and col. more in use than this, *rwai sa ˳búr-ba Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **póg-sa ghá-la dug** *C.* where have you been hit or hurt? *˳dá-sa* and *˳bém-sa* sharp-shooters' stand and place of the target *C.*; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gaṅ-na-ba*);**čin-taṅ-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ṅá-la grós-˳dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: **occasion, opportunity, possibility,** *lús-la rég-sa med* one cannot get near him *Glr.*, *rje Kyód-kyi yžégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *ṅa yžán-la zér-sa* (*žú-sa, ré-sa*) *med* I cannot address myself to any body else with my words (requests, hopes); **place, step, degree, grade,** *čun-ma čé-sar bzuṅ* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bčù* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *ysa Sik.*

Comp. *sa-dkár* = *dkar-rtsi Cs.* — *sa-skám Sch.* arid soil, dry ground, **steppe.** — *sa-skyóṅ, sa-skyór Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., **soiled, turbid.** — **sa-Kyád** *W.* (for *ynas B., sá-ča C.*) **place,** **sa-Kyád kám-po** a dry place, also: the dry land; **a piece of ground,** **sa-Kyád čig taṅ** he gave him landed property, **sa-Kyád-di dág-po** landlord; **dwelling-place, place of residence,** **Kyód-di sa-Kyád gá-ru yod** where is your home? — *sa-Kyáb Cs.* = *sa-bdag.* — *sa-Kyon Cs.*: 'the earth's extension or compass'. — **sa-ť a** (*sa-kra*) **map** *C.* — *sá-mKan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mKar Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyóṅ Sch.* hard ground. — *sa-dgá* and *sa-dgyés Lex.* = *ku-mu-da.* — *sa-dgra Glr.* the enemy of a country, i. e. in many cases nothing but a demon. — **saṅ-gúl** *W.* earthquake. — *sa-ṅós* surface of the earth. — *sa-sńón Cs.* blue earth. — *sa-bčú,* **दशभूमि,** acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhaship; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-čá Glr., Mil., C.* **place, country** (*W.* **sa-Kyád**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya.* — *sa-stéṅ* v. above *sa* 1. — *sa-dúg* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — **sa-dóṅ** *W.* **pit,** hole. — *sa-bdág* 1. **landlord,** master or lord of the ground, sovereign *Stg.*, *sá-yi bdág-po sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: **god of the ground** of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó da tsi-wa** to slight, to disregard, to neglect *C.* — *sa-ynás* (= *ynás-sa*) **place, region, country, landscape,** *nyams-dgá-bai sa-ynás* a lovely landscape *Glr.* — *sa-sna-lná* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.* — *sa-spyód* possessing the earth, man *Cs.* — *sa-ṕág Glr.*, prob. = *so-ṕág* brick, dried in the sun. — *sa-ṕúg* cavern, cave. — *sa-ṕyógs* **place, region, tract,** *ǰigs-pai sa-ṕyogs* an unsafe place or region *Thgy.* — **sá-bi-lig** *W.* 1. **mouse, rat** 2. *Ld.* also **bar, bolt,** door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbáṅ Cs.* = *sa-bdág*, v. above *sa* no. 1. — *sa-˚bol Cs.* soft earth. — *sa-ma-rdó* or *sa-min-rdó-min Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-mín Sch.*: 'white sand' (??). — *sa-mós Sch.* = *kú-mu-da* or *úd-pa-la.* — *sa-dmár* red earth; *sa-dmar-˚bóṅ* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — **sa-tse** *W.* sand or gravel found in roasted barley etc. — *sa-rtsig, sa-rtsis, sa-tsig* **stage, post-station.** — *sa-mtsams, W.* **san-tsam**, **border, frontier, boundary** *Glr.*; *sa-mtsáms ˚gégs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-žag* dust floating on water *Pth.* — *sa-ɣží* **ground, soil, footing, floor; estate** *Tar.* 99. — *sa-˚óg* v. above *sa* 1, *sa-˚og-spyód* the Nagas (*klu*). — *sa-yáṅs* a wide place or space, an extensive tract of land. — *sa-yúl* = *sa-čá Glr.* — *sa-ɣyos, sa ɣyó-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris Pth.?* — *sa-rúl Cs.* rotten or decayed earth (?) — **sa-ró** *W.* **rubbish,** (*Sch.* fallow-ground, fallow field?) — *sa-lám Mil.*, perh. for *sa-bčui lam.* — *sa-šún Sch.* crust of the earth (?) — *sa-bšín* fertile land, rich soil. — *sa-srán* hard ground. — *sa-srúṅ Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-srós* evening twilight, dusk *Cs.*

ས་སྐྱ *sa-skyá* a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa (-skya)-čén(-po)* honorary title of the Lama *Kun-dga-snyiṅ-po*, born in the year 1090 after Christ; *sa-skyá páṇḍi-ta* a famous Lama of this monastery, born 1180.

ས་ག *sá-ga* n. of one of the lunar mansions, v. *rgyu-skár* no. ๗, and hence also n. of a month, part of March and April, ni f.

ས་གར་ *sā-ga-ra Skr.* **the sea.**

ས་གུ་ཙེ *sa-gu-tsé* **worm** *C.*

ས་ྲ *sa-tra Tar.* 184 and 187, *Schf.*: **diploma, patent,** not to be found in *Ssk.* dictionaries.

ས་ཐེལ་ནག་པོ *sa-tel-nág-po* deity of the *Hór-pa.*

ས་སོན་ *sá-bon* 1. **seed,** *sá-bon ˚débs-pa* to sow, *sá-bon btáb-mkan* sower, *sá-bon-du byéd-pa* to use as seed-corn *Dzl.*; **seed-corn, corn, grain,** also green corn, *sá-bon tsám-la riá-ba* to mow off as if it were green corn *Ma.* — 2. = *ku-krág*, v. *kú-ba Med.*; also = *kú-ba*, e.g. *sá-bon ˚dzin-pa* **conception** *S.g.*, *sa-bon zág-pa emissio seminis Glr.*; fig.: **propagation, progeny, issue,** *sá-bon byed mi nus* then no propagation can take place; *sa-bon čig žog* 'propagate thyself!' — 3. fig.: *dgé-bai sá-bon* the seeds or germs of virtue, *sdig-pai sá-bon* the germs of vice, *da sá-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byaṅ-čúb-kyi sá-bon Tar.* — 4. *W.* **soap,** acc. to the Hind. سَابُن, more accurately صَابُن

ས་འཚོ་མ *sa-˚tsó-ma* Gopa, the wife of Buddha.

ས་ཡ *sá-ya* **a million;** this number, however, is not much in use with Indians and Tibetans, whereas the lāk, *˚bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡབ *sa-yáb* (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb W.*

ས་རྣ་སོ་རེ *sa-ra-so-ré* also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི *sa-rí* n. of a lunar mansion, v. *rgyu-skár* ๗.

ས་ལ *sā-la Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལངས་གི *sa-láṅ-gi, Hind.* सारङ्गी, a kind of violin,

ས་ལུ *sa-lu Ssk.* शाली, *Oryza sativa*, **rice,** as a plant; acc. to *Sch.* also Indian corn (?).

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ས་ལེ་སྦྲམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdn.* **fine gold.**

སཱ་ཧེབ་ *sá-heb*, col. *sāb*, *sab*, *Arab.* صَاحِب, formerly in India title of Moslems of high rank, now title of every European, = **gentleman, sir.**

སག་ *sag*, also *nya-sag Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-càn* brawny, *sag-ˌtúg* a thick brawn. — 2. *W.* **scale**, (of a fish) *nya-sag-càn* scaly.

སག་གདར་ *sag-ɣdár C.*, **sab-dár** *W.*, *ysag-brdár Sch.* **a rasp**, *sag-ɣdár rgyag-pa* **to rasp.**

སག་པ་ *ság-pa C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སག་རམ་རྩི་ *sag-ram-rtsí* **sulphuric acid** *Cs.*

སག(ས)་རི་ *sag(s)-rí* **shagreen.**

སག་ལད་ *sag-lád*, *Pers.* سَقَلَات, 1. fine **cloth**, made of *lé-na*, *C.* **go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སང་ *saṅ* 1. *B.*, *C.* **to-morrow**, *saṅ-nyin* id. *Glr.*; *sáṅ-gi ɣdúgs-la* for to-morrow noon *Dzl.*; *saṅ náṅ-par Cs.*, *saṅ snáṅ-bar Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-saṅ* id.; *saṅ-ɸód*, more frq. *saṅ-lo* next year; *saṅ-ɸód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de saṅ i' gyál-la** this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yaṅ.*

སངྐྲིདཿསྐད་ *saṅ-kritai skad* **the Sanskrit language** *Glr.*

སང་གི་ཀ་ *sáṅ-gi-ka*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ *saṅ-ṅá*, *saṅ-ṅé*, *saṅ-súṅ Ld.* **secretly, privately, whisperingly, by report,** = *sám-súm.*

སང་སེང་ *saṅ-séṅ* **hiding-place, chink, crevice,** *Kyím-gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gós-kyi* folds of the dress, that are a haunt of vermin.

སང་བ་ *sáṅ-ba*, pf. (*b*)*saṅs*, fut. (*b*)*saṅ*, 1. **to do away with,** to remove (dirt etc.), **to cleanse**, cf. ˌ*tsáṅ-ba*, where also examples are given. — 2. in a more gen. sense: **to take away** or **off**, *Kebs sáṅ-ba* to uncover; **Ko-la nyi' saṅ soṅ** *C.* his sleep is gone, he cannot sleep. — 3. **to spoil,** to render unfit or useless, **wó-ma saṅ soṅ** *C.* the milk is spoiled, **zem saṅ soṅ** the cask or tub leaks *C.* Cf. *seṅ.*

སངས་རྒྱས་ *saṅs-rgyás* the Tibetan equivalent for **बुद्ध**; as to the etymology of the word v. sub ˌ*tsáṅ-ba.* The first historical Buddha is *Saṅs-rgyas śā-kya ṭúb-pa*, whose family name is *Gaú-ta-ma* and his personal name *Don-grúb*, **सिद्धार्त**, which, however, is not much used. In course of time several imaginary predecessors were given to him: ˌ*Od-srúṅ*, *Gser-ṭúb* and ˌ*Kor-ba-ˌjíg*, as having existed and reigned in former periods of the world. A successor also, *Byáms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Śākyaṭubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-càd-skyób*, *Gtsug-tor-càn* and *Rnam-par-ɣzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Saṅs-rgyas-rabs-bdún.* — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand(?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *tóg-mai Saṅs-rgyás*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ *sad* **frost, cold air, cold, coldness,** *sád-kyis ˚kyér-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. **to examine, see, try, test,** *Kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *ɣser ltar sád-nas mṅón-par ˚gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to *'Kanpo* Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gáṅ-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *ɣnyid*, resp. *mnal* 1. to cease to sleep, **to awake,** *rmis ma-tág-tu* directly from that dream *Dzl.*, *ɣzím-pa-las* from sleep *Dzl.* — 2. **to rouse,** from sleep, **to waken,** more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

སན་གིན་ *san-gin, Pers.* سنگین, **bayonet** *W.*

སབ་ *sab*, col. for *sa-heb.*

སམ་ད་ *sam-ta Schr., brtsam-grwa Cs.*, others: *bsám-kra, sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C., W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál Ld., yar-sam Lh.* **mustaches.**

སམ་(མ་)སུམ་(མེ་) *sam(-ma)-sum(-me)* with a low voice, **lowly, softly,** e.g. **zér-čе**, from politeness etc.; **sam-súm zer** speak in a low voice! *W.*

སར་ *sar* 1. termin. of *sa, čé-sar ˚dón-pa Cs.* to promote to high rank or dignity, *sar-ɣnas-dpá-bo* (in a hymn) was explained by: *sa bčú-la ɣnás-pai dpá-bo* i.e. Buddha. — 2. *sár-ɣčod-pa* v. *ɣsar.* — 3. sbst. **wick** *W.*

ས་སྤྱིག་ཏི་མེ་ Kaukukkullâkâh
ཨ་ས་སྤྱིག་ར་ཏི་ཏི་ཏེ་

སི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *si-skad, si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

སི་ཏཱ་ *sī-tā* n. of one of the four fabulous streams of the world.

སི་རི་ *si-ri* 1. **pack-thread, twine** *C., W.* — 2. **bar, bolt, door-bar,** **si-ri čúg-čе** or *gyáb-čе** to bolt, to bolt up, **si-ri tón-čе** to unbolt, unbar *W.*

སི་རི་འབུ་ *si-ri-˚bu* **centiped** *W.*

སི་རིལ་ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སི་ལ་ *si-la Ssk.* **सिक्थकी** a sort of incense.

སི་ལི་མ་ *si-li-ma* the breaking up of the ice *Sch.*

སིག་པ་ *sig-pa* **to hitch up,** to give a hitch, as porters do with a load on their back *Cs.*

སིག་བུ་ *sig-bu Sch., sig-ra Schr.*, a sort of basket.

སིང་ *siṅ* v. *siṅ-siṅ.*

སིང་སྐྱུར་ *siṅ-skyúr Sch.* curdled milk, sour milk.

སིང་ག་ལིང་ *siṅ-ga-gliṅ Cs., siṅ-ga-lai gliṅ Glr.*, **सिंहल, Ceylon.**

སིང་གེ་ *siṅ-ge* 1. frq. for *seṅ-ge.* — 2. v. *rtsiṅ-ge.*

སིང་བ་ *siṅ-ba* 1. vb., **bal siṅ-čе** **to pick out, sort out,** wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *nág-siṅ-ba* jet-black, very black *Thgy.*; *spró-siṅ-ba* v. *spro*.

སིན་བུ *siṅ-bu* liquor made of mare's milk, Tartar arrack *Sch.*

སིན་ཚལ *siṅ-tsál Ts.* **tea-pot, tea-kettle.**

སིན་ཡོལ *siṅ-yól* v. *seṅ-rás* in *seṅ-po*.

སིན་རི *siṅ-ri* 1. n. of a mountain *Glr.* — 2. = *siṅs-po*.

སིན་སིན *siṅ-siṅ* **thin, limpid,** of fluids *W.* (yet cf. *séṅ-po*), **siṅ čug-čè* to clarify, to purify.

སིངས་པོ *siṅs-po* 1. adj. **thin, clear** *W.* — 2. sbst. *Cs.*, also *čaṅ(-ba)-siṅs Pth., Lt.*, **ug-siṅ* *Ld.* **small-beer,** the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིད་པ *sid-pa* **to whistle** *Sch.*, *sid-sgra* = *si-sgra*.

སིན་དུ་ར *sindhu-ra*, for **सिन्दूर minium,** red lead, = *li-khri Glr.*

སིབ་པ *sib-pa* **to evaporate, to soak in, to be imbibed,** of fluids, *sib-sib* or *sib-kyis*, also *šib-kyis tím-pa* to evaporate quickly.

སིབ་བུ *sib-bu Lt.; Cs.:* a sort of **small-pox;** *Schr.:* **the measles.**

སིམ་པ *sim-pa Lex.* = *bdé-ba*, **सुख**, sbst. **good health, prosperity,** vb. **to be well, to be well off.**

སིམ་བིད་(ལ) *sim-bid(-la)* adv. **sliding, gliding, slipping,** with **čá-čè* to move along in this way *Ld.*

སིལ་བུ, གྱིལ་བུ *sil-bu, gyil-bu* a little piece, **a fragment,** *ro sil-bur ₒtor* the corpse falls to pieces *Mil*; *sil-sil* col. id.; **sil čó-čè* to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་སྙན *sil-snyán* (also *sil* and *sil-sil Lex.*) **cymbal,** *lčágs-kyi sil ₒkról-ba Lex., sil snyán ról-mo ₒkról-ba Glr., Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སིལ་མ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa brjod* tunefully flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-dṅúl* the rupee of Ladak, = 4 *jau*, = ⅓ of an Indian rupee, **sil-ńul gyad-di nas** a patch of barley worth 8 Silma *Ld.*

སུ *su* I. pron., also *su žig*, 1. interrog. pron. **who?** *ₒdi-na su yod* who is here? *kyod su yin* who are you? *su ži-skad byá-ba yod* who is it and what is his name? *Mil.*; **which?** = *gaṅ, rgyál-poi bu su žig* which son of the king? *Tar., sú-rnams, sú-dag*, col. **sú-su** plural form; in certain popular phrases: **su-gyóg** race, running-match *W.*, **su tob gyáb-pa** to pounce upon, to snatch away, to plunder *C., W.* — 2. correlative and indefinite pron.: *su mi di gsód-pa dé-la ... sbyin-no* to him that kills this man, I shall give ... *Stg.*; *kyod snar sú-la yaṅ gsól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* ८ᘓ, 14 (acc. to a better reading); *su de čáṅ-bai gán-du mčio* I shall go to him who has it *Do*; *su tod-tód* whom it concerns *Sch.*(?); *su yaṅ(ruṅ)* **whosoever,** whoever, any body who, also absolutely: **every, every one, all,** *sú-bas kyaṅ ṗyis* later than all (the others) *Dzl.*, when followed by a negative: **nobody,** frq,; *su byuṅ Mil.* = *su yaṅ*; *su med kyaṅ* though nobody be present *Pth.*; *su, su žig, su gaṅ* is also used for **somebody, some one, a certain** (but not frq. and more in col. or vulg. language): *su gaṅ mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: **sṵ čad dug sṵ tsem dug* one cuts out, the other sews *W.*; **bóṅ-bu su lo-ču-nyi-pa, su lo-čú-pa yin* some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu, du, ru.* — 2. of the instr. in *Kun.*: **'á-pa-su* from or by the father, inst. of the *ṗas* of *B.* (cf. **सु** in the Brāj-dialect of the Hindi). — 3. expletive after *nas Mil.* and elsewh. — III. num.: 88.

སུ་ཀི *sú-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི *su-mi* a medicinal root serving as an antidote *Cs.*

སུ་རུ་པན་ཙ་, སུར་པན་ *su-ru-pan-tsá, sur-pán* Guinea pepper, *Capsicum annuum C., W.*

སུལུ་ *sú-lu? sú-lui tsúl-du bžúgs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སུ་སུ་ *su-su* 1. v. *su.* — 2. *su-sú zer-wa* denotes **the drawing in the breath** in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སུག་ *sug* **reward, recompense,** *sug-rnán* id., *sug-rjéd* mark of honour as a reward *Cs.*; *pag-súg* a bribe, frq.

སུག་པ་ *súg-pa* I. sbst. 1. **the hand** *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai súg-bži*; **súg-gu** *W.* id. — 3. a medicinal herb *Wdn.*

II. vb. **to push, jog, nudge** a person, in order to waken him, or to make him attentive; **to push open,** a door with a stick *Mil.*; *súg-pa žig byéd-pa Mil.*, **sug gyáb-pa** *C.* **to push, to shove, to displace,** **sug ča yin** it will get out of its place *W.*

སུག་རྨེལ་ *sug-rmél Cs.*: 'a kind of spice, betel, betel-nut'(?); *sug-smél Lt.* and *C.* **cardamom.**

སུད་པ་ *súd-pa* **to cough, to breathe with difficulty** *Cs.*, *súd-de ži-ba* to be choked or suffocated *Sch.*

སུན་པ་ *sun-pa* vb. and adj. 1. **to be tired of, weary of, sick of; tired, weary, out of humour** *rnába mi sún-te* not tired of hearing *Mil*; *yid sún-par ˚gyúr-ba* to become tired, to get weary of; the more precise form of the adj. is *sún-po*: **žág-daṅ ḍe zá-na sún-po rag* or *sún-na rag** *W.* if one eats rice every day, one gets tired of it; **sems sún-po** id.; ***ám-čog sun soṅ** *C.* one gets tired of hearing *C.*; **sá-heb nyen syn ruṅ** though it may be disagreeable to you, Sir, to hear it *C.*; *tugs-sún dgóṅs-pa yin-pa ˚dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (*C.* **sun**) **čug-če** **to make** (a person) **tired of** (a thing), **to vex, annoy, to stun** or **drown with noise,** to deafen. — 2. *sún-par byéd-pa Dzl.*, and more frq. *sún-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. **to refute, confute, disprove** *Tar.* 3. c. acc. **to insult, defame, disgrace, dishonour** *Schr., Dzl.* ///, 1, 3, རྣལ་, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *túgs-rje drág-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. **to renounce,** to resign, *sun ˚byin-pai stobs* strength to renounce (the world).

སུབ་པ་ *súb-pa*, pf. (*b*)*subs*, fut. *bsub*, 1. **to stop up, plug up, close, cork; to keep shut,** closed, locked up, **to stop,** *ka sna lágpas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); **to fill up,** choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-sub* a disease of the nose? *Lt.* — 2. **to cover, close, shut up** *Sch.*, more frq., fig. *rkaṅ-rjés súb-pa* to cover the trace or track, to efface every vestige; **ti-pi túr-la súb-če** to turn down the brim of the hat; **to blot out, erase,** *rí-mo* a drawing, *bú-lon-pai miṅ* the name of a debtor; **to hush up, conceal, cover,** e.g. other people's offences; **to suppress, to avoid,** e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in *W.* also **súb-te bór-če** is used.

སུམ་ *sum*, for *ysum*, **three,** in compounds before consonants: *súm-cu* 30, *sum-brgya* 300, *sum-stóṅ* 3000; *súm-ča, Sch.* also *sum-yar*, **a third,** the third part, *˚dzam-bu-gliṅ súm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyá Sch.* a cord of three twisted threads; *sum-cu-rtsa-ysum* the 33 ancient gods (of the Vedas); *súm-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-cu-pa daṅ rtags-˚júg Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs Lexx.*

སུམ་(ཅུ་)དིག *sum(-cu)-tig* a medicinal herb *Med.*

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སུམ་པ, སུམས་པ *súm-pa, súms-pa* I. adj. **putrid, rancid, rotten.**

II. vb., pf. *bsums*? fut. *bsum*, *Sch.* **to bind** or **tie together**, to draw together; **to condense.**

སུར་ན *súr-na*, *Pers.* سُرنَا, **hautboy**, larger than the *glíṅ-bu* and sounding sharper; for profane use.

སུར་པན་ *súr-pán* v. *su-ru-pan-tsá.*

སུར་ཡ or སུར་ *sur-ya* or *surya Med.*, **सूर्य, colocynth.**

སུར་སུར་ *sur-sur* **coarse-grained**, e.g. grits *W.*

སུལ *sul* an artificial **plait** or **gather** made in a dress *W.*; **furrow, channel, groove, trench, ditch** (*Cs.*); *ri-súl* lateral valley, ravine, hollow, *ri-súl-gyi groṅ-kyér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-súl* the fluting in a column; *súl-čan* furrowed, having plaits or folds; *súl-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe *Sch.*, *sul-máṅs Lt.*

སུས *sus* 1. instr. of *su*. — 2. *Kyeu-sús Gyatch.* ᗑᐯ, 13, also *Stg.*?

སེ *se* 1. *Ld.* inst. of *te* after *s*, e.g. **zós-se* — 2. num.: 118.

སེ་གོལ *se-gól* 1. **snapping** one's fingers. — 2. the time it takes to do this, i.e. **a very short time, a moment, a twinkling** *Cs.*, *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it *Cs.*; *se-gól ɣtóg-pa Mil.*, *byéd-pa Mil.*, *brdáb-pa Glr.* to snap one's fingers as a sign of contempt or indignation.

སེ་དྲན་ *se-tráṅ* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-ša* *W.*

སེ་དུག *se-dúg* v. *se-šiṅ.*

སེ་དྲི, བསེ་དྲི *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits *Lt.*, *se-dri bsnám-pa* having that smell *Pth.*

སེ་ནམ *se-nam* vulgar for *bsód-snyoms*, **alms.**

སེ་སྤུར་ *se-spur Sch.* **dung-beetle.**

སེ་བ, གསེ་བ, བསེ་བ *sé-ba,) sé-ba, bsé-ba* 1. **rose-bush, rose-tree; rose;** *ɣser-mdog-sé-ba-me* (for *mé-tog*) *Lt.*, prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgód Med.* and the 'wild rose' of *Cs.* are identical, seems to be questionable; **se-ḍúm* *C.* **hip, haw.** — *šiṅ-sé-ba* is mentioned as the food of the silk-worm *Glr.*, hence = ᗑ*-se-šiṅ.* — 3. thorn?

སེ་སྐྱ་ *se-bo* **gray**, *skra se-bo* gray hair; *mgo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ, ལེབྲུ *se-ˌbru, seu* (*C.* **sen-ḍú*, *W.* **sem-rú*) **pomegranate.**

ལེ་མོ་དོ *sé-mo-do* or *sé-mo-to Mil.* a kind of **ornament**, e.g. made of pearls.

སེ་མོག *se-móg C.* **the venereal disease**; *se-rmá* syphilitic ulcers *Sch.*

སེ་ཡབ, བསེ་ཡབ *se-yáb, bse-yáb* **fig** *Med.*

སེ་ར *sé-ra*, n. of a large monastery near Lhasa.

སེ་རག་དུར་སྨན *se-rag-dur-smán* **carrot** *W.*

སེ་རེལ *se-rél* half open, **se-rél čúg-če** to open half (doors, lids, covers etc.) *W.*

སེ་ཤིང, བསེ་ཤིང *sé-šiṅ, bsé-šiṅ Cs.*: 'a tree or shrub, good for hedges, *se-dúg* 1. poison contained in that shrub. 2. = *se-móg Cs.*

སེག, སེག་སེག *seg, seg-ség* **obliquely, awry, sideways**, *ség-ɣčod-pa Cs.*, **ség-ḍhe-la ḍhá-wa* *C.*, **ség-ḍe-la ḍé-če* *W.* to cut off obliquely (opp. to **tẹ'-kaṅ-la* straight *C.*).

སེག་མ *seg-ma* **small stones, gravel** *W.*

སེང *seṅ* v. *ɣseṅ.*

སེང་གེ *séṅ-ge, W.* **siṅ-ge*, **lion**, *séṅ-ge-mo* lioness, *séṅ-gei rál-pa* the mane of

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a lion; *seṅ-gei kri* **सिंहासन a throne** ('said to be so called from its being supported by golden lions' *Will.*); *seṅ-mgó* lion's head *Glr.*; *seṅ-ydoṅ-ma Sch.*, = *sī-ha-mu-ka* lion's face, **a goddess**, *Glr.*; *seṅ-prúg* a lion's whelp, *seṅ-tsáṅ* a lion's den.

སེང་ལྡན་ *seṅ-ldáṅ S.g*, *seṅ-tsér Wdn.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdoṅ-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu.*

སེང་ཞོ་, བསེང་ཞོ་ *séṅ-po*, *bséṅ-po* 1. **clean, white**, cf. *skya-séṅ*. — 2. *Sch.*: **thin, airy, transparent, not dense or tight**, *seṅ-séṅ* id. (*Sch.*: **open, free, roomy, spacious**); *skyé-bo seṅ-séṅ-por gyur* they became very thin, lean, pale people, **siṅ-siṅ-po, sings-po* W.* id.; *seṅ-rás Sch.*, **siṅ-yol* W.* a thin curtain, thin cotton cloth.

སེང་བ་ *séṅ-ba*, pf. *bsaṅs*, fut. *bsaṅ*, *bseṅ*, **to lift up, to raise** what was hanging down or drooping *W.* **saṅ ċo-ċe* or *taṅ-ċe** to lift up (the eyes, the hands, the dress etc.); *sku-káms bséṅ-ba-la ˚byon* (his Reverence) goes to take some recreation *Mil.*; *kams dúb-pa séṅ-ba* to refresh the wearied body *Mil.*; *kams rmúgs-pa bséṅ-bai rluṅ-ńád* bracing air; *skyo-bsáṅ-ba* to unbend the mind, to divert one's self; *skyo-séṅ-la ˚gró-ba* (resp. *˚byóṅ-pa*) to take a walk, *séṅ-la mdzád-pa* to drive out, to take the air in a carriage *Pth.*; *mya-ńáṅ bsáṅs-te* consolatory, giving comfort *Pth.*

སེང་ཤིང་, སེང་ཤད་ *seṅ-šiṅ*, *seṅ-šáṅ* v. *yseg-šáṅ.*

སེད་ *sed* **a file**, **ċag-sé** id., **šiṅ-sé** **a rasp.**

སེན་གཏམས་ *sen-tábs Mil.?*

སེན་མོ་ *sén-mo*, resp. *pyag-sen* or *žabs-sén*, **nail** of a finger or toe; *sen-tóg* **a gripe, pinch, nip, twitch**; a pinch (of snuff) *sén-mo ˚débs-pa*, *W.* **táb-ċe* or *gyáb-ċe** **to pinch, squeeze**, **sen-ċus gyáb-ċe** to bore with the knuckles *W.*; *sen-tsám Sch.* as much as may be put on a finger-nail, a small quantity; *sen-žó* a white spot, such as will sometimes appear on the nails of the fingers.

སེབ་ *seb* v. *yseb.*

སེམ་, སེམས་, སྙམས་ *sem*, usually *sems*, *Ssk.* **सत्त्व**, resp. **soul**; esp. as power of perception and volition, **mind**, cf. *yid* and *blo*; *sems na* the mind is disturbed, disordered *Mṅg.*; *sem ˚krúgs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kóṅ-du* (or *kóṅs-su*) *čúd-pa* one very much grieved, deeply concerned; *sem čúṅ-ba* a timid mind, **sem tsér-ċan* W.* a compassionate disposition, **sem nyé-mo* W.* a friendly disposition; *sem ysó-ba B.*, **sem so táṅ-ċe* or *ċúg-ċe* W.* **to console**, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; **spirit**, *kun-ɣžú sem* the (eternal) spirit (opp. to *˚byúṅ-ba ɣžii lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *ḍṅós-po ṭams-ċád ráṅ-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soṅ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems ˚gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*; *bzód-pai sems* patient indurance, fortitude, **constancy**; *ynod-sems* **malice**; *šes-ráb daṅ ldán-pai sems* **wisdom**, knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *˚dod-čágs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smád-pa* to humble one's self (*mi žig-la* before a person); also: *bdág-gi sems-la smad* he blamed, scolded, himself *Dzl.* ᗡᔑ, 3, cf. *lus.*

Comp. *séms-mkʻan* **intelligent, sensible**, *séms-mkʻan mi ɣčig kyaṅ ma byuṅ* not one sensible person was present *Glr.* — *sems-˚král* a mind afflicted, painfully agitated *Sch.* — *sems-ċan* animated being, **man, animal**, very frq.; *séms-ċan daṅ ldán-pa* being with child, pregnant; *sems-ċan-dmyál-ba* = *dmyál-ba*.

"thought, mind, attention = cintā. Mahāvy. XXVII,

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སེམས(སེ)་པ *sém(s)-pa*

— *sems-nyid Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *fugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *sems-rtén* **keepsake, token** *Pth.* and col. — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* **cheerful, merry** *Mil.* — *sems-nád* **heart-grief, affliction,** *séms-kyi nád-du če* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byaṅ-čub-sems-dpá* v. *byaṅ-čub*; *sems-dpa-čén-po,* **महासत्त्व**, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.*(134), *séms-tsam-pa* (*Cs.*: **योगाचार्य**) a mystic *Köpp.* II, 25. — *sems-tsér* **fatigue, weariness, disgust** *Sch.*

སེམས(སེ)་པ *sém(s)-pa*, pf. *sems, bsams,* fut. *bsam,* imp. *som, W.* **sám-če**, **to think,** ◦*di snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; **to meditate, muse, ponder,** *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šiṅ* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *žes bžin-du*; *šiṅ-tu soms šig* think over it seriously! *Dzl.*; **to think of,** c. accus., *gráṅ-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *ráṅ-gi yúl-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge ◦di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *ɟžán-du ma sems šig* do not think of anybody else; **to intend, purpose, have in view,** e.g. *ynód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: **to fancy, imagine** *Do.*; with *daṅ ◦drá-bar* and similar expressions: **to hold, think, consider, to take for, to look upon as;** *da ◦Kór-bai nyes-dmigs bsám-šes-na* (for *bsám-žiṅ*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-čos ſos-bsam-byéd-pa-rnams* those who have heard and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa.*

སེལ་ *seu* 1. **a little tooth** *Lt.* — 2. **pomegranate.**

སེར་, སེར་རུ་ *ser, sér-ru* corruption, putrefaction? **már-la sér-ru gyab** *C.* the butter turns yellow and rancid, *sér-čan* **rancid** *S.g.*

སེར་ཀ *sér-ka, sér-ka, sér-ga* 1. **a cleft, slit, fissure, crevice, gap,** *brag-sér* chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; *sér-ka súb-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po.*

སེར་སྐྱ *ser-skyá* **Lamas and laymen,** **ser-kyá kun ◦dúm-ma ɟhé-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo.*

སེར་ཁྱིམ་པ *sér-kyim-pa* a sect of Lamas = *dbón-po.*

སེར་མ་མ *sér-ga-ma Sch.* turmeric, *Curcuma.*

སེར་ཆེ *ser-čé Lt.* a yellow aquatic flower; **ser-čen** *W. Saxifraga flagellaris.*

སེར་སྣ *sér-sna* **avarice,** frq.; *sér-sna byéd-pa* to be avaricious *Dzl.* = *isavirgaṃ* **to be lord, ruler** *Ud.* XIII. 3

སེར་པོ *sér-po* **yellow;** *ser-◦prén* clerical procession, parade *Mil.nt.*

སེར་བ *sér-ba* **hail;** *ser-král* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ *sér-bu* v. *bsér-bu.*

སེར་མོ *sér-mo* 1. *C.* col. **finger.** — 2. *W.* six-rowed barley, **late barley.** — *sér-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. **discord, dissension,** *naṅ-sél* domestic dispute. — 2. a kind of **incantation,** like *brtad, sel ◦júg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་བ *sel-ba*, pf., fut. *bsal,* imp. *sol,* **to remove,** esp. impurities, hence **to cleanse; to pick, pick off; to blot out, cross out,** *bú-lon* a debt; **to clear,** **lam sál-če** *W.* to make a path or road; very frq. fig.: **to remove,** to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances), to dispel (darkness) etc.

སོ་ so

ཟ་ཁྲ་ tooth cleaner: pāli dantakaṭṭha or dantapona Pratimoṣ. f. 2, 1.

སོ་ *so*, I. sbst. 1. resp. *tsems*, **tooth**, *stéṅ-so*, *yá-so* upper tooth; *ˌóg-so*, *má-so* lower tooth; *mdún-so Sch. ycád-so*, *Stg. so-drúṅ* fore-tooth, front-tooth; *sbúbs-so*, *grám-so*, *ráṅ-tag-so Sch. ldán-so* cheek-tooth, molar-tooth, grinder, *mcé-so Cs*, **čód-ten-so* W.* eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *sa*, in conjunction with certain words, e.g. *ṅan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *ráṅ-so*, *sór-bžag-pa*, *ˌkrúl-so*.

III. sbst. **joy** (?), *so bsod-pa* id. *Cs.* and *Lex.*; cf. *ṅó-so*.

IV. sbst., also *bso*, **look-out, guard, spying,** *so byéd-pa* to spy, to look out; *só-kuṅ* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bso* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-miṅ*. 2. v. comp.

V. grammatical termination: **tén-so** provinc. for *rtén-no C.*, also *Glr.*

VI. num. for *súm-cu* in the abbreviated numbers 31—39.

VII. num.: 148.

Comp. *so-gri* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra ˌdébs-pa Glr.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-máṅ* comb. — *so-žó* a small white spot on a tooth, cf. *sén-žo*. — *so-zéd* **tooth-brush.** — *so-ṡiṅ* **toothpick.** — *so-srúb* gap in the teeth *Sch.*

སོ་ག་ *só-ga* = *sós-ka*.

སོ་ཅ་ *só-ča* n. of an emetic *Med.*

སོ་ནམ(ས) *so-nám(s)* **agriculture, husbandry,** *so-náms byéd-pa* to till the ground, to practise agriculture, farming, *sgrúb-pa*, *ˌbád-pa* id., *so-nám-pa Cs.* husbandman, farmer.

སོ་པ་ *só-pa* v. *so* IV.

སོ་སོ་ so-só

སོ་པ་རི་ *só-pa-ri Cs.* a kind of berry, beneficial to the teeth.

སོ་ཕག་ *so-ṗág* **brick, tile;** also collective noun, brickwork, tiling.

སོ་བ་ *só-ba* coarse, thick-shelled **barley,** used for fodder.

སོ་བྱ་ *só-bya* an aquatic bird *S.g.*

སོ་མ་ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp,** also *ytsó-ma*, *btsó-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai ṭág-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh,** esp. *W. *só-me náṅ-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སོ་ཚིས་, སོ་ཚིགས་ *so-tsís*, *so-tsígs* **housekeeping,** management of domestic concerns, **husbandry,** cf. *so-nam* agriculture.

སོ་ལུག་ *so-lug* **lees** of liquors, yeast of beer *Sch.*

སོ་ལོག་ *so-log* **high-road, causeway** *W.*

སོ་སོ་ *so-só* distinct, separate, singly, individually, *zas so-sói láṅ-tu ˌóṅs-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulatim', each for himself, holding forth his vessel *Dzl.*; **various** e.g. **na so-só* W.* for *sna-tsogs* of *B.*; **diverse, different** *sám-pa so-só* different opinions, a dissension; **separate, distinct,** *so-só byéd-pa*, *W. *so-só čó-če** to separate, disjoin, divide, *so-sór bžág-pa*, *W. *so-só bór-če** to set, put, lay apart. — *so-soi skye-bo*, **पृथग्जन**, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman,** and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχικός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-ṭar-pa*, *so-ṭár*, **प्रतिमोक्ष**,

liberation, **deliverance,** *so-só-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སོ་སོ་ཅ་ *so-so-čá* a medicinal herb, an emetic *Wdn.*

སོག་ *sog* 1. v. *sob.* — 2. for **srog* Ü.*

སོག་པ་ *sóg-pa* 1. sbst, also *sógs-pa,* **shoulder-blade,** scapula, *sóg-pai mé-loṅ* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mó ˚débs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhú* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysóg-pa, bsóg-pa, sógs-pa*) pf. *(b)ags,* fut. *bsag,* imp. *sogs, bsag, W. *ság-ce*,* **to gather, heap up, hoard up,** *ṕral sog-˚jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil., bsódnams sóg-pa Mil., tsogs sóg-pa* frq. to collect, to hoard up merits of virtue, *las-ṅán sóg-pa* to heap up sins; *ysog-ldáṅ* morbid matter consisting in too great an accumulation of humours, ni f., *Med.; dmág-gi dpuṅ sóg-pa* to collect an army *Dzl.;* **to assemble,** children *Glr.;* hence **sag(s)* W.* **all** (of them), **lug sag tsam** how many sheep are there in all?

སོག་པོ་ *sóg-po* **a Mongol** *Glr., sóg-mo* a Mongol woman, *sog-ṕrúg* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སོག་མ་ *sóg-ma* **blade, stalk; straw;** *sog-˚bru Sch.* green corn that begins to sprout; *sog-tsígs* a knot on a stalk *Cs.; sog-sbúr* a small blade of straw, chaff *Pth.; sóg-mai ˚búla* a shoe of straw; *sog-rú, sog-rúm, sog-ldúm* stubbles.

སོག་ལེ་ *sóg-le B., C., *čad-sóg, gya-sóg* W.* **a saw,** *sóg-les ycód-pa B.* to saw to pieces, **gya-sóg žrúl-ce* W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdn.*

སོགས་ *sogs* **and so forth, and the like,** mostly preceded by *la: mi-la sógs-pai srog-čágs homo et cetera animantia,* prop. the beings in addition to man; *ba-dán-la sógs-pas brgyán-te* decorated with little flags and the like; less frq.: *la sógs-te,* inst. of which always *la-sógs-pa* or *pai* may be used; often *sogs* alone, also in prose; after *(la) sógs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sógs-pa ríg-pai ynas lṅa* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *yser sogs* gold and the other, viz. metals, *Glr.; tsa sogs ysum* the three *tsa*-sounds, *tsa, tsa* and *dza Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa,* and often also the dot separating the syllables is omitted.

སོན་ *soṅ* perf. and imp. of *˚gró-ba* to go, 1. **I went, I have** (thou hast etc.) **gone,** v. *˚gro-ba* 1 and 2, e.g. *der soṅ yód-pas* when he had gone thither *Pth., soṅ-sóṅ-ba-las* going on continually, *Dzl.,* continuing to do a thing *Dzl.; sóṅ-ba yin* it is gone, it is no longer extant *Mil.; dbáṅ-du soṅ* (he or it) came into the power of... *S.g.; da sdig-pa-la sóṅ-na Thgy.* if we now go on to (the topic of sins) *W.: *da-rúṅ ṅa ma soṅ** it is not yet past five o'clock; **'i-ṇe sóṅ-pa 'a tsúg-pa** from here (adverbially, like *bzúṅs-te*) to that place *Ld.*; imp.: **di-ru ma dug! soṅ!** do not stand here! walk on! — 2. **became, turned** etc. *kyi-mo žig-tu soṅ* she became a bitch, was changed into a bitch *Mil., dkár-por soṅ* it turned white *Glr., *doṅ nág-po soṅ* W.* his face grew dark; **bi-gáṅ soṅ* W.* a hole has been made, it got a hole; **gyál-se ka-čúd sóṅ-ne** as she got a taste for the town *W.; *nod ču gaṅ soṅ** the vessel was already full of water (when I came) *W.* — **soṅ-tó* W.* account of expenses.

སོད་པ་ *sód-pa* 1. *C.* **to wake, rouse.** — 2. sometimes for *ysód-pa.*

སོན་ *son* rarely for *soṅ*; frq. only in *nár-son-pa,* v. *na.*

སོན་པ་ *són-pa* 1. v. *son.* — 2. v. *ysón-pa, ysón-po.*

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སོབ· *sob* 1. also *sog*, *ysob*, *ysog*, **null, void, vain, empty, bad in its quality, not durable.** — 2. also *ysob* something **stuffed** (as a chair), *náṅ-sob*, *Kóṅ-sob*, *Kóg-sob Wdh.* prob. id.; *sob-stán* **cushion, bolster, mattress**, *pags-sób* the stuffed skin of an animal, *seṅ(-gei) sób* the stuffed skin of a lion *Pth.*

སོམ· *som* 1. also *ysom*, *sóm-šiṅ* **fir-tree, pine-tree.** — 2. also *soms*, imp. of *sém-pa.*

སོར· *sor* 1. also *ysor*, **gimlet**, *rús-pa ˚búgs-pai sor S.g.* prob. a sort of **trephine.** — 2. v. *sór-mo.* — 3. v. *sar*, *sor bžag-pa* to put in its place (*Sch.* also: 'quite the same'?); *ráṅ-sor* v. *raṅ* compounds. — 4. (cognate to *só-ma?*) *sor čúd-pa* (*Sch. ˚jud-pa*) **to restore, renew,** e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of *so.*

སོར་མོ· *sór-mo*, resp. *pyag-sór Mil.*, *žabs-sór*, 1. **finger, toe**; *sor-ydúb* finger-ring, *sor-tsigs* the joint of a finger. — 2. **inch**, *sor-bži-pa* four-inched.

སོལ་བ· *sól-ba* **coal**, esp. charcoal, = *sol-nág*; *sól-bai me* coal-fire *Lt.*; **sol-mé* W.* live coal, burning coal.

སོལ་པོ· *sól-po* resp. **friendly, kind, affable** *C., W.*

སོས· *sos* 1. inst. of *so*, *sos btáb-pa* **to bite**, *Sch.* also **to backbite**, to calumniate. — 2. v. *ysó-ba* and *˚tsó-ba.*

སོས་ཀ, སོ་ག· *sós-ka*, *só-ga*, 1. in Tibet: **spring**, = *dpyid*, *Mil.* — 2. in India: **the hot season**, from about the middle of April till the middle of June.

སོས་དལ· *sos-dál or sos-bsdal Sch.*: **slow.**

སོས་ཟིན· *sos-zín* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mṅg.*

སྲ་བ· *srá-ba* 1. adj., also *srá-bo* and *srá-mo Cs.*, col. **srán-te** (cf. *srán-pa*), **hard, solid, compact, firm**, and abstract noun: **solidity, hardness, compactness**, of wood, meat etc., and often fig.: *yžu-srán* a bow difficult to be bent *S.g.*, *rgas-srá* hearty vigorous old age *S.g.*; *mtson Kar sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyaṅ*, कठिनाक्षर, the coarse blanket of a monk. — *sa-rtsi* **varnish.** — 2. vb. *W.*, **to empty.**

སྲང· *sraṅ* I. (cf. *srón-ba*) 1. **pair of scales, balance** *B.*, *srán-la ˚dégs-pa Cs.*, *yžál-ba*, *tsád-pa Sch.*, *srán-ba Sp.* to weigh, to balance. — 2. **steel-yard**, **sran tág-cè** to hold the steel-yard, in weighing. — 3. **weight**, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. **an ounce**, *sraṅ gáṅ* one ounce, *sraṅ do* two ounces, *sman srán* ⅔, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* ⅄3. — *srán-ča Sch.* balance and what belongs to it. — *sraṅ-mdá* scale-beam or lever of a pair of scales *Sch.* — *sraṅ-yór* scale. — *sraṅ-tsád Cs.* weight. — *srán-ba* vb. v. above.

II. **street**, *lam-srán* id.; *sraṅ-yár Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Glr.*; *rgyu-srán* the road which a person habitually walks.

སྲན་བུ· *srán-bu* **thread, yarn**, *˚Kál-ba*, *sgril-ba.*

སྲད་མ· *srád-ma* v. *srán-ma.*

སྲན་པ· *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran*, imp. *sron*, W. **šrán-cè** **to suffer, bear** (with patience), **endure, to be hardened** *W.* frq., **šrán-tub-Kan* or *šrán-teg-Kan** one that can endure much; **Kyod šran gos* Ld.* you must hold out, you must stand it; in *B. sran ˚dzugs-pa* is used in the same sense; **Kyág-šran-čan** hardened, accustomed to frost, **dúg-šran-čan** inured to hardships *W.* — **šrán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *˚ból-mo*) **hard, firm, durable, rigid, strict.** 2. fig. **hard, severe, bitter.** — *sdug-srán* hardiness *Mil.*; *sran-čé-ba* = *srán-tub-mKan. Cs.*: *srán-pa* sbst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྲན་མ, སྲད་མ· *srán-ma*, *srád-ma* 1. **pease, beans, lentils**, *Cs.* mentions also *srad-dkár*, *srad-nág* and *srad-sṅón*, also *mKal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs. mon-srán*) was the name the

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natives were inclined to give to our European bean. — *sran-pʰúṅ* a heap of pease, *sran-pʰúb* pease-straw, *sran-pʰyé* flour of pease, *sran-mé* blossom of pease. — 2. **grain,** like *rdóg-po*, e.g. of Indian corn; even *lčágs-kyi sran-čuṅ Wdṅ.* grains of shot(?).

སྲབ *srab* **bridle,** *rtai*; *srab sga stan tsáṅ-po* a complete riding-gear; **ʂrab čúg-ce* W.* **to bridle, to bit** (a horse), **ʂrab gyúr-ce** **to govern, to rein** (a horse) *srab-skyógs Cs.* **the reins,** — *srab-lčags Cs.* **the bit.** — *srab-mtúr Sch.* **the halter.** — *srab-mdá Stg., Ld.: *ʂram-dá** **reins.**

སྲབ་པ *sráb-pa B., *sráb-mo* W.* **thin, tender, fine,** e.g. skin *Dzl.*, cloth, leather, paper, clouds; **shallow, loose,** not close; *srab-mtil Sch.* inner sole, welt; *srab-mtúg* thickness, dimension.

སྲབ་སྲིབ *srab-srib Cs.* **dark, obscure.**

སྲམ *sram,* ཅུ་སྲ 1. **otter,** the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *S.g.*, but encountering this animal is regarded as an evil omen *S.g.*; *ču-sram* id.? (*Cs.* beaver?) *nyá-sram Mil.*, either the same, or: fishes and otters; *brag-srám* rock-otter? sable? **ka-lon-ʂram* W.* prob. **sable;** it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin, sable-skin.**

སྲར *srar* adv. *Sch.*: **severely, rigorously.**

སྲས(བོ) *sras(-po)* resp. for *bu,* **son, child,** *dpon-srás, rgyal-srás* son of the sovereign, a prince; *rgyal-srás* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *ťugs-srás* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *saṅs-rgyás-kyi sras dág-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu* = *sras.* — *srás-mo* **daughter, young lady, princess.** — *sras-tsáb Cs.* adopted child.

སྲི *sri* 1. a species of **devil** or **demon,** devouring esp. children, **a vampire,** also *sri-ṅán Schl., čúṅ-sri Glr., pʰúṅ-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *más-kyi sri*; *sri laṅ* a devil rises from below; *sri nón-pa B., *nán-če* W.* to lay, suppress a devil.

སྲིབ *sri-ba* I. pf. *bsris,* fut. *bsri,* 1. **to retain,** e.g. *bsáṅ-ba, ɣčin* constipation, strangury. — 2. **to be parsimonious, niggardly,** esp. with *nor; sba-sri-méd-par ɣnáṅ-ba Mil.* to give unsparingly, to bestow very liberally; **ʂri-ʂes-kan* W.* parsimonious.

II. *W.* **to wind, to wrap round,** for *dkri-ba.*

སྲི་ཞུ *sri-žu,* less frq. *srid-žu,* **respect, reverence, deference,** *sri-žu-pa, sri-žu-mkʰan* one paying his regards, his respects, showing deference.

སྲིན་པ *sriṅ-ba* pf. *bsriṅs,* fus. *bsriṅ* 1. (cognate to *riṅ-ba*) **to extend, stretch, stretch out,** the arm, **to hand, reach,** **de ḍul soṅ, ṅá-la ʂriṅ toṅ** it has fallen down, hand it to me *W.*; **to fling far away** *C.* — 2. **to postpone, put off,** ˛*či-bai tse Glr.* the term of death; **to prolong,** *tse* life *S.g.*; **to wait, to tarry,** **'á-tsig ʂriṅ* Lh.* wait a little, **dag-sa yoṅ-ṅa tsa-big ʂriṅ-te yoṅ?** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir ʂriṅ-če ča dug?** how long shall you stay here? *W.* — 3. **to send** (*skúr-ba Lex.*) *pʰrin, yo-byád Sch.* — 4. *skyéd-sriṅ-ba* **to bring up, train up, to rear** *Glr.*

སྲིན་མོ *sriṅ-mo* **sister** (of a male person, cf. *miṅ-po*) *bu-sriṅ, miṅ-sriṅ,* resp. *lčam-sriṅ* brother and sister, cousins.

སྲིད *srid* 1. **length, extension,** *ɣug srid-du kʰru-bčo-brgyád-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: ˛*di* or *de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du,* also *či-srid-de,* how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ɣi* would be more correct); also *srid-par,* or *srid* alone, for *srid-du.* — 2. **dominion, government,** *srid-la ma* ˛*čʰim-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dbaṅ-srid* id.; *srid byéd-pa* to reign, to govern, *srid* ˛*tsó-ba* id. *Dzl.*; ˛*di ɣnyis-kyi srid gaṅ yód-rnams ɣrog* he

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seized upon their territorial shares *Glr.*; *bla-srid Cs.* a Lama's dominion. — *sde-srid* **province**; *čos-srid* clerical government, ecclesiastical dominion. — 3. **ruler, commander, regent, reigning prince**; so also in the compounds just mentioned.

སྲིད་པ *srid-pa* I. vb., 1. to be, to exist (?). — 2. **to be possible,** often preceded by *yaṅ*; *skyé-ba daṅ ˚jig-pa kun-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *ɣán-pa žig srid* healing is possible *Pth.*; *˚di-las sla yaṅ srid* it might be easier (for me) then than now *Dzl.*; *de-bžin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-aṅ srid* after all it might be this man, it might be he *Mil.*; *˚dir ˛óṅ-ba mi srid-do, bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.*; sometimes with the root of the verb: *yoṅ mi srid Mil.*; *bdag ťar kyaṅ srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid čig* about the same as: God forbid! by no means! In *W.* nearly = **to be obliged:** **kyer-wa-la ȧrid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-če-la ȧrid** (*B.*: *bab* or *ťug*) he deserves death, he must die.

II. sbst. भुवन 1. **existence,** state of being, **life,** *srid-pa ɣžan nyáms-su myóṅ-ba* to experience, to pass through, other periods of existence *Wdṅ.*, *srid ɣyi-ma Sch.*: the future period of life, of existence. — 2. things existing, **the world,** *srid(-pa) ɣsum* the three worlds, *srid-pai ˚kór-lo Cs.*: the revolving system (the world's cycle); *srid-pai mtso* the ocean of existence, *srid-pai ču-klúṅ čén-po* the stream of existence *Mil.*; also a single **being,** commonly however *srid-pa-pa*; *bár-doi srid-pa, bár-srid-pa Thgy., bár-ma-doi srid-pa-pa Stg.* the beings in the Bardo, v. *bár-do.* — The meaning of *srid* in *srid-pai bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

སྲིན་བྱད་ *srin-kłád Sch.*: a sort of **flint-stone.**

སྲིན་གླང་ *srin-gláṅ Lt.? W. *srin-gláṅ-čan** having the staggers (of horses); being mad.

སྲིན་པོ་ *srin-po, Ssk.* राक्षस, fem. *srin-mo*, **demons,** figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *˚dre-srin* goblins and Srinpos; *čú-srin* v. the following article.

སྲིན་བུ *srin-bu, = ˚bu,* **insect, worm, vermin;** *srin-bu pád-ma (srin-pa Sik.)* **leech,** *srin-bu me-˚kyér* **glow-worm;** *rgyu-srin, koṅ-srin* **intestinal worm;** *ɣyi-srin* vermin living on the skin *Lt.*; *dár-srin* **silk-worm;** *srin-bál* acc. to *Wdṅ.* = *rás-bál* **cotton,** *Sch., Schr.*: **flock-silk;** raw silk; *srin-byá* nocturnal bird, **owl** etc. *Lt.*; *srin-ťór* **small ulcer** or tumour; *srin-šiṅ Med., Sch.*: **mulberry-tree;** *ču-srin* a monster living in the water.

སྲིན་ལག་ *srin-lág* **the ring-finger.**

སྲིབ(ས) *srib(s)* 1. **darkness, gloom, night.** — 2. **shady side, north side** of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.*: **sa ȧrib soṅ** night has begun.

སྲིན་ནག་ *sriu-nág* **mulberry-tree.**

སྲིལ་ *sril Sch.* **silk-worm.**

སྲུ *sru Glr., srú-mo Lex.* and *C.* mother's sister, **aunt.**

སྲུག་པ *srúg-pa, W.* for *sprúg-pa, srúb-pa* and *dkrúg-pa*: 1. **to shake, to shake out.** — 2. **to stir, stir up, twirl.** — 3. **to shake,** to make to totter.

སྲུངས་པ *srúṅ-ba* I. vb., pf. *(b)sruṅs*, fut. *bsruṅ*, imp. *(b)sruṅ(s), Ssk.* रक्ष, 1. **to watch, to keep guard** intrs.; but gen. trans., i.e. **to watch, to keep, to guard, to keep in custody,** *kyim* the house *Dzl.*; **to save from, to pro-**

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tect, to shelter, e.g. *lus*, the body, but also: **to keep** unpolluted, pure, chaste; *bdag srúṅ-ba* to guard one's self, in a special sense: to live as a *bdag-srúṅ*, as a hermit *Dzl.*; **to preserve,** *bdag ɣnód-pa ťams-čád-las sruṅs šig* may I be preserved from every harm! *Do.*; with *la: bdág-la srúṅ-du ɣsol* I pray to preserve, to protect me *Do.* — 2. **to beware of, to guard against,** *lus daṅ ṅág-gi nyés-pa Dzl.*, = *lus daṅ ṅag srúṅ-ba* (v. above no. 1) *Dzl.* — 3. **to keep, to observe faithfully,** a promise, laws; *bká-srun-mkan* **obedient, faithful, trustworthy.** — 4. **to hinder,** forbid, prohibit, *rigs-kyis, bdág-pos, čós-kyis sruṅ* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; **to prevent, to be a preservative** or **preventive** *S.g.* — 5. **to wait,** = *sriṅ-ba*, e.g. **žag nyi* for two days *W.*

II. sbst. 1. **the keeping, guarding, the heed, guard.** — 2. the person or the thing keeping, guarding, esp. **amulet, preventive, preservative,** *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srun-skúd, -ₒkór* or *-mdúd* an amulet consisting of threads. — *srúṅ-mkan* **keeper, guardian, watchman,** **tsán-la šrúṅ-kan** *W.* (night-) watchman; *srúṅ-pa B.* = *srúṅ-mkan, bzá-šiṅ-ra-ba srúṅ-pa* keeper of a fruit-garden *Dzl.*; *srúṅ-po Cs.* = *srúṅ-mkan*; *srúṅ-ma B.* id., *dmyal-bai sruṅ-ma* guardian of the infernal regions frq. *Dzl.*; *čós-skyoṅ-bai srúṅ-ma ťams-čád* all the tutelar gods of religion *Mil.*; collectively: body of watchmen, *lhá-rnams-kyi srúṅ-ma dáṅ-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srúṅ-mai mi* the men of the king's body-guard *Stg.* —*srúṅ-sems* the taking heed, being cautious.

སྲུན་པ, བསྲུན་པ *srún-pa, bsrún-pa,* **calm, soft, mild,** and: **mildness, gentleness, meekness;** *srún-po* adj. = *srún-pa*, esp. of horses: **quiet, tame;** *šiṅ-tu mi-bsrún-žiṅ* very **malicious, malignant,** of demons *Mil.*

སྲུབ *srub* v. *srus.*

སྲུབ་པ *srúb-pa,* pf. imp. *(b)srubs,* fut. *bsrub,* 1. **to stir, stir up, stir about,** *žo srúb-pa* to churn, to make butter. — 2. **to rummage, to rake up, to stir, to turn over.** — 3. **to rub,** two pieces of wood against each other *Wdh.* — **šrub-šiṅ** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྲུབས *srubs* 1. **a cleft, slit, gap, fissure,** *brag-srúbs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; **intermediate space,** interval, interstice; **rent** in a dress; **disunion, separation; wound** *Lt.*; *srubs ₒbye Lt., srubs ₒťor Sch.* a severing, a wound has been made; *srubs ɣtór-ba* to rend asunder, to tear *Sch.* **tsem-šrúb ḍól-če** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus.*

སྲུམ *srum* resp. for **meat,** flesh of animals used as food, *srum-kóg* an animal slaughtered and cut up, for a person of quality.

སྲུལ་པོ *srúl-po* 1. **evil demon, malignant spirit** *Mil.*; *lús-srul-po Lex.* **sorcerer.** — 2. **putrid, rotten** *Cs.*

སྲུལ་བ *srúl-ba,* pf. and fut. *bsrul,* I. **to be corrupted, decomposed,** of the humours of the body *Wdh.*

II. *W.* **šrúl-če,** = **šrúg-če** 1. **to stir,** **túg-pa** the soup, **to mix** and stir, **čú-la ṕe** flour with water. — 2. **to shove, to move,** to and fro, **pág-te šrúl-če** to plane, **čad-sóg šrul-če** to saw. — 3. **ťa šrul-če** to put a horse to a gallop?

སྲུས *srus,* *W.* also **šrub**, **unripe ears** of wheat etc. **šrub nyé-če** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *ₒbrás-kyi srus* a shelled grain of rice.

སྲུས་པ *srús-pa Sch.* **to thicken, to become more consistent,** by evaporation, by boiling.

སྲེ་དུ *sré-da Wdh., sred S.g.,* a species of corn (?).

སྲེ་ནག *sre-nág Lex.* **soot;** *W.* **šre-móg**.

སྲེ་བ *sré-ba* I. sbst. a certain shrub *Cs.*

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II. vb., pf. *bsres*, fut. *bsre*, imp. *(b)sres*, trans. to ˚*dré-ba* 1. **to mix with, to mingle, to admix,** *már-la sré-ba* to mix with butter *Lt.*, *čaṅ ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, **confused,** of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-če**, **to exchange for:** **zan daṅ ȧrog** to risk one's life for a subsistence. — 2. **to add; to add up,** cast up, sum up *Wdk.*, **nyī daṅ nyī ȧre žī** 2 and 2 make 4 *W.*

སྲེ་མོག་ *sre-móg* v. *sre-nág*.

སྲེ་མོང་ *sre-móṅ* **weasel,** prob. = **la-kyi-mo** *W.*; *sré-mo Lex.*

སྲེ་ལོང་ *sre-lóṅ* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲེག་པ་ *srég-pa* I. sbst. (*W.* **ȧrag-pa**) **partridge.**

II. vb., pf. *(b)sregs*, fut. *bsreg*, imp. *(b)sreg(s)*, *W.* **ȧrág-če** **to burn,** i.e. 1. **to consume, to destroy by or with fire** (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* **nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *sbyin-sreg* **burnt-offering; to make red-hot,** *lcags-bsrégs* red-hot iron *Thgy.* — 2. **to roast, fry, bake,** on a spit *C.*, or in a pan, **már-la** in butter *W.*; **tá-gir ȧrág-če** to bake bread *W.*; **to tan,** to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kaṅ Sch.* shed for storing up fire-wood.

སྲེན་ *sreṅ, mi-sréṅ C.* = *mi-rkyáṅ*, v. *rkyaṅ-pa*.

སྲེད་ *sred* v. *sré-da*.

སྲེད་རྒྱལ་མ་ *sréd-rgyal-ma* a deity of the Bonpo *Mil.*

སྲེད་པ་ *sréd-pa* 1. vb., sbst., adj. **to desire, the desire, desirous,** *zás-la* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yúl-sred-pa čúṅ-ba* not much attached to his native country; ˚*jig-rtén(-la) sréd-pa* **avarice, covetousness** *Mil.*, ˚*dod-sred-čan* covetous, greedy *Pth.*, *čágs-sred-čan* lecherous, libidinous *Pth.*; *sréd-pa-las yóṅs-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po Cs.* lover, *sréd-ma Cs.* sweet-heart. — 2. symb. num.: 8.

སྲེན་ *sren* (?) **floor** *W.*

སྲེལ་བ་ *srél-ba*, pf. and fut. *bsrel Cs.*, *W.* **ȧrál če** **to bring up, to rear, to nurse up, to train,** infants, young animals, **ȧrál-kaṅ** nourisher, fosterer, nurse etc.

སྲེས་ *sres Ts.* = *žī-gíl* q.v.

སྲོ་ *sro*, resp. *tugs-sro. W.*, **heat, ardour, passion, wrath, anger,** **ȧro yoṅ** anger rises (in a person), he (etc.) grows angry, **ȧro bab, ȧro bud** the anger abates; **ȧro-riṅ-mo** slow to wrath, **ȧró-čan** furious, raging, **ȧro-túṅ** hot, ardent, passionate.

སྲོ་བ་ *sró-ba*, pf. *(b)sros*, fut. *bsro*, imp. *(b)sro(s)*, **to warm,** to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; ˚*jám-pai dród-kyis bu bsro* (a mother) foments her child with a gentle warmth *Thgy.*

སྲོ་མ་ *sró-ma* 1. **egg** of a louse, **a nit** *C.*, *W.*, *ȧig-sro* ˚*du* nits are increasing fast *S.g.* — 2. small **bubble** *W.*, **čáṅ-la ȧró-ma kol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po, sró-ma séṅ-ge* n. of a medicinal herb *Med.*

སྲོ་ལོ་ *sró-lo Med.*, Sedum and similar plants.

སྲོག་ *srog* **life,** *srog ɣčód-pa* to kill, frq.; *srog lén-pa*, ˚*próg-pa* id., esp. when done by demons; *srog daṅ* ˚*prál-ba* id., esp. to execute, to put to death *Glr.*, *srog daṅ* ˚*brál-ba* to die; *srog* ˚*búl-ba Dzl.* ཟལ་ཟ, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog daṅ* ˚*brál-lo*, and *ȧá-bai srog kyéd-la* ˚*búl-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog* ˚*dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ltá-ba* to make light of one's life frq.; *srog daṅ bsdó-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog* ˚*byin-pa*, ˚*don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog* ˚*tsó-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

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well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyíṅ-po Mil.?*

Comp. **sróg-skyób** *W.* **deliverer, redeemer, saviour.** — *sróg-ḱuṅ Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-ḱuṅ ˌbyéd-pa* to stab in this manner. — *sróg-čan, srog-ldán* having life, living, alive. — *srog-čágs* animated being, *mi-la sógs-pai srog-čágs ťams-čád* all men and other living beings *Dzl.*, *srog-ťág = dpyaṅ-ťág.* — *srog-bdág čén-po = pe-dkár Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtsá* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* **deadly, fatal** *Lt.* — *srog-šíṅ* **axle, axle-tree;** *mčod-rtén-gyi srog-šíṅ* the pole in a Chodten; fig. **prop,** *séms-kyi srog-šíṅ Mil.*

སྲོན་བ *srón-ba,* pf. *bsraṅs,* fut. *bsraṅ,* imp. *sroṅ(s), bsraṅ, W. *šrán-če**, **to make straight, to straighten,** *yón-po* what is awry, crooked *Lex.*, *ɣzer srón-ba* to beat out nails; **to equal** *Sch.*; *sku drán-por bsráṅs-te* (he sat) straight and erect, cf. also *sraṅ* and *bsrán-po.* — *W.: *srán-te ča dúg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྲོང་བཙན་སྒམ་པོ *sroṅ-btsan-sgám-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྲོད་, སྲོད་ཁྲིད *srod, srod-ˌǰíṅ* **dusk of the evening, twilight,** **šrod rub** *W.* the dusk of evening draws near, it is getting dusky, *srod daṅ ťo-raṅs* in the evening and morning *Lt.*; *srod byiṅ soṅ* night has set in; *srod yol soṅ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-ˌḱor-ɣpag Cs.*(?) the *ḱyim* of evening-twilight, v. *nyin-žag.* — *srod-loṅ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྲོལ *srol* **usage, custom, common use, habitual practice, habit,** *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *sṅár-srol bzáṅ-po-la dgoṅs žig* keep in mind the good old customs *Glr.*; *srol čágs-pa, sról-du ˌgyúr-ba Cs., sról-du ˌtsúd-pa* to grow into a habit, to become the custom (of a person, a country); *srol ˌdzúgs-pa* to introduce a practice *Glr.*; *srol ɣtód-pa Lex.* prob. the same; *bka-sról = srol,* but at the same time expressive of reverence for the originator of the custom *Zam.*; *ɣyag-sról Mil.* is said to be a respectful expression for *lag-lén-gyi srol*(?); *legs-pai dpe-srol btsug-ste Glr.* having introduced good customs for imitation; *ťob-sról* **claim, title, right,** founded on old custom.

སྲོས *sros* 1. v. *sro-ba.* — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mún-sros-pa* dusky, dark; *Glr.: sa srós-nas* when it grew dark.

སྲ(ད)་ *sla(ṅ)-ṅá* a large iron **pan** for parching grain, *slaṅ-dregs* soot adhering to a pan.

སྲབ་བ *slá-ba* I. adj., also *slá-mo* 1. **thin,** of fluids (opp. to *ská-ba, ťúg-po, réṅs-pa*) *W. *lan-te**. — 2. **easy,** opp. to *dká-bo* difficult, *žés-pa slá-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *ríg-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slé-ba.*

སྲག་པ, སྲོག་པ *slág-pa, slóg-pa* **fur-coat,** *sgo-slóg Mil.*, more corr. *dgo-slog,* hunting-coat, made of the skin of an antelope; *spyaṅ-slág, W. *šaṅ-lag** fur-coat of a wolf's skin; *ťsar-slág* coat of lamb's skins; *ras-slág* prob.: a fur-coat covered with calico *Glr.*

སྲངས *slaṅ* 1. v. sub *sla-ṅa.* — 2. v. *slóṅ-ba.*

སྲངས་པ *sláṅ-ka* **shelf, shelves, stand.**

སྲངས་བ *sláṅ-ba* v. *slóṅ-ba.*

སྲད *slad,* eleg. = *ɣyi* I, II, IV, 1. *slad-ról* **hind part, back part** *Lex.*, *slád-bžin-du* or *slád-bžin-par* behind, e.g. *ˌbráṅ-ba* to walk behind one, *slád-sa = ɣyí-sa* (ཀུག) dung *Bhar.* — 2. **after,** *slád-na* c. genit. = *ˌóg-tu Dzl.*; *slád-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slád-kyi* subsequent, later, posterior; *slád-ma Cs.*:

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the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yaṅ* also for the future. — 3. *slád-du* **on account of, for the sake of.**

སླད་པ་ *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) **to mix**, esp. with something of an inferior quality, hence **to adulterate, vitiate, to spoil, to corrupt,** *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *ɟyin-ci-lóg-gis yoṅs-su slád-de* quite unfitted by perversity *Dzl.*; *gáṅ-gis kyaṅ ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdṅ.*; *de myós-šiṅ slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སླན་ *slan* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-čád* = *ɟyin-čád.*

སླན་ད་ *slán-te* v. *slá-ba.*

སླན་པ་ *slán-pa* 1. **to mend, patch** *Sch.* — 2. v. *bslan.*

སླམ་པ་ *slám-pa*, 1. to roast slightly, **to parch,** to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. **to roast, to fry,** **már-la** *W.*

སླར་ *slar*, eleg. = *ɟyir*, 1. **again, over again, once more.** — 2. **afterwards, hereafter,** *slár-nas* id. *C.* — *slar yaṅ ˌjug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ˌóṅ-ba* to come back, to return *Dzl.*; *slar-ɣsègs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སླས་ *slas* 1. v. *lhas.* — 2. **retinue, train, attendants,** wives and servants, *ɟo-bráṅ-gi slas* a king's or prince's retinue, **the court,** people at court *Dzl.*

སླི་ *sli C.* acc. to some authorities: a yellowish red **apple,** or Indian apple (opp. to *kú-šu* Tibetan apple); acc. to *Cs.* **cherry**; cherries, however, are scarcely known in Tibet. — *sli-tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-ɟu-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wampu** in the Bunan language: 'bear').

སླུ་བ་ *slú-ba*, pf. *bslus*, fut. *bslu*, imp. *(b)slu(s)*, **to entice, allure, ensnare, beguile, seduce,** e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: **to impose on, to deceive,** *rdzun byás-te* by a falsehood *Dzl.*; *slu-ḱrid* enticement, seduction, means of seduction, bait; *bzáṅ-poi slu-ḱrid* enticement to a good purpose; *bslú-ba-mḱan* deceiver, deluder, impostor *Glr.*; *mi-slú(-ba)* infallible, sure *Mil.*

སླེ་ *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri.* — 2. n. of the capital of Ladak.

སླེ་ཏྲེས་ *sle-trés Med.* n. of a creeper or climbing plant.

སླེ་པོ་ *slé-po* Ü, *slé-ba*, *slé-bo Cs.* a **flat basket.**

སླེ་བ་ *slé-ba* 1. vb., *bsle-ba*, *lhé-ba.* pf. *lhas B.*, **lá-ce** *W.* **to twist, plait, braid,** the hair, (to make) a basket etc.; **to knit.**

II. sbst. 1. v. no. I. — 2. **distortion, dislocation** (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle-mig* a distorted eye *Cs.*

སླེ་ཡོན་ *sle-yón* **craft, deceit, trickery,** *sle-yón byéd-pa* **to cheat, deceive, impose upon** *Cs.*

སླེད་ *sled* knitting-needle(?) *Ld.*

སླེབ་པ་ *slébˌpa*, pf. *(b)slebs*, fut. *bsleb*, resp. *ˌbyón-pa*, *ɟéb-pa* (cf. *ˌóṅ-ba*), 1. **to arrive,** with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. **to reach, to extend,** to a certain place or point *Pth.* and col. — 3. **to come in** (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *slébˌto* account of receipts.

སློ་སྒྲོན་ *slo-drón* warm fresh **dung** *Sch.*

སྐྱེག་པ་ *slog-pa* I. sbst. v. *slóg-pa.*

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) **to turn,** to turn round or about, to turn upside down, inside out, *rkyál-pa ɟyi-náṅ slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; **boṅ-bu má-lag slog ˌdug** the donkey is rolling on his back; *sa slóg-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa ḍug** *W.* two times three are six.

སྦྱོང་བ, སྦྱངས་བ *slóṅ-ba, sláṅ-ba*, pf. (*b*)*slaṅs*, fut. (*b*)*slaṅ*, imp. *sloṅ*(*s*), *W.* **láṅ-cè**, I. causat. and transit. form to *ldáṅ-ba*. 1. **to cause to rise, to help to rise**, one lying on the ground; *dgrá-ru slóṅ-ba* to cause a person to rise as an enemy (cf. *dgrar ldáṅ-ba*), i.e. to make a person one's enemy *S.g.*; *bsád-pai mi-ró slóṅ-ba* to resuscitate the slain; **to excite, cause, inspire,** compassion, fear, terror etc.; *ɟrag-dog-gis, skyo-ṣas-kyis kun-nas bslaṅs-te Glr., Mil.* quite excited by envy and hatred, ni f.; esp. in pathology of the procatarctic or exciting causes of diseases: **to kindle** (a disease) **into action,** hence *sloṅ-rkyén* the exciting cause (of a disease); — **to raise, to erect,** a pile, post, wall *Mil.*; *sláṅ-ṣiṅ* a pile, stay, prop, erected or set up. — *kun-slóṅ Lex., Mil.: nyon-móṅs-kyi sloṅ-kun-sloṅ* excitement (??).

II. (perh. originally quite a different word), 1. **to ask, require,** ccdp. *klu ɕig ṅá-la dpe sloṅ* a Lu asks me for the book *Dzl.*; *bú-mo čúṅ-mar slóṅ-ba* to ask a man's daughter in marriage *Dzl.*; esp. **to beg,** to try to get by begging: *ɕúṅ-zad bsláṅ-ṅo* we beg for a little of it! *Dzl., ɟá-la sláṅs-nas ḳyer* he obtained it from his father by begging *Mil.*; *bsód-snyoms slóṅ-ba* to collect alms by begging (*slóṅ-ba* partic. and sbst. beggar, mendicant *Dzl*, *slóṅ-mḳan, slóṅ-ba-po* id.); hence. — 2. **to collect, to gather**, *nor Cs.* riches. — 3. **to examine, to probe** (a wound), *rma-ysar mdzúb-mos* a fresh wound with the finger *Thgy.*; also: **to search** a man's **house.** — 4. **to give,** *ḳa-lhág ɕig sdús-la sloṅ ɕig* gather some of the remnants of the meal, and give them to me! *Mil.*, so in *Sp.* and *C.* frq.

སྦྱོང་མོ *slóṅ-mo* **alms,** *slóṅ-mo slóṅ-ba Lex., byéd-pa Cs.* to ask alms, to beg; *slóṅ-mos ˚tsó-ba* to live on alms; *slóṅ-mo-pa* beggar *Pth.*

སྦྱོན་པ *slón-pa* 1. *Sch.* **to patch, to mend.** — 2. *Sch.*: *dpáṅ-po ɟyir slón-par byéd-pa* to dissemble, to feign (?) — 3. *Cs.*: to thrust out.

སྦྱོབ་ *slob* the act of learning, study, *slob ma myóṅ-ba* to have had no instruction or education; *slob ˚ḳrid-pa* to teach.

སྦྱོབ་པ *slób-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob*(*s*), *W.* **láb-cè**, **to learn, to teach,** *ṅa* or *ṅá-la slob* I learn, *ṅas slob* I teach, *dé-la mḳan slob ynyis-kyis lo-tsta bslabs* both the abbot and the instructor taught him the art of translating *Pth.*; *ṅa rtsis ɕig slob ˚dód-pas slobs* as I should like to learn something of mathematics, teach me! *Pth.*; *bslábs-pas ɕés-te* when he had learned it *Pth.*; *bsláb-ɕiṅ lóbs-pa yaṅ dka* as learning is difficult, even if one is taught *Dzl.*; *slób-tu ˛júg-pa* to let one take lessons, to have or get one instructed *Dzl.*; **ɟú-gu-la gom-táṅ láb-cè** to teach a little child to walk *W.*; *mi-la yi-ge bslabs* schools were established *Glr.*; *yón-tan slób-pa* to teach (to learn) good, useful, things *Pth.* and frq.

II. sbst. 1. the act of **learning** *Dzl.* — 2. **teacher, instructor,** *brám-ze slób-pa* a Brahman as instructor *Dzl.*; *˚ɟágs-pa slób-pa-rnams* the venerable preceptors (more than *dge-slóṅ*, less than *dgrá-bcom-pa*) *Tar.* 5, 1. 31, 9.

Comp. **lob-ḳyád** *W.* **use, practice, exercise.** — *slob-grwá* **school, school-room, school-house;** **lob-ḍa-ḳáṅ** *W.* id. — *slob-grógs* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gáṅ-du byyis* where have you studied? at what college have you been a student? *Mil.* — *slób-dpon* **teacher, instructor, master,** frq.; also a college-title like our bachelor etc.; **'the teacher'** by way of eminence, is either Buddha or *Pad-ma-byuṅ-ynás.* — *slob-˚báṅs* **scholar, pupil, disciple,** = *bu-slób Mil.* — *slób-ma* id., frq. **lob-ló** **report, rumour, fame** *W.* — Cf. *bslabs.*

སྦྱོབས་ *slobs* **exercise, practice, experience;** *miy-slobs ṅan-pa skye Mil.* a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གངས་, བསངས་ *ysa, bsa Mil., C.* (*W.* **ṣan**) **the snow-leopard,** nearly white, with small clusters of black spots; living on the higher mountains.

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གསག་པ *yság-pa Sch.* **to sew together.**

གསང་ what is **secret, hidden,** *ysaṅ ỳor* the secret comes out, is made known *Dzl.*

གསང་བ *ysáṅ-ba* I. vb. **to do a thing secretly, to conceal,** *ṅa-la ysaṅ-du mi ruṅ* it is not right of you to be so close to me *Mil.*; *ysáṅ-ste brkús-nas* stealing secretly, *ysáṅ-ste bskyál-nas* sending underhand, furtively *Dzl.*; **to hide one's self, to be concealed** *dbén-pai ynas ỳig-tu ysáṅ-ste* betaking one's self secretly to a solitary place *Dzl.*, *yid-mtún-par ysáṅ-ste* keeping it secret with one consent *Dzl.*; **saṅ-ṇe dad-cè** *W.* to sit concealed.

II. sbst. 1. **secret things, a secret;** *ysaṅ-bai bdag-po = ysaṅ-dbaṅ* v. below. — 2. **secret parts** *Med.*, also *ysaṅ-ynás Med.*, *ysáṅ-bai pád-ma Med.*, sometimes the anus included; *ysáṅ-bai nad* diseases of the sexual organs *Med.*

III. adj. 1. **secret, hidden, concealed,** *ysáṅ-bai čos* esoteric doctrine *Dzl.*; *ỳyi-naṅ-ysáṅ* v. *ỳyi* III. — 2. *Kyi-mo nyan-gyi rna ysaṅ-ba* a female dog of very sharp hearing (v. *yseṅ-ba*).

Comp. *ysáṅ-kaṅ* a secret room *Cs.* — *ysáṅ-sgo* a secret door *Pth.* — *ysaṅ-sgro S.g.?* — *ysaṅ-sṅágs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *ysaṅ-mỳe* v. *mỳe.* — *ysaṅ-ynás* 1. a secret place. 2. **mystery,** nif.: *ysáṅ-bai ynas dú-ma ysuṅs* he taught many mysteries, many secret doctrines. 3. **privities, pudenda.** — *ysaṅ-spyód* **privy, necessary,** water-closet. — *ysaṅ-dbáṅ, ysaṅ-rdór Mil., ysaṅ-bai-bdág-po Do.* = *rdo-rỳe-ོčaṅ*, v. *rdo-rỳe*, comp.

གསན་པ *ysán-pa* resp. **to hear, to listen** *Dzl.*; *Kyod ysan daṅ* listen (to me)! *Mil.*; *bdag-gi ṫsig-la ysoṅ* id. *Glr.*; with *las* or *la:* to hear a person teaching, expounding etc. *Tar.* Cf. *ysón-pa.*

གསབ་པ *ysáb-pa* v. *ysób-pa.*

གསར་བ *ysár-ba, ysár-pa,* usually *ysár-po* **new, fresh,** *lúg-ỳa ysár-ba* fresh mutton *Lt.*; *rma ysár-pa* a raw wound *Thgy.*; *bág-ma ysár-pa* the young, (recently married) wife *Dzl.*; **bhú-mo sár-pa** a girl that is still a virgin *C.*; *ysár-du* adv., *ysár-du bsád-pai ỳa* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh *Dzl.*; *Ka-ysár* a new edge; *Kaṅ-ysár* new house, also a name of villages, castles etc.; *gos-ysár, mar-ysár Lt.*; *rta-ysár Schr.* a horse not yet broken in. — *ysar ོgrógs-pa Sch.*: 'to tell each other news; to make a new acquaintance'. **sar-zúg čó-cè** *W.* to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *ysar-riṅ* old and new, stale and fresh; age, duration, existence. — *ysar ycód-pa* frq., also *ṫsar ycód-pa Pth.*, **to search, inquire into, investigate thoroughly, to examine, to study,** *skad* a language. — *ysár-bu* **new beginner, tyro, novice** *Mil.*

གསལ་བ *ysál-ba* vb., **to be clear, distinct, bright,** *slar ỳár-žiṅ ysál-na* when (the sun) shines bright again; *már-me ོčiKar ysál-ba ỳžin* flaming up once more, like an extinguishing lamp *Glr.*; *lhaṅ-niṡ lhamér ysál-te* appearing bright, clear and distinct *Dzl.*; *ysál-lo* it is clear, it is evident; it stands written, it may be read, *ོdúl-ba-na ysál-lo* it may be read in the Dulva *Glr.*, *Tar.*; *ysál-po* (प्रकाश) **visible** to a great distance, **conspicuous, distinct,** obvious, intelligible; *kun-ysál* id.; **mig sál-po ṫoṅ mi ṫub, ṅag sál-po zer mi ỳe** *W.* his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *ysal-dag-snyan-ysúm B.* = the popular *sgra-dag-ysal-ysúm*, v. *sgra*; *yí-ge ysál-po* a plain, legible handwriting; **clear, bright,** *ysál-bai mé-loṅ* a bright mirror (a frq. title of books); **bright, light, pure,** of colours, *dkar-ysál* pure white *Glr.*; **pure,** free from faults and deficiencies, **sál-po gyáb-cè** *W.* **to correct;** *sa-ỳyógs kyaṅ ysál-bar gyúr-ro* also his whole neighbourhood will be freed from defects, will become **happy** *Do.*; *ysál-le-ba = ysal-ba*; *ysál-Ka Tar.* prob. = *ysál-ča, Mil.*: *ysál-ča žig ynáṅ-ba žu* I request (you) to give me a detailed account, inst. of which also only *sal čig* may be said.

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གསལ་སིན་ *ysál-sìn* (like σταυρὸς in its original meaning) **a pointed stake,** for empaling malefactors, *ysál-sìn-du* or *ysál-sìn-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-sìn*.

གསས་མོ་ *ysás-mo Lexx.*; in *Lt.* prob.: **mother's milk.**

གསིག་པ་ *ysig-pa Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpuṅ-bsig Cs.*: 'the shaking of one's shoulder' (prob. for: **shrugging**); **to winnow, to fan, to sift** *Stg.*; *W.*

གསིན་མ་ *ysín-ma* 1. **pasture-ground, meadow** *Dzl.* — 2. moor, fen *Sch.?*

གསིར་བ་ *ysir-ba Sch.*, *bsír-ba Cs.* 1. **to whirl about** or round, to twirl, *ɟaṅ* a spindle, *mda ysír-ba Cs.*: 'to whirl an arrow'. — 2. *W.* **to move** by a repeated pushing, *ɟág-ste* a plane; **to smooth, to even,** with a plane, a knife etc.; **to slide, glide, slip,** down a slope.

གསིལ་བ་ *ysíl-ba* 1. **to cut to pieces, to divide, split,** *lhú-ru Mil.*, *dúm-bur Lex*, *ysor-gyis ysil-ba* to saw to pieces, to saw up. — 2. **to toll, sound, ring,** *dríl-bu ysíl-ba* to ring a bell *Cs.*, hence *mKar-ysil* v. *mKar-ba*. — 3. ***síl-čè*** *W.* **to read.** — *ysíl-bu* and *ysíl-ma* v. *síl-bu*.

གསུང་ *ysuṅ*, resp. for *skad* and *ytam*, 1. **voice,** *ysuṅ byuṅ* a voice sounded, was heard *Glr.*, *ysuṅ dág-pa* a clear voice, like that of Buddha *Dzl.* — 2. **the act of speaking, talking,** *ysuṅ glèṅ-ba* to converse, discourse, *ysuṅ ₒdré-ba*, *ysuṅ-ₒdré mdzád-pa* id.; that which is spoken, the words uttered, **the speech,** *kyéd-kyi ysuṅ dei lán-du* in answer to your words *Glr.*; *ysuṅ klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma.*

གསུང་བ་ *ysúṅ-ba* I. vb., pf. *ysuṅs*, resp. for *smrá-ba B.* and *C.* (in *W.* **mól-čè** is used inst. of it) **to speak, talk, say,** the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma ysuṅ* your Reverence should not say so! *Mil.*; *ysuṅ ma ynaṅ* it did not please him to speak *Mil.*; *rdzun ysúṅ-ba* to tell a falsehood, to lie; **to explain,** *don Mil.*; **to ask;** *mi ₒdod mi ysuṅ bžés-par žu Mil.* please accept it without ceremonies (without a refusal); *žal-ydáms ysúṅ-ba* to give advice etc. *Glr.*; *čos ysúṅ-ba* to preach *Glr.*; *mgúr-ma ysúṅ-ba* to recite or to sing a song (but also: *mgúr-ma smrá-ba, zér-ba* is said).

Comp. *ysuṅ-bgrós* **report, statement, opinion.** — *ysuṅ-mčog* **principal word, main dogma** e.g. the Ommanipadmehum *Glr.* — *ysuṅ-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *ysuṅ-spróṅ, ysuṅ-ₒɟúṅ* **conversation** between persons of rank, or between such and inferior people. *ysuṅ-ráb* =*ysuṅ-mčóg*, also sacred writing, **Holy Scripture** *Chr. Pr.* — *ysuṅ-sòg* = *bka-sòg*.

གསུད་པ་, བསུད་པ་ *ysúd-pa, bsúd-pa* 1. *Sch.* **to be lost, to be dispersed.** — 2. *W.* to fill with food beyond satiety, **to stuff, to cram.** *Bhar.* 124 *smán-pa ysud* stands for *Ssk.* विसूचिका (*Will.*: spasmodic cholera), which elsewh. is rendered *zas ma žu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *ysum* three (cf. *sum*), *ysúm-ka, ysúm-ga* the three, all the three; *ysúm-pa* the third; containing three; *ysúm-po* the three; *ysum* also elliptically for *dkon-mčog-ysúm: ysúm-la skyábs-su ₒdón-ba* to seek the protection of the Three Precious *Do.*; *bskál-pa gráṅs-med(-pa) ysum* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad ysum-po ₒdi* the old (woman) with her (two) sons, the three *Dzl.*; *rgyál-po yab yum ysum* the king and his (two) queens, the three *Glr.*; *rab ₒbriṅ ysum* the big, the middle (and the little one), the three. — *ysúm-sprul* emanation of the third degree, = *nyiṅ-sprul*.

གསུར་མ་ *ysúr-ma* a thing slightly burnt, **singed** *Cs.*, *ysur-drí* the smell of it.

གསུས་པ་ *ysús-pa* **belly, stomach,** *ysús-pa sbos* the belly is swollen or distended *Lex.*; *ysus-nád* dropsy of the belly; *ysus-rked* the middle part of the body, the waist *Sch.*; *ysus-ₒɟyaṅ-po* a deity.

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གསེ་བ *ysé-ba* 1. v. *sé-ba*. — 2. v. *yséd-pa*.

གསེག་བརྡར *yseg-brdár Sch.* **a file** (instrument), v. *sag-ydar*.

གསེག་མ *ység-ma* **small stones**; *yseg-seb-čan* full of small stones.

གསེག་གཡའི *yseg-ydáṅ = mkar-ysil Lex.*

གསེབ, སེབ *yseṅ, seṅ* 1. **cleft, chink, crevice, fissure, leak,** v. *Koṅ-séṅ* sub *Koṅ* extr.; *sgo-yséṅ* chink of a door *Tar.*; *yseṅ bsrúb-pa Sch.* to stop up, plug up, crevices etc.; *ysénṣ-pa* leaky, cracked, full of fissures *Sch.* — 2. **harmonious,** well-sounding. — 3. *rná-ba yseṅ Sch.*: a sharp, acute, quick ear, cf. *ysáṅ-ba* II, 2.

གསེད *ysed* several larger species of Lonicera.

གསེད་པ *yséd-pa*, also *bséd-pa* (pf. *yses?*) **to pick, sort, assort,** hair, wool; **to pull or pluck in pieces.**

གསེབ *yseb* I. **stallion,** a male horse or camel.

II. also *seb*, 1. the narrow **interstices** between persons or things thronged together, hence with *na*, *tu* and *la*, **between, among,** with *nas* **from between,** *Kyi mii yséb-la mčoṅ* the dog leaps into the midst of the people, *ló-mai yséb-tu ˌjóg-pa* to put between leaves, *sprin-gyi yséb-nas lus ɲyed ˌtoṅ* half of his body protrudes from between the clouds, = rises above etc.; *groṅ-yséb-tu bžúgs-pa* to sit among the villagers; *Kyéd-čag-gi yséb-na Meu-dgál byá-bai bud-méd yód-dam?* is there a woman among you named *Meu-dgal? yséb-lam* a secret path, by-way, between rocks or underwood. — 2. **multitude, crowd,** *dmág-yseb* army, *nágs-yseb* forest.

གསེར *yser* (*Pers.*) **gold**; *ysér-gyi* of gold, golden, *ysér-gyi mé-tog* n. of a medicinal herb.

Comp. *yser-skúd S.g.* n. of an officinal herb. — *yser-skyéms* v. *skyems*. — *ysér-ka* a gold mine. — *yser-mkár* an imperial castle *Wts.* — *yser-glíṅ* Malacca *Cs.* — *yser-ˌgyur-rtsi* prob. much the same as: 'philosopher's stone' *Pth.* — *yser-túb* n. of the second Buddha, Kanakamuni. — *yser-mdóg* gold-colour, *ysér-mdog-čan* n. of a monastery. — *ysér-pa* gold-searcher, gold-washer *Gram.*; *yser-púd* n. of a medicinal herb, an emetic *Med.* — *yser-ˌɲréṅ* a gold chain. — *yser-byé* gold-sand. — *yser-mé = ysér-gyi-mé-tog Med.* — *yser-ytsó-ma, yser-btsó-ma* refined gold *Glr., Pth.* — **ser-záṅ** *W.* gilt copper. — *yser-bzó-pa, yser-mgár Cs.* goldsmith. — *yser-yig-pa* 'bearer of a gold-letter', ambassador, envoy *Glr.* — *yser-šóg* leaf-gold, gold-foil, foliated gold *Sch.* — *yser-sraṅ* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསེས *yses? raṅ-ysés* **reciprocal, mutual** *Wdn.*

གསོ་བ *ysó-ba* pf. *ysos*, (*b*)*sos* (= ˌ*tsó-ba*) 1. **to feed, nourish** *Dzl.*; **to bring up, nurse up, rear, train,** *bu* a child, *dúd-ˌgro* an animal; also *ysó-skyoṅ-ba, yso-skyóṅ byéd-pa*. — 2. **to cure,** *nad, rma*; **to stop, remove,** to put an end to, *ɲal* fatigue, i.e. to recruit one's self, to rest; **to mend, to repair,** *kyim* a house *Cs.*; **to restore, rebuild, re-establish,** what had been destroyed, **to kindle again, stir up again,** a fire; *žig-* or *šig-yso-ba* id.; **to refresh, recreate,** *sems*, resp. *tugs*, the soul, i.e. to comfort, console.

Comp. *yso-mkan* **restorer** *Glr.* *yso-tábs* **way of curing,** manner of healing *Med.* — *ysó-ba-po* **physician** *Med.* — *ysó-bya* the thing to be cured, the disease *Med.*; *yso-byéd* the healing substance, **the remedy;** the healing person, **the physician.** — *yso-sbyóṅ-ba* v. the following article. — *yso-tsúl = yso-tábs.* — *yso-rig* **pharmacology.**

གསོ་སྦྱོང་བ *yso-sbyóṅ-ba*, for *ɲyés-pa ysó-ba daṅ sdig-pa sbyoṅ-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, **to confess;** also *yso-sbyoṅ len-pa, yso-sbyoṅ-la ynas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གསོ་རས *yso-rás Lex.*; *Sch.*: **rag, tatter.**

གསོག་པ *ysóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་ཅོ *ysóṅ-po* **sincere,** *ysóṅ-por smrá-ba* to speak the truth.

གསོང་བ *ysóṅ-ba Cs.* and *Lex.*; usually *ysáṅ-ba*.

གསོད་པ *gsód-pa*, pf. *bsad*, fut. (*Lex. gsad*, usually:) *bsad*, imp. *sod*, *W.* **sád-ce**, 1. **to kill, slay, murder, slaughter.** *gsód-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-ťág-pai ȧa*, *gsár-du bsád-pai ȧa* v. *gsár-ba*; *rgyál-pos gsód-pa* to be executed by the authority *Dzl.*; (*ťse*) *bsád-pa-la ťúg-nas* when he was just on the point of being executed *Dzl.*; **p'ag ȷȧb-te sád-taṅ-ce** *W.* to assassinate; *bsád-do! bčóm-mo!* I am lost! it is all over with me! *Wdṅ.* — 2. **to put out, extinguish** frq. — 3. *ǩyád-gsod-pa* to despise, v. *ǩyad* extr.

Comp. *gsod-gčód* **the act of murdering, murder,** slaughter, *gsod-gčód-kyi ˛jigs-pa* fear of murder *Mil.*; *gsod-gčód mán-po byed* he is murdering, slaughtering, a great deal. — *gsod-byéd* killer, murderer, *gsod-byéd rṅán-pa* the murderous huntsman *Lex.*; *gsod-byéd-kyi gnas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *gsód-lugs* way of killing, *sṅar ma byas* a new (way of killing) *Tar.*

གསོན་པ *gsón-pa* I. A. vb., 1. intrs. **to live, to be alive,** *gsón-no* he (she etc.) is alive, **de méd-na mi són-ce mi ťub** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life,** *rdzún-du smrás-na gson kyaṅ* though I could save my life by (telling) a falsehood *Dzl.*; *gsón-par mi˛dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn,** **da són-na** *W.* does it burn now? — 2. trs. **to wake, to rouse** from sleep **by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skúl-ba* is only done by words. — B. sbst. **life,** *gsón-pai ťsé-na* or *gsón-pai dús-su* **during** (my, your etc.) **life, in lifetime,** frq.; hence: *gson-pa-nyíd* for ζωή John 1, 4 etc. *Chr. P.* — C. adj. **living, alive,** frq. *gsón-po*, col. **gsón-te**, *kyé-ma bu gsón-po mťóṅ-ṅo* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dúr-du ˛júg-pa* to bury alive *Dzl.*, *gsón-pai rgyú-ma ˛drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: **healthy, whole, restored to health again,** **kaṅ-pa, mig, me són-te čó-ce** to cure a foot, an eye, to blow a fire into flame again; **entire, whole, undivided,** **són-te ǩyóṅ-ṅa** am I to bring it entire (or cut into pieces etc.)? of the moon: **full.** — *gsón-ma* rarely for *gsón-po*, *p'úg-ron gsón-ma* a live pigeon *Pth.*; *gson-gṡin* both the living and the dead *Cs.*; *gson bsrégs* a creature burnt alive, *mi žig(-la) gson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *gsan*, imp. *gson Cs.*, prob. the original form of *gsán-pa* **to hear.**

III. *čúd-gson-pa* v. *čud.*

གསོབ *gsob* v. *sob.*

གསོབ་པ *gsób-pa*, pf. *bsab*, fut. *gsab*, 1. **to fill out or up, to supply, complete, make up,** *hór-ǩoṅs* a gap (?) *Sch.*, **to cure,** wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. **to pay, repay, return,** *skyin-pa* a loan *Sch.*, *drin gsób-pa* to return a kindness *Glr.*

གསོར *gsor* 1. v. *sór* I. — 2. supine of *gsó-ba.*

གསོར་བ *gsórba* **to brandish, flourish,** a staff *Cs.*

གསོལ་བ *gsól-ba* I. vb., 1. = *žú-ba* 1, q.v.; *rgyál-po-la sróg-gi skyabs gsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par gsol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du gsol* I beg to explain, frq.; *lha gsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *gsól-lo gsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* **to put on:** (*skú-la*) *ná-bza, čos-gos, dbú-la ťod, žábs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čén skú-la gsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *˛ťúṅ-ba*, also for *˛drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po ˛bras-čáṅ gsól-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

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serve up for (clerical persons) *Dzl.*, *gsól-lo mčód-čig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-khrús gsol* the king took a bath *Glr.*; *srás-la sku-khrús gsól-lo* they administered a bath to the prince *Glr.*; *mtsan gsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei thugs-la ydon gsol* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sol-kár** *W.*, resp. for *kar-gol* earthen ware, crockery. — *gsol-skrúm* meat prepared for the table of a man of rank. *gsol-khá* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sól-khaṅ** resp. for **gǫ́-khaṅ** *C.*, **tab-tsáṅ** *W.* **kitchen.** — *gsol-ṅán* poisoned food *Glr.* — *gsol-lčóg* **table.** — *gsol-mčód* **prayer** and **offerings.** — *gsol-ǰá* **tea.** — *gsol-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *gsol-tág*, *gsol-stégs* **table.** — *gsol-tib* **tea-pot.** — *gsol-táb* **fire-place, kitchen.** — *gsol-ldóṅ* = *gur-gúr.* — *gsól-dpon* prop. head-cook, master-cook, gen. **cup-bearer, butler, waiter.** — *gsol-pógs* **salary** *Sch.* — **gsol-ˌbiṅ** *C.* = *gsol-tib.* — *gsol-már* **butter.** — *gsol-tsígs* **dinner.** — *gsol-žib* fine parched **barley-flour.** *gsol-gyóg* under-waiter, under-butler. — *gsol-rás* **distribution of victuals,** by a person of rank to common people, hence *Chr. P.* for **Lord's supper,** holy communion; **donation, gift, present** in gen.

II. sbst. 1. **request, demand, entreaty,** *gsol-ba ˌdebs-pa* to make a request, to entreat frq. — 2. **food** **sól-wa žé-pa** to eat, dine, sup *C.*

གསོས་པ *gsós-pa* v. *gsó-ba*, *gsos byéd-pa* **to cure** *Sch.*; *bu mi gsos-pa* not keeping, retaining a child alive *Do.*; *gsós-bu* foster-son, **adoptive son**; *gsós-ma* cure? medicine? *gsós-ma ˌdébs-pa Thgy.*

བསའ *bsa* v. *gsa.*

བསག་པ *bság-pa* v. *gsóg-pa.*

བསང་བུ *bsáṅ-bu* resp. for *zan* **food, fare** *Glr.*; **bsáṅ-ma** id. *W.*; *bsaṅ-ˌbrás* resp. a dish of rice.

བསད་པ *bsád-pa* v. *gsód-pa.*

བསབ་པ *bsáb-pa* v. *gsób-pa.*

བསམ *bsam*, **thought, thinking,** *bsám-gyis mi khyáb-pa* beyond the reach of human intellect, **incomprehensible** etc. frq.; *čos bzáṅ-las bsam bzaṅ lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-ṅan-čan** **malicious, wicked.**

བསམ་པ *bsám-pa* I. fut. tense and secondary form of *sém-pa.*

II. sbst. **सङ्कल्प**, 1. **thought,** imagination, fancy, *bsám-pa ṅán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu ˌdi snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. **will,** *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgrúb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their **wish**; *bsam-paˌdi-las ma zlog čig* do not try to divert me from my **purpose** *Dzl.*; *bsám-pa bzáṅ-po* good **intention** or **design** *Mil.*; **desire, mind, inclination, liking,** *gnód-pai* or *gdúg-pai* thirst for blood, murderous disposition *Glr.* — 3. **soul, heart** (of rare occurrence), *bsám-pai dón mi ˌgrub* then (by doing so) you injure your own soul *Mil*

Comp. *bsam-gtán*, **ध्यान**, 1. **state of complete abstraction,** acc. to *Burn.* '*contemplation*' (cf. *tiṅ-ṅe-ˌdzin*, **समाधि**, **समापत्ति**, *Burn.* '*méditation*'), *bsam-gtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of **certain regions,** where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-blá*, also *blo-bsám* **thinking,** wishing etc., *bsam-mnó byéd-pa* or *gtóṅ-ba*, resp. *thugs-bsám gtóṅ-ba Pth.*, **to think, to meditate, consider, think upon** frq.; *bzáṅ-byed-kyi bsam-*

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blo a mind, directed towards what is good, **honesty, probity** *Glr.* — *bsam-sbyor* **design, device, project** *Mil.*, *bzaṅ-po, ṅan-pa*; *bsam-byor byed-pa* to plan, to scheme, to project a plan *C.* — *bsam-śes* **consciousness,** **sam-še ṅem-pa** *C.* bad conscience (?).

བསམ་བསེའུ་ *bsam-bséu* 1. **seminal vesicle.** — 2. ovary?

བསལ་བ་ *bsál-ba* v. *sél-ba.*

བསིག་པ་ *bsig-pa* v. *gsig-pa.*

བསིད་པ་ *bsid-pa* **to mend, repair, put in order** *Sch.*

བསིར་བ་ *bsir-ba* 1. = *gsir-ba.* — 2. *W.* **to sip,** **sir-te ṭuṅ** he drinks sipping.

བསིལ་བ་ *bsil-ba* I. adj. and sbst. **cool, the cool** (of the day), **coolness.** *Kaṅ-pa bsil-ba žig* a cool house *Dzl.*, *bsil-ba ñan* coolness is wholesome *Lt.*, *ṭsá-ba bsil-bar ˚gyur* the heat changes to coolness *Dzl.*; *bsil* id., '*sil-la dod** sit down in the shade *W.*, *lcaṅ-bsil* 'willow-shade', shady place under willow-trees; *bsil-žiṅ graṅ-ba* **cold** *Dzl.*, *Glr.*; *bsil-mo* id., **sil-mo ṅi-la** *W.* for the sake of coolness.

II. vb., **to cool,** resp. for ˚*Kriid-pa* **to wash,** *žal* mouth and face, *žabs* the feet, *žábs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsil-bar mdzád-pa* to wash the body with warm water *Cs.*; **to shed,** *spyan-čáb máṅ-po* many tears *Mil.*

Comp. *bsil-Kaṅ* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-˚ṭúṅ* a cooling drink or beverage *Sch.* — *bsil-ydugs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-bui rluṅ* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-˙yáb* a fan.

བསུ་བ་ *bsú-ba*, pf. and imp. *bsus*, **to go to meet,** *ma bu bsur ˚oṅ* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.): *bsus žig* let him come to meet me *Thgr.*; **to join,** of two armies, generals, kings *Dzl.*; **to make advances, to interest one's self for;** most frq.: **to go to meet** (solemnly), **to welcome** a respected person, *ṗo-bráṅ-gi náṅ-du* into the castle *Dzl.*; *páṇḍi-ta ˚byóṅ-pa-la bsú-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsú-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsú-ba yin* we will lead her home as your bride *Mil.*; *ydóṅ-bsu-ba* = *bsú-ba Mil.*; **dan sú-čе** *W.* for *˙dan-* or *spyan-˚dren-pa* of *B.* — **su-kyel* or *kyal** *W.* reception and conduct of honour.

བསུ་སྨན་ *bsu-smán Sch.* **clyster,** *W.* **sur-nyig**.

བསུང་ *bsuṅ* **smell,** esp. **sweet scent** *Dzl.*; *dri-bsuṅ* id.; *dri-bsúṅ žiṁ-pa broo* it is sweet, scented, fragrant *Dzl.*: *bsuṅ-ndd Sch.* fragrance; *ro bsúṅ-ba* filled with a cadaverous smell *Dzl.*; **mar suṅ soṅ dog** *W.* the butter smells (rancid).

བསུན་བསྐྱུར་ *bsun-bskyúr Sch.*: irregularity of life, **dissoluteness;** *bsún-par byed-pa Sch.*: to be dissolute; to be dirty; *bsún-tsam* disgusting, obscene *Sch.*

བསུམ་པ་ *bsum-pa* 1. = ˚*dzúm-pa.* — 2. = *súm-pa Cs.*

བསུར་སྨྱིག་ *bsur-smyig W.* **clyster,** cf. *bsu-smán.*

བསེ་ *bse* 1. v. *se, se-ba, se-dri, se-žiṅ.* — 2. also: *bse-kó*, **tanned leather,** *bse-kráb Lex.* a coat of mail made of leather; *bse-sgám, bsei sgróm-bu Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* ཁྭ་རྒྱ 'a certain animal') **unicorn,** *Hook.* II., 157 'tchiru', **an antelope,** prob. = *ytsod*; **rhinoceros** *Tar.* 185, 20.

བསེགས་བ་ *bségs-pa Sch.* to come from one side, to come across one's way.

བསེད་པ་ *bséd-pa* v. *gséd-pa.*

བསེད་དཔྱད་ *bsed-dpyád Sch.* the bow for setting a drill in motion.

བསེན་མོ་ *bsen-mo Sch* : a female devil.

བསེར་, སེར་, བསེར་བུ་ *bser, ser, ysér-bu* 1. **a fresh, cold breeze,** *bsér-gyis ṗog* he is exposed to a cold wind *Sch.* — 2. of persons, resp. **the feeling cold, catching cold,** *bsér-du soṅ* you will feel cold *Mil* ; also *bsér-mo* adj. or sbst.: **sér-mo*

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བསེལ་(བ་) *bsél(-ba)*

sér-mo máṅ-po ma kyód-da W. did you not feel very cold on your way? *bser-mai nad* resp. a catarrh, a cold *Dzl.*

བསེལ་(བ་) *bsél(-ba)*, gen. *lam-bsél* **convoy, safe-conduct, escort**; *Lex.: ˌjag-skyób-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསོག་པ་ *bsóg-pa* v. *ság-pa.*

བསོད་སྙོམས་ *bsod-snyóms*, पिण्ड, **alms, gifts** presented to clerical persons, *bsod-snyóms-gyis ˌtso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa, sóg-pa, ˌjúg-pa Cs., bsod-snyóms-la rgyú-ba*, resp. *ˌségs-pa* to beg, ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

བསོད་པ་ *bsód-pa* 1. vb., **to be pleased with, to take a delight in, to like**, *W.: *de-la kon-ˌcog sod-ˌce man** God is not pleased with that. — 2. adj., **pleasing, agreeable.** **nyiṅ sod ˌtsor dug* W.* I feel well, I am quite happy; *bsód-pa daṅ ṅán-pa* good and bad; *bsód-pai zas* is explained by one *Lex.: zas bzáṅ-poi miṅ* good food, good provisions, by another: = **प्रणीत** prepared, dressed, boiled. — *bsód-bde, bsód-nams*, resp *sku-bsód* 1. **good fortune, happiness, felicity,** *bsód-bde-ˌcan* happy, *bsód-bde-med* unhappy *Cs.* 2. **destiny, fate,** = *dbaṅ-ˌtáṅ, *ˌtam-ˌcád sód-de-ne ˌjuṅ** every thing happens according to a decree of fate *W.*; prob. also *sku-bsód ˌsin-tu ˌče Ld.-Glr.* 11, b. *Schl.*, his destiny is a very high one; *kyód-kyi bsód-bde-la brdúṅ-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action**, *byéd-pa* to perform (a good action) *Dzl.*, *bsód-bde sóg-pa* to gather merit, *bsód-nams ma yin-pai las* sinful deed *Thgy.* [illegible]

བསོས་ *bsos* **indemnification, damages** paid for bodily injury.

བསོས་པ་ *bsós-pa* v. *gsos-pa.*

བསྒང་བ་ *bsráṅ-ba* v. *sróṅ-ba*; *bsráṅ-po* **straight, upright,** **yór-po dug ˌsráṅ-po-la ˌzog* C.* it stands aslant, put it straight!

བསྒྲུབ་ *bslú-ba*

བསྒྲད་པ་ *bsrád-pa* v. *bsród-pa.*

བསྒྲན་པ་ *bsrán-pa* v. *srán-pa.*

བསྒྲབ་པ་ *bsráb-pa*, v. *srab*, **to bridle, keep under, restrain, check, curb, refrain,** *bag-ˌcágs* the passions, *mún-pa* or *sgrib-pa bsráb-pa Cs.* to dispel darkness (prob. only in a spiritual sense).

བསྒྲལ་བ་ *bsrál-ba* v. *srél-ba.*

བསྒྲི་བ་ *bsrí-ba* etc. v. *sri-ba* etc.

བསྒྲུང་ *bsrun Cs.* **a tutelar genius.**

བསྒྲུན་པ་, བསྒྲུབ་པ་, བསྒྲུལ་བ་, བསྒྲེ་བ་, བསྒྲེག་པ་, བསྒྲེལ་བ་, བསྒྲོ་བ་ *bsrún-pa, bsrúb-pa, bsrúl-ba, bsré-ba, bsrég-pa, bsrél-ba, bsró-ba* v. *srún-pa, srúb-pa* etc.

བསྒྲོད་པ་, བསྒྲད་པ་ *bsród-pa, bsrád-pa*, = *sró-ba*, **to dry**, by exposing to the rays of the sun *Sch.*

བསྒླ་བ་, བསྒླངས་བ་, བསྒླད་པ་ etc. *bslá-ba, bsláṅ-ba, bslád-pa* etc. v. *slá-ba, sláṅ-ba* etc.

བསྒླབ་པ་ *bsláb-pa* 1. vb., v. *slob-pa.* — 2. sbst. **doctrine,** *bsláb-pa gsum Glr.*, acc. to an explanation in the Triglot: *lhág-pai ˌtsul-ˌkrims, lhág-pai sems, lhág-pai ˌses-ráb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa gsúm-gyi sdóm-pa Mil.* by: *so-ˌtár, byaṅ-sems* and *gsaṅ-sṅágs-kyi sdóm-pa*; *bsláb-pai gnas* **dogma, tenet** *Tar.* — **lab-ˌkan* W.* **teacher.** — **lab-(s)tán ˌtáṅ-ˌce* W.* to teach, to keep school. — *bslab-bya* what is to be learned, **doctrine, precept, admonition,** *ˌjig-rten mi-ˌčos-la dgos-pai bsláb-bya mdzád-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *bsláb-bya stón-pa B.*, **táṅ-ˌce* W.* to give admonitions, to exhort, reprimand.

བསྒླུ་བ་, བསྒླེ་བ་, བསྒླེབ་པ་, བསྒློག་པ་ *bslú-ba, bslé-ba, bsléb-pa, bslóg-pa* v. *slu-ba, sle-ba* etc.

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ཧ *ha* 1. the letter *h*. — 2. numeral: 29.

ཧ་ *ha* 1. *W.* **a yawn,** **ha yoṅ dug** I cannot help yawning. 2. **breath,** *ha ˚débs-pa* to breathe. — 3. **the sound of laughter,** **hab-gód čó-če** *W.* to laugh out or aloud, cf. *ha-há*.

ཧྭ་ *hwa* 1. *gós-kyi hwa* **collar** of a coat. — 2. **shin, shin-bone** *Sch.* — 3. **hă, hŏ** *W.* very well! — 4. col. nearly = *pha* II., **yonder,** farther off, **há-la gyug** *C.* get you gone! be off! begone!; **há-čog* = *phá-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither, that way *C.*, *W.*

ཧ་གོ་བ་ *há-go-ba W.* **to understand,** **ha mi go-a** don't you understand it?

ཧ་ཅང་ *há-čaṅ* **very,** sometimes **too much, too,** *mya-ṅán-las ˚da-ba há-čaṅ yaṅ myur-čés-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čaṅ-nas* id., **há-čaṅ-ne kʻé-pa** *C.* very learned, possessed of extensive information.

ཧ་ན་ཧོ་ནེ་, ཧན་ཧོན་ *ha-na-ho-né*, *han-hón* **very angry,** much enraged *Ld.*

ཧ་ནི་ *há-ni* **all** of them, **all together, in a body** *Sch.*

ཧ་བ་ཧ་བ་ *há-ba-há-ba* **to breathe out steam** or vapour.

ཧ་བོ་ *há-bo* n. of a medicinal herb *Lt.*

ཧ་ཡེགས་ *ha-yégs* **woe** (to you etc.)! *W.*

ཧ་རྩ་ *há-ra*, with **gyáb-če**, *W.* **to play at dice.**

ཧ་ར་ཧུ་རེ་ *ha-ra-hu-ré W.* **impetuous, violent, rude, impudent.**

ཧ་རམ་ *ha-rám* with **čó-če** *W.* **to deny, disown, disavow.**

ཧ་རི་ *há-ri Ssk.* **parrot.**

ཧ་རི་ཏ་ཀ་ *ha-ri-ta-ka Ssk.* **vegetables, greens, pot-herbs** *Wdn.*

ཧ་རི་དྲ་ *ha-ri-dra Ssk.* the turmeric plant, **Curcuma** *S.g.*

ཧ་རི་ཙན་དན་ *ha-ri-tsan-dan Ssk.* **sandal-wood.**

ཧ་རི་ཙམ་ *ha-ri-tsam Pur.* **centipede.**

ཧ་རིབ་ *ha-rib Ld.* music (?).

ཧ་རེ་ཉུ་ཀ་ *ha-re-ṇu-ka Ssk.* a medicine *Med.*

ཧ་ལ་, ཧ་ལ་ཧ་ལ་ *ha-la*, *ha-la-ha-la Wdn.*, a certain poison, also **poison** in general, *Ssk.*

ཧ་ལ་ཧ་ལ་ *ha-la-há-la Cs.*: a name of *spyan-ras-gzigs*, v. *spyan*.

ཧ་ལམ་ *há-lam* **about, near, nearly, pretty,** *C.* **tolerably, rather,** *de daṅ há-lam ˚drá-ba* about or nearly like that *Wdn.* [illegible]

ཧ་ལལ་ *ha-lál Ar.*, **ha-lál čó-če**, *Urd.* حلال کرنا, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ཧ་ལས་ *ha-lás* col., **astonished, frightened,** **ha-la-si** or **ha-la-se** id., **ha-lé čá-če** *W.*, *ha-lás-pa B.* **to be astonished, frightened** *Mil.*, *Pth.*

ཧ་ལོ་ *ha-ló* **flower,** esp. a large beautiful **garden-flower** *Glr.*, *ha-ló rkyáṅ-pa* a simple flower, *ha-ló stoṅ-˚dáb* a double flower; **ha-ló-ka** mallow *W.* (?)

ཧ་ཤང་ *ha-šáṅ* 1. *Cs.*: (Chinese word) **a Buddhist priest, doctor, scholar** *Glr.* — 2. id., represented by **a mask** in religious plays, *ha-phrúg* an old doctor with boys, his pupils.

ཧ་ཤིག་ *ha-šig* a mineral medicine, used as a remedy for the stone; acc. to *Wdn.* = *tód-le-kor*, alabaster.

ཧ་ཧ་, ཧཱ་ཧཱ་ *ha-há*, *hā-há* the natural sound of laughter *Mil.*, *ha-há rgód-pa* to laugh out, to set up a loud laugh;

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to *Sch.* also an interjection expressive of pain (?).

ཧཻ *hai* a Chinese word, **shoe** *C.*

ཧཱུ་སྤ་བ *hau-spa-ba* n. of a medicinal herb *Med.*

ཧཱགས *hags Lex.* **sugar, treacle** *Cs., hágs-kyi lá-tu.*

ཧཱཾ *haṅ? haṅ-ˌdzom-pa* **to squander, to dissipate** *Sch., haṅ-ča-byed* **a squanderer** *Sch.*

ཧཱཾ་པ *háṅ-ba, W. *háṅ-ce* **to pant, to gasp.**

ཧཱད་ཀྱིས *hád-kyis* **suddenly** *Sch. — had-pa? Mil.*

ཧཱད་ཧཱད *had-hád* or *hur-húr*, with **čó-če** **to exert one's self,** to strive *W.*

ཧཱན་ལྡན *han-ldáṅ W.* 1. **dumb, mute,** **han-dáṅ-ṅi (s)pé ra** **a stammering,** also: a confused, unmeaning speech. — 2. **imbecile, weak of mind.**

ཧཱན་ཧོན *han-hón* v. *ha-na-ho-né.*

ཧཱབ *hab* 1. **a mouthful,** *háb-za byéd-pa, hab-háb zá-ba* to devour greedily, e.g. of dogs, pigs etc., *hab-bčád* a needy wretch, a starveling, famishing person. — 2. **a stitch,** in sewing, also **háb-ka* C. *háb-so* W., hab-ˌtsem-pa* to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. *hab-gód* v. *ha* 3. — 4. v. the following article.

ཧཱབ་ཀ *háb-ša* **a dispute, a quarrel,** *háb-ša byéd-pa Mil., Thgr*, to dispute, to quarrel; *hab-tób byéd pa* to scramble for, to strive or contend for *Pth.*

ཧཱམ་པ *hám-pa* 1. **avarice, covetousness, greediness;** *W.* also vb.: to covet, **žán-ni nór-la** after a person's wealth; **to long for,** to yearn after, **ǩoi 'á-ne hám-te dad dug** his wife sits yearning (after him); *hám-pa byéd-pa Sch.*: to be covetous. — 2. **strength** *Cs.*; **courage, bravery** *W.*, of men and animals. — 3. white film on liquids etc., **mould** *C., *hám-ḍi* or *-ri** a musty, fusty smell *C., W.*; **hám-por čág-ǩan* W.* **mouldy, musty,** **ham-če* W.* to get mouldy. — 4. **lie,** falsehood, *C. — hám-pa-čan* 1. **covetous, avaricious; greedy, voracious.** 2. **courageous;** one *Lex.* explains *rlam-ǩyér* by *hám-pas ǩyér-ba* (?); **hám-pa čúṅ-se* W.* cowardly.

ཧཱམ་བུར *hám-bur W.* rime, hoar-frost?

ཧཱར *har* **suddenly,** *har láṅ-ba* to rise suddenly *Mil.*; **har se' ǰhé'-pa** to rouse suddenly from sleep *C.*; *har-gyis* (*Sch. had-kyis*) more precise form of the adv. *Tar.*

ཧཱར་རེ *hár-re* **empty, open,** *Tar.* 115, 16 *Schf.*

ཧཱལ་པ *hál-pa* a porridge, made of milk, butter and honey.

ཧཱལ་བ *hál-ba* **to pant, to wheeze, to snort.** *hal-kyi* a panting dog *Sch.*; **hal-méd* W.* **weak.**

ཧཱས *has* **exaggeration, hyperbole,** *has-čer smrá-ba Cs., *he gyab-če* W.* **to exaggerate, to talk big, to brag.**

ཧཱས་པོ་རི *hás-po-ri* n. of a mountain in *C., Glr.*

ཧི *hi* numeral: 59.

ཧི་དིག *hi-díg*, or *hig-díg, W. *zér-če** **to blow one's nose.**

ཧི་མཱ་ལ་ཡ *hi-mā-la-ya Ssk.*, = *gaṅs-čan* the snowy mountains, **Himalaya.**

ཧི་ར *hi-ra Ssk.* **diamond.**

ཧི་རི *hi-ri* **corn-stack,** **hi-ri gyáb-če* W.* to pile up a stack of corn.

ཧི་ལིཾ *hi-líṅ* **noise,** **hi-líṅ táṅ-ǩan* W.*, **bully, brawler.**

ཧི་ཧི *hi-hi = ha-há.*

ཧིའི་ཀ *hii ka Sch.* **breast-bone.**

ཧིག, ཧིག་ཀ *hig, hig-ka* **the act of sobbing.** **hig táṅ-te dug* or *gyáb-te dug** he is sobbing *W.*; **hig ǰáṅ* (lit. *sbyaṅ*) *dug** is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧིཾ *hiṅ*, ཧིཾཀུ, = *šiṅ-kun, Asa foetida.*

ཧིན་དུ་སྟ་ནི *hin-du-stá-ni, C.: *hin-du-tá-ni ke'**, Hindoostanee, the language of the Hindoos.

ཧིར *his Pur.: *hiz yoṅ** **he is panting.**

ཧུ *hu* 1. *W.* **breath,** **hu gyáb-če** to breathe. — 2. num.: 89.

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ཧཱུ་ཀ *hú-ka, Ar.* حقّة **the hookah,** with an inflexible tube.

ཧཱུ་ཀུམ་ *hu-kúm W., Urdu,* حُكْم **order, command.**

ཧཱུ་སྐྱུ་ *hu-kyú* the sound of sighing *Pth.*

ཧཱུ་ན་ *hú-na Cs : Ssk. (hū-na)* n. of an ancient people, the Huns (?).

ཧཱུ་ཏཱན་དྷི་ *hu-ˌan-dhí* (?) *Sch.:* title of the Chinese emperor. Huang Ti

ཧཱུ་རེ་ *hu-ré, mig hu-ré ˌdug* **he stares, he goggles,** with wonder, horror, confusion *Mil., Glr.; mig-húr Mng.*

ཧཱུ་ཤཱར་ *hu-šār* (from the *Hind. hošyār?*) (grown) **well again,** being again lively, active; **diligent, sedulous** *W.*

ཧཱུ་ཧཱུ་ *hu-hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. **hu-hú tan-če** *W.* **to whistle.**

ཧཱུྃ་ *hūm,* ཧཱུྃ, ཧཱུྃ, mystical interjection, e.g. in the prayer of six syllables, v. ཨོཾ་

ཧུན་ *hun W.* (= *ča, lon, ṗrin*) **news,** tidings, intelligence, information, **hun tan-če** to give account or notice, to inform, acquaint, let know, **tsar-na hun ton** tell me (let me know) as soon as it is finished! **hun tsór-če** to get intelligence, to receive news; **hun ma yon* or *mi dug** we have no news yet; **disclosure, explanation, opinion, idea,** **či yód-pe hun kyód-la jun yin** you shall get an idea of what kind of ... are to be found, **sém-čan tún-čan žig yin-pe hun ná-la jun** I have got the notion that this is a very quiet animal; **re-rēi hun čil-tar šē** whence have you such accurate information of every one of them? **ser-dub ḍil-te hun ma jun** he did not perceive it when the ring fell off; **hun-méd-la** **unexpectedly, unawares.**

ཧུབ་ *hub* as much as is swallowed at once, **a gulp, a draught,** *tóg-mar húb re ˌtun žig* at first take only one mouthful, one draught at a time *Glr.*; *hub čig* one mouthful, *hub do* two mouthfuls *Cs.; húb-kyis* by draughts *Sch.; hub-húb byéd-pa* to drink in large draughts, to gulp.

ཧུར་ *hur* 1. v. *hu-ré.* — 2. *hur-húr* v. *had-had.*

ཧུར་བ་ *húr-ba* **dexterity, cleverness, skilfulness** *C., hur-tág* id., also **zeal, diligence** *Sch.; húr-po* 1. **quick, alert, dexterous, clever.** 2. **hot, hasty, passionate** *Ld.; rta húr-po* a fleet, spirited, fine horse *Cs.*

ཧུས་ *hus Cs.* **moisture, humidity,** *hús-čan* wet.

ཧེ་ *he* 1. num.: 119. — 2. interj.: **o! holla!** *Cs.; he-he* 1. id. *Cs.* 2. = *ha-há, he-hé zer bgád-pas* she laughed: he, he! *Glr.*

ཧེ་ཏུ་ *hé-tu Ssk.* **cause, reason, argument, logic.**

ཧེ་བག་ *he-bag* **provocation, taunts, sarcasms.**

ཧེ་རུ་ཀ་ *hé-ru-ka* **terrifying deities,** also *Krag-ˌtún, Thgr.* frq., *hé-ru-kai rgyud* legends of wrathful deities.

ཧེག་པོ་ *hég-po* having become **putrid, rancid.**

ཧེལ་གེ་ *hél-ge Sch.:* **soft leather, wash-leather.**

ཧེལ་པོ་ *hél-po, hél-čan, *hel-hél* W.* **wide, extended;** of garments: **wide, easy;** *hél-ba* id. and sbst.: **width** *Sch.*

ཧོ་ *ho* num.: 149.

ཧོ་མ་ *hó-ma Ssk.* prop.: **burnt-offering** of butter; = *sbyin-srég* v. *Was.* (194); *Schl.* 251; *hó-ma byéd-pa* **to sacrifice;** *hom-kun* a small pit or a triangular box used as an altar for such an offering.

ཧོ་ཧོ་ *ho-hó* interj. of admiration *Cs.*

ཧོན་ལེན་ *hon-lén* a medicinal herb, *Picrorrhiza,* frequently to be found on the mountains, *Hook.* I., 272.

ཧོན་ཧོན་ *hon-hón* **stupid, foolish** *Cs.*

ཧོབ་པ་ *hób-pa, W.: *hób-te dug** it has got **bent in** or **battered,** of tin ware.

ཧོམ་ *hom* (Mongol word?) a pad, placed under a camel's load.

ཧོམ་པ་ *hóm-pa W.* **to fall away,** to lose flesh, e.g. of hollow cheeks, **to shrink, to shrivel,** of withered fruit.

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ཧོར་ཁོག C. The Hopa country.

ཧོར་ *hor* 1. formerly: **a Mongol** *‚hor ǰin-gin-ǩan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia.* — 2. at present: in *C.* the people living near the *Tengri-nor* (*; nam-mtso*): in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ཧོར་ཁྱོངས *hor-ǩoṅs Sch.*: deficiencies, gaps; separation' (?).

ཧོར་བྱུ *hór-ˌdra Sch.*: 'confiscation, *hór-ˌdra bábs-pa* to confiscate' (?).

ཧོར་པ *hór-pa* **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ཧོལ་ཧོལ *hol-hól W.* **soft, loose, light,** as the soil in spring, **hol táṅ-ce, hól-te bór-ce** to break up, to loosen (the soil).

ཧྲག་པ *hrág-pa* 1. vb., **to require more and more,** to covet incessantly *Ma., W.* — 2. sbst., adj. **hardness, hard** *Cs.*

ཧྲང་པ *hráṅ-ba* 1. **alone,** cf. *raṅ*, **ˌhraṅ-ˌhráṅ-la yoṅ soṅ** I came alone *C.*, *ǰo-hráṅ, mo-hráṅ* single man and woman, = *ǰo-ráṅ* etc. *C.* — 2. with *dmar* preceding, **naked** *C.*

ཧྲད་པ *hrád-pa* 1. **to thrust, to push violently, to stem** firmly, **ˌkáṅ-pa sig-pa-la** *W.* to stem the foot against the wall. — 2. **to scratch,** *sgó-la ǰyag-hrád-pa ˌga mdzád-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. **to exert one's self,** to make every effort *W.*, **ˌhrád-can zúm-ce** or *táṅ-ce** id. *W.*

ཧྲབ་ཧྲིབ *hrab-hrib C.* **ˌhrab-ba-ˌhrib-be** *Ld.*, v. *rab-rib.*

ཧྲལ་བ *hrál-ba* **to rend, tear up, tear to pieces** e.g. of a beast of prey: to tear up a person's body; **ˌhral soṅ** he has torn it to pieces *C., W, hral-hrál Lex.*

ཧྲི *hri Cs.*: '*Ssk.* essence, substance; a mystical word'.

ཧྲིག *hrig W.* **ˌhrig-la táṅ-ce, ˌhrig-ga táṅ-ce** **to hang** (a thief), **ˌhrig-la ˌhi-ce** to hang one's self.

ཧྲིག་པ *hrig-pa Cs., mig* (or resp. *spyaṅ*) *hrig-hrig byéd-pa* or *ˌdúg-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

ཧྲིད *hrid; S.g.*; *rná-ba hrid ˌbyar* is explained by *Wdn.*: *rná-ba lhág-pa ǰyógs-su byar* the ear leans feebly on the neck, as a sign of death.

ཧྲིལ་པོ *hríl-po* 1. **round, globular,** *hril-hríl byéd-pa* to writhe with pain, *hril-hríl kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. **whole,** *tse hríl-por* for the whole life *Glr.*, *mgo hríl-gyis ɣtúm-nas* wrapping up his whole head *Glr.* — 3. **close, dense,** *hril ˌdús-te ˌdúg-pa* to sit or stand close together in rows *Mil., C., W.* Cf. *ril-ba.*

ཧྲུད་པ *hrúd-pa* adj. and abstract noun, **rough, rugged; severe, austere; roughness** etc.; *hrúd-po* adj. id. *Cs.*

ཧྲུམ་པ *hrúm-pa* **to break, to smash** *Sch.*

ཧྲུལ་བ *hrúl-ba* adj. and abstr. sbst. **ragged, tattered; raggedness,** *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *gos hrúl-po Dzl.* and elsewh. frq. — 2. sbst.: **rags, tatters,** *gós-su hrúl-po gyón-pa* to put on rags for a garment *Pth.*; *hrúl-ǩaṅ* a ruin, **ruins** *Sch.*

ཧྲེམ་པ *hrém-pa* **swollen** *Sch.*, *hrem-mé* id. *Mng.*

ལྷ *lha*, *Ssk.* **देव**, 1. the first class of beings subject to metempsychosis, **the gods,** both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-riṅ lhá-yi nyima šar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local '*lha*' can never attain to Buddhaship, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai bu* or *sras, bú-mo* or *srás-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi tób-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha ˌbáb-pa* the (mystical) entering of a deity into a human being, **inspiration,** so that the person inspired pronounces the oracles of the god, *lha žugs-pa* id. pop.; also: the person thus inspired; *lha ni kyab-ˌjúg-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha má-mo-la byed* they worshipped the Mamo as a '*lha*' *Pth.*; *lhai dbáṅ-po, lha-bdág, = brgya-byin* Indra; in another sense: *lhai rgyál-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám-mkai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *pó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. **the image of a god,** in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*rab-tu gnás-pa*) *Glr.*; the local '*lha*' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called '*lha*' and are acknowledged as such. — 3. fig.: *mii lha* **a king** *Mil.*, and hence '*lha*' is often used in addressing a king, like the French *Sire! lha-rgyal-yab-yúm* the royal father and mother *Pth.*; *lha-yi lha* the lord of lords, the supreme being, **Buddha** *Cs.*

Comp. *lha-káṅ* **an idol-shrine.** — *lha-gčig* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Glr.* — *lha-lčám* **a princess** *Pth.* — *lha-čén* a great and mighty deity. — *lhá-čos* v. *čos* no. 2. — *lhá-rje* **physician** *Wdn.* — *lha-rtén* **image** or temple of a god or of the gods. — *lha-tó* (prob. for *lhai to-yór*) **heaps of stones,** erected on mountain passes or on the tops of mountains. — *lha-ˌdre* gods and goblins, *lha klu ˌdre srin gdúg-pa maṅ Glr.* 2. **goblin, hobgoblin;** **lhá-ˌdre-ber-ka** mullein (Verbascum) *Lh.*; **lán-de non soṅ** *W.* I have had the night-mare. — *lhá-sde, mi-sde* the class of the gods, the class of men. — *lha-nád Sch.*: **hysterics; madness.** — *lha-gyág* honours shown to the '*lha*', worship paid to them, *gyogs bžir lha-gyág máṅ-po btsál-te* bowing towards the four points of the compass in token of reverence to the '*lha*' *Pth.*, often only: **compliments, kind regards,** offered to respected persons, in letters. — *lha-gyi* n. of a mountain in the south of Tibet *Mil.* — *lha-grúg* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-grán* inferior deities. — *lha-bris-mkan* or *-pa* a painter of gods. — *lha-ˌbáṅs Tar.*; *Schf.*: **slaves** (doing service) **in temples.** — *lha-ma-yin, lha-min,* **असुर,** one of the six classes of beings, living on the slopes of the Sumeru below the '*lha*' against whom, like Titans, they are continually fighting; also *lha-ma-yin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rākshasas etc., i.e. the whole world of spirits. — *lhá-mo* **goddess.** — *lha-ma-rtá Sch.*: a certain insect. — *lhá-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzó-bo* a framer of gods *Glr.* — *lhá-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lhá-sa* (in early times *lha-ldán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srin* gods and Rākshasas; *steṅ lha-*

srin, *ˌog klu-ynyán*, *bar ỳzi-bdág*, are often mentioned in connexion. — *lha-srúṅ* **tutelar god**, *bód-kyi Glr.*

ལྷ་ན་ *lha-ńá* **knee-pan**, *pús-mo ỳyás-pai lha-ńá sá-la ˌdzúg-pa* to kneel down on the right knee frq.; *lha-kúṅ* the bend of the knee *W.*

ལྷ་བ་ *lhá-ba Med.* and *Pth.*, acc. to *Wdń.* also *klad-rgyás*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai lhá-ba* by: 'the growing worse of a wound'.

ལྷ་རུ་ *lha-rú Med.*; *Sch.* **cartilage** (cf. *lha-gór* sub *lkóg-ma*).

ལྷག་ *lhag* 1. **more, beyond,** **dá-ṅa čig lag soṅ** more than a month has passed *W.*, **nyi-ma-pyéd lag soṅ* W.* it is already past noon, *rgyá-mtso-bas kyaṅ lhág-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-šus lhag* more by twenty *S.g.* — 2. = *lhág-ma.* — *lhág-pa* 1. adj. **surpassing, excelling, superior,** *ˌdi-las lhág-pai ỳžan čos med Dzl.*; *nyam-ţág-pa ńá-las lhág-pa yód-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi náṅ-nas lhág-pa* the best amongst these *Glr.*; *rgya hor ỳnyis-las lhág-pa ńed bod yin* we Tibetans surpass the Chinese and Mongols (in saguacity) *Glr.* 2. rarely = *lhág-ma*: *dé-las lhág-pa* the others, the remaining *S.g.* 6, 1. *de-lhag* **besides, moreover.** — *lhág-par* adv. **more** (magis) frq., mostly with adj., but also with verbs, *šin-tu lhág-par* **far more; very, exceedingly, uncommonly,** *lhág-par légs-pa* uncommonly beautiful *Dzl.*; *čes lhág-par* **extremely,** excessively *Stg.*; **further,** furthermore, moreover. — *lhág-ge-ba* = *lhag-pa*, *lhág-ge mdzád-nas* making it project.

lhág-ma 1. **remains, scrapings,** *šnar bšad-pai lhág-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.*; *lha lhág-ma-rnams* the other, the remaining gods *Stg.*; **the remainder,** in subtracting *Wdk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. being above, being at the upper part of, *groṅ* the place lying higher up (the valley), opp. to *ˌóg-ma Dzl.*

Comp. *lhag-bčas* 1. having **more than** so and so much, *bhá-ra-tu šlo-ka ˌbum lhag-bčas* the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *lhag-mṫóṅ* 'seeing more' (than other mortals), in certain states of contemplation v. *ži-ynas* sub *ži.*

ལྷག་གིས་ *lhág-gis* = *lhaṅ-ńer*, *lhag-gis ˌčar Thgr.*, *ˌbyuṅ Mil.* he shines bright, *lhág-ge-ba* = *lhaṅ-ńe-ba Mil.*

ལྷག་པ་ *lhág-pa* I. sbst., also *ỳza lhág-pa* 1. **Mercury.** 2. **Wednesday.** — II. adj. **more excellent,** v. *lhag.*

ལྷག(ས)་པ་ *lhag(s)-pa* I. sbst. **cold wind,** *lág-pa ǰog* the cold wind has withered them (the flowers) *W.*; *lo-ỳsár lhágs-pa* the cold new year's wind *Mil.* — II. vb. **to come together,** to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.

ལྷང་ངེ་ *lhaṅ-ńe*, *lhan-ne*, *lham-me*, also *lhag-ge*, *lam-me*, *lham-pa* **clear, distinct,** to the sight as well as to the ear; *lhaṅ-ńe lham-mer ỳsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhaṅ-ńe lhan-ner bžúgs-so Pth.*; clear, sonorous; *kyi-skad lhaṅ-lhaṅ-pa Mil.* the clear (loud) barking of dogs; *kyod lhaṅ-lhaṅ glú-len-pa Mil* thou clear-voiced songster; *lhaṅ-lhúṅ brjód-la* speaking with a clear, sonorous voice. — *C's.* has: **majestic, glorious, sublime, august.**

ལྷད་ *lhad* a baser substance mixed with a finer one, an **alloy,** *lhad ˌjúg-pa* or *sré-ba* with *la*, *lhád-kyis slád-pa* with accus. *Mil.*, **to alloy, adulterate,** *lhád-čan* **adulterated,** e.g. milk *C.*, *lhad-méd* **unadulterated, pure, genuine, real**; **tsig hlę' šor* C.* or **žug soṅ* W.* spurious words are admixed, falsehoods have been artfully introduced; *ǰyis lhád-du bčúg-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **ỳlad**, **fatigued, exhausted.**

ལྷན་ *lhan* **together,** *lhán-gyis* (when referring to the subject of the action), *lhán-nas* (as ablative case), *lhán-du* (the most frq. form) **with one another, together,** *lhan-ỳčig* (*-tu*), and often *lhan-čig*(*-tu*) id.: *bdag dan lhan-ỳčig zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bčus lhán-du rgyúgs-pa ltá-bui sgra* a noise as if ten

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horses were trotting together *Glr.*; *rtá-pa brgya daṅ lhán-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-cig)-skyes(-pa)* **born together with**, e.g. the '*lha*' or '*ₒdre*' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med. lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi ṭé-tse*, or *spyi-dám*). 2. = *lhan-cíg*, **hlẹn-gyé-la ṭsog* or *žug** they have come together.

ལྷན་པ *lhán-pa* I. vb., **to join, to unite**, **Ka lán-če** *W.* **to kiss**, **'u lán-če** id. resp.

II. sbst. 1. **a patch**, *lhán-pas klán-pa B.*, **hlém-pa gyág-pa** *C.*, **gyáb-če** *W.*, *ₒdébs-pa, rdáb-pa Mil.* **to patch, mend.** — 2. **spot, speck, blot**, place differently coloured, *ₒod-zér šár-čiṅ lhán-pa bžin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-ṭábs* **appendix, supplement**, title of a medical book.

ལྷབ་ལྷབ་པ *lhab-lháb-pa, lhabs-se lhabs Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷབ་ལྷུབ *lhab-lhúb* **wide, flowing**, *dar-bér lhab-lhúb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, **hlab-hlúb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷམ *lham* **boot**, also **shoe**; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-skúd* twine, used by shoemakers *Schr.* — *lham-kaṅ-čén* (prob. a Chinese word) strong Chinese boots *C.* — *lhám-mkan* shoemaker *Schr.* — *lham-sgróg* shoestrap, latchet; string for lacing felt-leggings. — *lham-mṭil* boot-sole. — *lham-yú* leg of a boot *Cs.*, *lham yu-riṅ* boots with long legs *Sch.* — *Sch.*: *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-ₒgrám* the upper-leather, the vamp; *lham sgró-gu-čan* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rtiṅ-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lhámṣ-kyis* at once, all, every thing *Sch.* Cf. *lhem.*

ལྷས་(མ་) *lhas(-ma)* 1. **pen, fold**, inclosure for sheep *C.*, *W.*; also **hlé-ra***. 2. also *lhés(-ma)* **braid; wicker-work; texture**; also of pastry, **twisted cake** or **bun, cracknel** (*W.* **žim-zag***), also *lhas-dóg.*

ལྷས་བསྟན *lhas-bstán* n. of the birth-place of the mother of Buddha, *Ssk.* देवदर्शित.

ལྷས་པ་ *lhás-pa* v. under *slé-ba.*

ལྷས་བྱིན *lhas-byin*, देवदत्त, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷིན་ *lhiṅ*, cf. *liṅs-pa*; *lhiṅ-skrán Sch.*: a tumor filled with matter, **an abscess**, *lhiṅ-rtsa* a full vein; *lhiṅ čád-pa Lt.*, acc. to *Sch.*: completely separated.

ལྷུ *lhu* **part, portion** of the body of an animal, = ½ *zug*, *lhu-ṭsigs bču-gnyis Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhú-ru gsil-ba* to divide, to parcel out *Mil.*; **share** in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག *lhug* v. *ldúg-pa* to pour *Cs.*

ལྷུག་པ *lhúg-pa*, *Cs.*: *'lhug-pa* and *lhug-ma* **prose**; *lhug-po* **wide, diffuse, luxurious**, *gos lhug-lhug-po* a very ample robe; *lhug-par* **amply, copiously, plentifully**; *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: '*lhugs* successive, continuous; *lhugs-ṭsig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps**; unreserved; *lhúg-par bšád-pa* = *spas-gsáṅ-med-par bšád-pa* to explain completely, without omitting any thing, **lug táṅ-če** *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

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lhúg-par ẑor or *byuṅ Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhúg-pa* is not quite clear.

ལྷུན་བ· *lhún-ba*, pf. of *ltún-ba; lhuṅ lhuṅ snyán-pai sgra sgróg-ćiṅ ˌbáb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུན་བཟེད· *lhuṅ-bzéd, Ssk.* पिण्डपात्र, **the alms-bowl** of Buddha and of the mendicant friars.

ལྷུན· *lhun* **mass, bulk,** *lhún-ćan* **massy, bulky; well-fed,** **lun-túg-po* W.*, *lhun-čé-ba* very large; *lhun-(gyis) grub(-pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba daṅ bzá-ba lhún-gyis grúb-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhun-grúb* is also noun personal. — *lhún-po, ri-rab-lhún-po* the mountain of the universe, **Meru, Sumeru,** frq. *lhun-stúg Sch., lhun-túg Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་པ· *lhúb-pa* 1. sbst. **width,** *lhúb-pa-ćan Cs., yan(s)-hlúb, hlub-hlúb W., C.* **wide,** of clothes. — 2. vb.: **to bind, tie, fasten,** e.g. ornaments to the ear *Ts.*, = *klúb-pa.*

ལྷུམས· *lhums*, resp. for *mṅal* **the womb** frq., *lhúms-su ẑúgs-pai dus-mčód* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར· *lhur*, with *lén-pa* or *byéd-pa* c. acc. **to apply one's self to, bestow pains upon,** = *don-ẏnyér byéd-pa Dzl.* and elsewh.

ལྷེ་བ· *lhé-ba* v. *slé-ba.*

ལྷེན· *lhen Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.: lhen* or *lhen-sná* pit of the heart.

ལྷེབ· *lheb, dbugs lheb-lheb-tu ˌdug-pa Pth. *'ug leb leb ǰhed-de* C.* gasping for breath.

ལྷེམ· *lhem* **now, at present, directly, instantly** *C.*; **all** (of them) cf. *lhams.*

ལྷེས་མ· *lhés-ma* = *lhás-ma* 2; also: the act of twisting, plaiting, **hlé-ma gyáb-pa* C.* **to twist, to plait.**

ལྷོ· *lho* **south,** *lho-núb* south-west, *ẑar-lhó* south-east; *lhor, lho-ɟyógs-su* to the south, towards the south; *lhó-ḱa* prob. = *lho*; *lhó-ḱa món-nas ˌoṅs Mil.* they came from the Mon in the south; *lhó-pa, lho-ˌbrúg-pa* an inhabitant of Bhotan; *lhó-yul* acc. to *Cunn.* the original form of the name of that province which is now called Lāhul or Lāhōl by the Hindoos, and Lahoul by the English; *lho-búr Sch.* (also *lho-ˌú-ma*), = *ḱug-rna.*

ལྷོག་པ· *lhóg-pa, glóg-pa Cs.* **a large ulcer** or **sore,** *Sch.*: **carbuncle, anthrax,** *sbyóṅ-ba* to cure it; in *Med.* also *nya-lhóg* and *gag-lhóg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhóg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོངས· *lhoṅ Sch.* vexation, anger, wrath(?); but: *'lhoṅ ẑor* he has lost the *lhoṅ'*, is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smyón-pa.*

ལྷོད་པ· *lhód-pa, glod-pa, lod-pa* or *-po, lhod, lhód-po* 1. **loose, relaxed, unstrung, slackened,** *yan-lág* of the limbs, e.g. when death approaches *S.g.*, **zúg-po lód-po čá-na* W.* when one gets tired (one cannot help yawning). *lhód-pa sgrim-pa* to tighten what is loose, *lhod lhod ɣtóṅ-ba* to slacken; fig. **'ó-ma lód-po* W.* the milk begins to fail, milk is scarce. — 2. of the mind: **easy, careless, unconcerned,** *lhód-de nyol ćig* sleep well! sleep soundly! *Glr.*; *blo lhod gyis-la ẑod* relate the matter calmly, coolly *Mil.*; *ẑes-pa lhod-ćiṅ* in good spirits, of a cheerful temper *Pth.*; *ťabs ẑig yod-kyi rgyal-po ťugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ· *lhón-pa, glón-pa* **to return, to give** or **pay back** *Cs.*

ཨ

ཨ *a*, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced *'a, 'i, 'u, 'e, 'o* (cf. ཧ). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čós-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with *'a: 'a skye-méd rnam-dág čós-kyi dbyiṅs.* — 2. num.: 30.

ཨ་(འ?) *'a (ˌa?)* 1. in *Ld.* and *Kh.* the col. demonstr. pron , for *de* that (q.v.); **'á-ne* from thence, there, *'á-ru* there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

ཨ: *'a Cs.*: *'Ssk.*: ཨ, a mystical exclamation'.

ཨ་ཀ་(ཨ་ཁ་?) *'á-ka (á-ka?)* acc.to *Huc* II, 160 = *'á-jo Kh.*

ཨ་ཀ་རུ་ *'á-ka-ru Cs.*, v. *'á-ga-ru.*

ཨ་ཀ་ལ *'a-kā-la Lt., Ssk.*: **untimely.**

ཨ་ཀྲོན་ *'a-kroṅ* an alpine plant, in *Lh. Arenaria Roylea.*

ཨ་ཁ་ཁ་, ཨ་ཁག་ *'á-ka-ka, 'a-kág* an exclamation expressive of contempt and detestation, opp. to *'á-la-la;* acc. to *Cs. 'a-kag* is also adj. = *mi-sdug-pa.*

ཨ་ཁུ་ *'a-kú, W.* also *'a-kú,* col. for *kú-bo* 1. **father's brother, uncle** *Mil , C., W.* — 2. **husband, consort** *W.*

ཨ་གའ་རུ་ *'á-ga-ru,* ཨགརུ, **aloe-wood,** agallochum, calambac.

ཨ་གྱིས་ *'a-gyis* caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

ཨ་ཅུག་ *'a-čúg* **ankle-bone** *Lt.*

ཨ་ཅུ་, ཨ་ཅུ་ཙུ་ *'a-čú, 'á-ču-čú* interj. expressive of pain from cold, hence *'a-čú-zer-ba* n. of one of the cold hells.

ཨ་ཅེ་ *'a-čé, 'a-čè, Bal. 'a-šé,* col. for *če-že* 1. **an elder sister** of a female person. — 2. *W.* **wife, mistress, madam,** used as address and otherwise.

ཨ་ཇོ་ *'a-jó C., W., jo-jó C.* (v. *jó-bo*) 1. **an elder brother** of a male person. — 2. **Sir, Mr., gentleman, lord,** used in addressing and otherwise; also like our: **friend!** ho there! hollo! I say! *'a-jho lág C.* **the old Squire,** = *ga-gá Ld.*

ཨ་ཏི་ཤ *'a-ti-ša Ssk., júl-du-byuṅ-ba Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨ་ཐོ་བ *'a-thó-ba* beautiful, good *Sch* (?).

ཨ་འཕས་ *'a-ˌphas Pth.?*

ཨ་དོགས་ *'a-dogs Sch.* table(?)

ཨ་དོན་ *'a-dón Sch.*: 'without sexual distinction; sense of the letter *'a'*.

ཨ་དྲུང་ *'a-drúṅ C.* **horse-boy,** one tending horses.

ཨ་ན(་ན) *'á-na(-na)* an interjection expressive of grief *Sch.*

ཨ་ན་མ་ན *'a-na-ma-na Sch.*: having a striking likeness(?).

ཨ་ནུ་ *'á-nu* Hindi man's name, also used in Tibet *Glr.*

ཨ་ནེ་ *'á-ne* 1. = *né-ne-mo* **father's sister, aunt; grand-aunt** *Glr.* — 2. *Cs.*: **nun.**

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3. *W.* **wife, partner, spouse,** **'á-ne kúr-čè** to take a wife, to marry, **(s)kyá-wo 'á-ne kur čog** a layman is at liberty to marry; **'á-ne-la čó-čè** to treat, to use as a wife, sensu obsc. = to sleep with. — 4. **a woman, a female.** — 5. *Sch.* an old woman (?).

ཨ་པ་ *'á-pa* = *'á-ṗa.*

ཨ་པོ་ *'a-po Ü:* **building** (= **kar-lén* W.*), **'á-po gyáb-pa** to construct a house, to build.

ཨ་པྲ་ *'á-pra Sch.* **zizel,** earless marmot, souslik (*Spermophilus citillus*).

ཨ་ཕ་ *'á-ṗa, 'á-pa* col. for *ṗa,* in *B.* of rare occurrence; **'á-pa čén-po** the elder, **čúṅ-ṅu** the younger, of the husbands of a person's mother, hence occasionally = **uncle;** **'á-pe ša* W.* a vulgar oath; also (like *ṗa*) uncastrated male animal, cf. *ṗa.*

ཨ་ཕོ་ང་ *'a-ṗo-ṅá C.* col.: **I,** cf. *Ko-bo-ṅá.*

ཨ་ཕྱི་ *'a-ṗyi Mil., *'a-ṗí, 'a-pi*,* for *ṗyi-mo* **grandmother.**

ཨ་ཕྱིམ་ *'a-ṗyim* **old woman, goody, dame** *Sch.*

ཨ་ཕྲག་ *'a-ṗrág Sch.:* the bosom of a garment, *'a-ṗrág-tu sdú-ba* to put into the bosom, = *'am-bág.*

ཨ་བ་དྷུ་ཏི་ *'a-wa-dhu-ti* v. *dhu-ti.*

ཨ་བན་ *'a-baṅ,* for *baṅ-po,* the husband of the father's or the mother's sister *Cs.*

ཨ་བི་ཤ་ *'a-bi-ša Ssk.:* 'antivenomous', n. of a medicinal herb *Wdṅ.*

ཨ་བོ་ *'a-bo* 1. *Sch.* = *'a-jo.* — 2. a medicine *S.g.*

ཨ་བོ་ཙེ་ *'a-bo-tse Sch.:* **'good, tolerable, middling',** cf. *Bun.: eb-bo* good.

ཨ་བྱག་ *'a-byag* and *'a-ˌbras* names of medicines *Med.*

ཨ་མ་ *'á-ma* col. and sometimes in *B.* = *ma* **mother;** **'á-me ša** a vulgar oath; *'á-ma drin-čén* so a king addresses a wonder-working nun *Pth.*

ཨ་མ་ཀྱིས་ *'a-ma-gyis Cs.* interj., prob. similar to *a-gyis.*

ཨ་མི་དེ་བ་ *'a-mi-de-ba* the usual Tibetan corruption of **अमिताभ,** v. *ˌod-dpag-méd.*

ཨ་མྲ་ *'á-mra Ssk.* **the mango tree** and **-fruit** *Dzl.*

ཨ་མྲི་ཏ་ *'a-mri-ta* (*Ssk.* **अमृत ambrosia;** also various fruits etc.), in the *Lt.* perh. the **guava** fruit, which in Hindoostani is now called *amrūt.*

ཨ་ཙོ་(མ་) *'a-tsa(-ma)* interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba ˌdi 'á-tsa-ma* alas! I am not yet released! *Thgr.; 'á-tsa-ma yi-dwags snyiṅ re-rjé* alas! ye poor Yidags folk! *Mil.*

ཨ་ཙོ་ར་ *'a-tsa-ra Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་ཙཱརྱ་ *'a-tsarya, Ssk.* **आचार्य, spiritual guide** or **father, instructor, professor, doctor.**

ཨ་ཚ་(ཚ་) *'a-tsa(-tsa)* an interj. expressing discomfort occasioned by heat.

ཨ་མཚར་ *'a-mtsar Sch.:* oh dear, what a wonder!

ཨ་ཛ་ན་ *'á-dza-na Wdṅ., 'á-dzi-na Stg.,* **अजिन** *Will.:* the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'á-dzi-nai págs-pa Stg.*

ཨ་ཞང་ *'a-žáṅ* 1. col. for *žáṅ-po* **mother's brother,** **'a-žaṅ-tsá-wo** **nephew.** — 2. *Cs.*: 'an address' (?).

ཨ་ཝ་ *'á-wa* a medicinal herb *S.g.?*

ཨ་ཝརྟ་ *'á-warta, 'á-barta(-na) Ssk.* ('whirl, whirlpool, eddy') a disease of the *rluṅ,* q.v.; perh. **dizziness?** *Med.*

ཨ་ཟུ་ཙི་ *'au-tsi* 1. *Sch.:* it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi.*

ཨ་ཡ་ཟྭ་ཚོད་ *'a-ya-zwa-tsód* dead-nettle *Med.*

ཨ་ཡུ་ *'a-yu C.* (= *Ku-yu*) **hornless,** of cattle.

ཨ་ར་ *'á-ra* **beard** *Ts.*

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ཨཱ་རཱ་ *'ā-rā Hind.* **a saw.**

ཨ་ར་པ་ཙ་ན་ *'a-ra-pa-tsa-na* a mystical and symbolical word, *Was.* (183)

ཨ་རྫ་ *'a-rág*, resp. *bśes-rág C.*, ˚*don-rág W.*, **arrack, brandy,** the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་རུ་ *'á-ru* 1. prob. *Ssk.* a medicinal plant, *Med.* — 2. v. *'a.*

ཨ་རུ་ར་ *'á-ru-ra* **myrobalan,** an astringent medicinal fruit *Med.* frq.

ཨ་རུམ་ *'a-rum* a species of garlic, with a pale-red blossom, *Allium strictum.*

ཨ་རེ་ *'a-re* an interj. the meaning of which is stated differently, *Mil.*; *'a-re p'aṅs* well then! throw it away!

ཨ་རོག་ *'a-róg Sch.*: = *rogs-po, grogs,* **companion, mate, fellow, comrade, friend;** *'a-rog-kya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ་(ལ་) *'á-la(-la) Mil.*, also *'ál-la* id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na 'á-la-la* well, that is excellent or splendid indeed! *Mil.*; also adjectively: **de saṅ di 'á-la-la** *W.* this is much better than that!

ཨ་ལི་ *'á-li* the Tibetan vowels, *'ā-li-ká-li* the series of the vowels together with the consonants; *'a-p'reṅ* id.

ཨ་ལི་ *'a-li a* little *C.*

ཨ་ལི་ཁུག་ཏ་ *'a-li-kug-ta* **a swallow** *Cs.*

ཨ་ལུཾ་ *'a-lúṅ Sch.* **buckle, clasp** (?).

ཨ་ལོཾ་ *'a-lóṅ* **a ring.**

ཨ་ཤད་ *'a-šád* v. sub *gtúm-mo.*

ཨ་ཤུ་ *'a-šú* **apricot.**

ཨ་ཤོ་ཀ་ *'a-šo-ka* n. of a tree and of a king.

ཨ་སམ་ *'a-sám Sch.*: a thick sauce or broth, soup; *'a-sbyár* a thin broth.

ཨ་སྲུ་ *'a-srú* for *srú-mo* **aunt** *Sch.*

ཨ་གསལ་ལ་ *'a-gsál-la* adv. **openly, manifestly, publicly,** = *mṅon-súm-du.*

ཨ་ཧ་ཧཱ་ *'a-ha-há* interj. expressing joy, pleasure, satisfaction.

ཨ་ཧོ་ཡེ་ *'a-ho-yé* yea, nay even (?).

ཨག་པོ་ *'ág-po* **bad** *C.*

ཨག་ཙེ་ *'ag-tsé Melia Azedarachta,* **the 'neem'** of Anglo-Indians, an important remedy for cutaneous diseases.

ཨག་ཚོམ་ *'ag-tsóm Glr., 'og-tsóm Sch.*, resp *žal-tsóm Pth.*, **beard of the chin, chin-tuft.**

ཨངས་ *'aṅ* 1. sbst. = ˚*doms? 'áṅ-rta, 'áṅ-ras* loin-cloth *C., W.*; *'aṅ-túṅ* **under-garment,** χιτών, (hence also to be used for shirt and shift); *'aṅ-rág* **trowsers,** breeches *Pth.* — 2. interj.: **well then! now then! well!** in French: *eh bien!* at the beginning of a speech also *'áṅ-ge, 'áṅ-ke, 'áṅ-ki, Mil.*, without any regard to rank.

ཨངས་གི་ *'áṅ-gi* or *'áṅ-ki, Ssk.* अङ्क, **figure, number, cipher,** also *'aṅ-graṅs, 'aṅ-yig Cs.*; the last word, acc. to others, means **secret characters,** cryptography.

ཨངས་གུ་ལི་ *'aṅ-gu-li Ssk.* **finger** *Do.*

ཨངས་རྒར་འཇིག་ *'aṅ-rgar-ǰig* acc. to *Lew.* **English,** *Hd. angrezi.*

ཨངས་མ་ཙི་ *'aṅ-ma-tsi Sch.* **flies,** winged insects.

ཨན་ *'an W.* **white chalk.**

ཨན་སྟོན་ *'an-stoṅ Med., Sch.*: cervical vertebra.

ཨན་གདོས་ *'an-gdos C.*: **stocks,** **'an-dá-la ǰúg-pa* to put (a person) into the stocks.

ཨན་འདར་ *'an-˚dár C.* 1. **board, plank, deal.** — 2. *lcags-kyi 'an-˚dár Cs.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨན་དྲ་སྙི་ལ་ *'andra-rnyi-la Lex.*, corrupted form for *'indra-ni-la.*

ཨམ་ཆོག་, ཨམ་བག་ **'am-čog, 'am-bag* col. *C.* for *rna-mčog, snam-brag* **ear; bosom.**

ཨམ་བན་ *'am-ban* a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

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ཨར་ཀ 'ár-ka, 'ár-ga, 'ár-ka, 'ér-ka 1. *Cs.* **marble.** — 2. **plaster-floor** made of pulverized marble and oil, also **'a-žál.**

ཨར་གོན་ **ar-gon* an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.* Su Yule - Marco Polo I ..209 note 4.

ཨ་རྒམ་ *'a-rgam Sch.*: 'the offering of sacrifices'; *Will.*: अर्घ respectful offering to a god or Brāhman.

ཨར་རྫ་ཀ་ *'ar-dza-ka Ssk., Sch.*: **cotton**, *'ár-dza-kai dóg-pa Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨར་ལ་གཏད་པ་ *'ár-la ytád-pa Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨལ་གཅིག་ *'al-gčig Sch.*: 'the one half of a pair, e.g. **one** eye', = *ya-gčig.*

ཨལ་ད་ **'ál-ta** (for *da-lta*) *Bal.* 1. **now, at present.** — 2. **to-day.**

ཨལ་དིང་ *'al-tiṅ, *al-tiṅ-la kur-če* W.* to carry something bulky tied up in the girdle.

ཨལ་ཏོ་, ཨལ་ཚེ་ *'al-tó, 'al-tsé* earthen kitchen-pot *Ld.*

ཨལ་ལ་ *'al-la* v. *'a-la-la.*

ཨསྨ་གར་བྷ་ *'asma-gar-bha, Tar.*: *nór-bu asma-gar-bha Schf.*: **emerald.**

ཨི་ *'i* 1. **beer**, = *čaṅ, C.* — 2. vulgar pronunciation of *dbyi, *yi**, **the lynx.** — 3. num.: 60.

ཨི་ཁུག་ *'i-kug, 'ig, W.* **hiccough, sob,** **'i-kug yóṅ-ṅa rag** I have got the hiccough, **'i-kug gyab dug** he hiccoughs.

ཨིན་དྲ་གོ་པ་ *'indra-go-pa*, इन्द्रगोप, **cochineal**; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཨིན་དྲ་ནི་ལ་ *'indra-nī-la* **sapphire** (*Sch.*: emerald?).

ཨུ་ *'u* num.: 90.

ཨུ་རུག་ *'u-čúg*, with **čó-če* W.* **to persuade,** e.g. to buy something.

ཨུ་དུམ་བ་ར་ *'u-dum-ba-ra* (*Ssk. Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨུ་མ་ *'u-ma Ssk.*, prob. also spelled *dbu-ma*, n. of the wife of Siwa (Durgā, Kāli etc.).

ཨུ་ཚུགས་ *'u-tsúgs Sch.* = *'u-túg.*

ཨུ་རྒྱན་ *'u-rgyán* 1. also *'oḍiyana Cs.*, (not mentioned in *Ssk.* dictionaries), often written in the abbreviated form ཨོ་རྒྱ, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence: *'u-rgyan-padma* v. *padma-ḫbyuṅ-gnás.*

ཨུག་ཅོས་ *'ug-čós* n. of a remedy *Med.*

ཨུང་གུ་ *'úṅ-gu* **oil-lamp** *C.*

ཨུཏ་པ་ལ་, ཨུད་པ་ལ་ *'ut-pa-la, 'ud-pa-la* a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum.*

ཨུན་ཏུག་ *'un túg* v. *'u-túg.*

ཨུམ་ *'um* **a kiss,** **'um ǰór-wa* or *gyág-pa** **to kiss** *C.*

ཨུར་རྒྱ་ *'ur-rgyá* a warm meal-porridge; fermenting **dough** *C.*

ཨུར་རྡོ་ *'ur-rdó* v. *ur-rdó.*

ཨུར་བ་ *'úr-ba* v. *dbúr-ba.*

ཨུལ་ཏག་ *'ul-ḫtág* col. for *yyul-ḫtág.*

ཨེ་ *'e* 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: **dé-mo ḗ yo'**? do you feel well? are you well? are you getting on well? *kyed daṅ 'e ḫprad mi ǰes* I do not know whether I shall see you again *Mil.*; *'e nus mi nus* whether we shall be able or not *Mil.*; rarely for **even if, though, although,** *'e sus kyaṅ mi túb-na* though nobody is really able to do it. — 2. num.: 120.

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ཨེ་ཉ་ཡ 'e-nya-ya, 'e-na-ya, Ssk. एण, a fabulous black antelope with short legs and black eyes.

ཨེ་མ 'é-mā, 'e-ma-ó, 'e-ma-hó interj. expressing joy, surprise, astonishment, **hey! hey day! indeed! you don't say so!** in asking, beseeching, requesting a person's attention: **please, pray, I say;** or expressive of lamentation, compassion: **alas! oh! would to God! O dear!** e.g.: *'é-ma séms-čan snyiṅ-re-rjé* alas, the poor people! *Glr.*

ཨེ་ཝཾ 'e-wam, Ssk. एवम, **yes, certainly, to be sure** *Wdk.* and elsewh.

ཨེ་ར་ཀ 'e-ra-ka *Cs.*: 'n. of a country, Irak? Chaldaea?' (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

ཨེ་ལ 'e-la, Ssk. एला, *'é-la ǰrá-mo Wdh.* small **cardamoms,** seed of *Electeria Cardamomum.*

ཨེན་ཙམ་ 'én-tsam **a little, some, a small bit,** *Ü* and *B.*

ཨེན་རེ་ 'en-ré **quick, fast, speedy** *Sch.*

ཨེན་འདར་ 'en-ₒdár v. 'an-ₒdar.

ཨེམ་ཅི་ 'ém-či, 'ám-či (Turkish word) **physician** *W.*

ཨེར་ཀ 'ér-ka *C.* v. 'ár-ka.

ཨོ་ 'o 1. for ཅོ་ཉོ་ **a kiss,** *Pth.* — 2. num.: 150.

ཨོ་དཀར་ 'o-dkár *W.* = *lkog-dkór*, v. *lkóg-ma.*

ཨོ་དི་ཡན་ 'o-ḍi-yán v. 'u-rgyán.

ཨོད་ར་ 'ódra, ओड्र *Oḍra*, the northern part of Orissa, *Wdk.*

ཨོ་མོ་སུ་ 'ó-mo-su (Mongol word) **stocking** *C.*

ཨོ་ལྡོན་ 'o-ldóṅ, 'o-dóṅ, col. *'ó-ṅo* *Cs.*, **windpipe;** *'o-le* *W.* **throat;** *'o-lé dám-te ṅi soṅ* he is suffocated.

ཨོ་ལོ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, **the confluence** of two rivers.

ཨོ་རྒྱན་ 'o-rgyán = 'u-rgyán *Pth.*

ཨོཾ ōm, Ssk. ओम, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ཨོཾ་མ་ཎི་པད་མེ་ཧཱུྃ, *ōm ma-ṇi pad-me hūm*, the literal version of which is: 'O thou jewel in the lotus, *hūm*!' The person addressed in these words is not Buddha, but *Spyan-ras-gzigs* (v. *spyan*); by some he is thought to be the author of them. Concerning the import of this short apostrophy the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

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ཨོཾ་ཨཿཧཱུྃ་ *'ṏ-'a-hūm*

nothing but a smart thought of that learned author.

ཨོཾ་ཨཿཧཱུྃ་ *'ṏ-'a-hūm*, another mystical formula, used e. g. for transforming the *mi-tsáṅ-ba bċu* into *bdud-rtsi*, v. the explanation given under *naṅ-mċṓd*.

ཨོཾ་རྩུགས་ *'ṏ-tsugs Sch.*: propping one's chin on both fists, *'ṏ-tsúgs mdzad Mil.*

ཨོག་རྒྱ་ *'og-rgyá* **beard**; *'og-tsúm* = *'ag-tsóm*.

ཨོག་མ་ *'óg-ma* **throat, neck,** = *lkóg-ma*; *'og-żó* a beautiful white neck, a 'milk-neck' *Glr.*; *'og-skó* prob. = *'os-sko Med.*

ཨོང་གུ་ *'oṅ-gu* **a lamp,** *'oṅ-rás* **the wick** of a lamp *C.*

ཨོང་ལེ་ *'oṅ-lé W.* resp. for *'a*, at your service! at your commands!

ཨོང་ལོག་ *'oṅ-log* **ptarmigan** *Sch.*

ཨོམ་མོག་ *'om-móg* **throat and chest** *Sch.*

ཨོལ་མ་ *'ol-ma C.* **throat, windpipe,** = *'ol-ldoṅ*; **'ól-ma dám-te sṑ'-pa** to strangle, throttle; *'ol-rko*, *'ol-goṅ*, *'ol-kroṅ* id., or acc. to others = *'ol-mdud* the forepart of the larynx.

ཨོས་སྐོ་ *'os-sko*, also **ṏ-ku** *C.* **the chin,** resp. *żal-ko*.

ཨོས་ཅོས་ *'os-ċos*

ཨོས་ཅོས་ *'os-ċos Ts.* **ṏ̄-ċṏ̄** *Pedicularis Hookeriana.*

ENGLISH-TIBETAN VOCABULARY.

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English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

A, An, article *čig* 140.
Abandon *skyur-ba*; *spon-ba*; *ˌbor-ba*.
Abate *ži-ba*.
Abbot *mḱan-po*.
Abdomen *čal*, esp. *sku-čál*.
Ability *nus-pa*; *rtsal*.
Ablative case *ˌbyuṅ-ḱuṅs*.
Able *mḱas-pa*; to be — *ˌḱyud-pa*; *ḱogs-pa*; *nyan-pa*; *ṭub-pa*; *nus-pa*; *ṕod-pa*; *ˌṭsugs-pa*; *šes-pa*.
Ablution *ḱrus*.
Abode *mčis-bráṅ*; *ˌdug-ṗnas*; *ˌdug-sa*; *ṗnas (-ṭsaṅ)*; *ṗži-ma*.
Abolish *ˌjig-pa*; *snub-pa*.
Abortion *skyur-ma*; *mṅal rlugs-pa*.
Abounding *rgyas-pa* 109, *mod-po*, *ˌdzom-po*.
About *tsam-na*, *tsa-na*; round — v. *ṕyogs* 352; to be — *ča-ba* 152; *čas-pa*.
Above adv. *steṅ-na*; *bla*; *yan*, *yan-la* 506; prep. *ḱa-na*, *ḱa-ru*, *ḱa-la*, *ḱar* 34; *goṅ-du*; *ltag-nas*, *ltag*; *ṭog-tu*.
Abridge *sdud-pa*.
Abridgment *zin-bris*.
Abroad v. *byes*; to go — *byes-su ˌgro-ba*.
Abscess *ču-búr*; *ṕol*.
Absolutely *čis-kyaṅ*; *ga-na-méd*.
Abstinence *dge-ba*; *ṭsod-šes-pa* 452.
Abundant *ḱrigs*.
Abuse s. (reviling words) *skur-pa* 23; vb. a. (to revile) *skur ˌdebs-pa* (*byed-pa*; *smra-ba*); *dma ˌbab-pa*; *smad-pa*.
Abyss *btson-doṅ*; *ṗyaṅ-sa*.
Academy *ṗtsug-lag-ḱáṅ*.
Accept *bžed-pa*, *bžes-pa*; *len-pa*.
Acceptable, to be — *ˌṭad-pa*.
Access *ˌgro-sa*; v. also *ṗtoṅ-ba* 208 and *mjal-ba* 173.
Accident *rkyen*; unfortunate — *ˌgal-rkyén*; fatal — *bar-čád*; *byur*, *byus*.
Accompany *skyel-ba*; *zla-bo byed-pa*.
Accomplish v. *grub-pa*; *čom-pa*; *spyod-pa*; *rtsom-pa*.
Accomplished *pul-tu byuṅ-ba* 344.
Accomplishment *rtsal*; *yon-tan* 516.
Accord, Accordance *ˌčam-pa*.
According to **naṅ-tar** W. C.; *daṅ sbyar-nas*; *bžin-du*.
Account s. *rtsis*, *lo-rgyús* 113; *ṗnas-ṭsúl*; on — of v. *rkyen*; *čed-du*; *jṗir*; *slad-du*.
Account vb. a. *rtsis byed-pa* (*ˌdebs-pa*, *gyab-pa*).
Accountant *rtsis-pa*.
Accumulate *spuṅ-ba*.
Accurate *žib-pa*.
Accusation, false — *snyad*.
Accuse *ˌgel-ba*; *rgol-ba*.
Accustomed *goms-pa*; *ˌdris-pa*; to be — *ˌdris-pa*.
Ache vb. n. *na-ba*.
Acid, Acidity *skyur-ba*.
Acknowledge *ḱas len-pa*; frq. only *smra-ba*, *zer-ba* etc.
Aconite *boṅ-ṅa*.
Acquaintance (friend) *ṅo-šés*.
Acquainted, to be — *bšés-pa*.
Acquiesce *ḱo-ṭag ṗčod-pa*; *mi rgol-ba*; *daṅ-du len-pa*.
Acquitted, to be — *rgyal-ba*.
Across *ṕred*, *ˌṕred*.
Act vb. *byed-pa*; *spyod-pa*; *bgyid-pa*; to — the part of *byed-pa*.
Action *spyod-pa*; *bya-ba*; *las*; former actions *sṅon-lás*.
Action (law-suit) *ḱrims*, *šags* W. 51.
Activity *spyod-pa*.

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Actual *ñes-pa-čan*; *ño-rtóg*; *yáñ-dag-pa*.
Actually *yžì-nas*.
Acute *rno-ba*.
Adage *ka-dpe*.
Add *snon-pa*; *sre-ba*; *rjes-su ˌjug-pa*; v. *ˌgod-pa*.
Addict, to — one's self *sten-pa*.
Adduce v. *mtson-pa* and *dpe*.
Adequate *ˌgrig-pa*; *mtun-pa*.
Adhere *ˌbyor-ba*, *ˌbyar-ba*; *ynas-pa*.
Adherent *jyogs-pa*; *ˌdzin-pa*.
Adieu v. *pyi-pyag* 347.
Adibuddha *kun-yžì* 4.
Adjust *sbyor-ba*; *sgrig-pa*; *ˌgod-pa*.
Admit *ytoñ-ba*; *ka-s len-pa*.
Admonish *skul-ba*.
Admonition *bskul-ba*, *bskul-ma*; *bslab-bya*.
Adolescent s. *kyeu*.
Adore *mos-pa*.
Adorn v. *ˌgod-pa*; *sgron-pa*; *brgyan-pa*; *spra-ba*.
Adult s. *če-mi*, *nar son-pa* 298.
Adulterate *slad-pa*.
Adulterer *žar-po*, adulteress *žar-mo*.
Adultery, to commit — v. *ˌjug-pa* 177, *byi byed-pa*; *yyem byed-pa*.
Advantage *don*; *bogs*; *ˌkyer-so*; *rgyal-ka*, *ka-rgyál*.
Adversary *pa-rol-po*.
Advice *bka-ydáms*; *ka-bsgos*; *ka-ta*, *ka-ydáms*; *gros*; *ydams-pa*; *ˌdun-ma*; *man-ñág*; to ask — *bgro-ba*.
Advise *ydam-pa*, *ˌdom-pa*.
Adviser *bka-ydams-pa*.
Affair *don*.
Affect *bčos-pa* 147.
Affection *čags-pa*; *byams-pa*, *byams-sems*; *brtse-ba*.
Affectionate *brtse-ba-čan*.
Affix *sbyor-ba*.
Affliction *sdug-pa*; *mya-ñán*; *tser-ka W*.
Afore-said *sña-ma*.
Afraid, to be — *skrág-pa*, *dñañ-ba*; *ˌjigs-pa*; *bag tsa-ba*; *bred-pa*.
After adv. *rgyab-tu*; *pyi* 349; *ˌog*; *slad-na*.
After prep. *rjes*, *ˌog*; *slad*; *rtiñ*; *mtar*; *nas*.
After-birth *ža-ma*.
Afterwards *rjes-la*, *rjes-su*; *rtiñ-du*; *de-nas*; *pyin-čád*; *pyis*; *pyi-bžin*; *slad-nas*; *slar*.
Again *čed-du*; *pyir*; *slar*; *yañ*; — and — *yañ-nas yañ-du*.
Age *na-tsód*, *na-so*; *dus*.
Aged *rgad-pa*; to be — *rga-ba*.
Agent *byed(-pa)-po*, *byed-mkan*; *tsab-po*, resp. *sku-tsab*.
Agressor *sña-rgol*.
Agility *byag-pa*.
Agio *non-ka*; *par*; *ˌdza*.
Agitate *dkrug-pa*; *skyod-pa*; *skyom-pa*; *sgul-ba*; to be agitated *ˌgul-ba*; *ˌkrug-pa*.
Agitation *krag-ˌkrúgs*.
Ago *sñun-la*; long — *sña-mo-nas*.
Agony *ysìn-ˌpras*; *koñ-ˌkrúgs*; *sems koñ-du ˌtsud-pa*.
Agree *ˌgrig-pa*; *ˌčam-pa*; *stun-pa*; *mtun-pa*.
Agreeable *dga-ba*; *yid-du ˌoñ-ba*.
Agreement *ka-čád*, resp. *zal-čád*; *gan-rgyá*; *čad*, *čad-so*; *ˌčam-pa*; *bzañ*.
Agriculture *so-nám(s)*.
Ague *tsad-pai nád*; *tsan-zug W*.
Aim s. *ˌgro-sa* 102; *ˌben*.
Aim vb. *zir-ba*; v. *ytod-pa* no. 3.
Air (atmospheric air) *ñá-ra*; *ñad*; *rluñ*; cold — *ñad*.
Air (tune) *mgur*, *glu*, *dbyañs*.
Air (mien) *ño*, *ydoñ*.
Alabaster *ka-ma-ru*; *tod-le-kór*.
Alas *kye-ma*.
Alienism *ˌgron*.
Alight *ˌbab-pa*, resp. *ysol-ba*.
Alive *yson-po*.
All *kun*; v. *gañ*; *tams-čád*; *mtá-dag*, *tsad*; *yoñs*; — right! *tsañ-ˌgrig*; — seeing *kun-yzigs*; — uniting *kun-ˌdus*; not at — *tsam yañ mi* (*ma*); *ye mi* (*ma*).
Allegory *ˌdra-dpe*.
Allow *ynañ-ba*; to be —ed *čog-pa*, *ruñ-ba*.
Almanac *lo-tó*.
Almighty *kun-dbañ*.
Almond *ba-dám*.
Alms *ldom-bu*; *sloñ-mo*; *bsod-snyóms*.
Alone *yčig*, *ycig-yčig*, *yčig-pu*, *yčig-po*.
Along with *žor-la*.
Alphabet *ka-preñ*, *ka-Ká*; *kā-li* 2.
Alpine pastures *neu-ysiñ*; *ne-tañ C*.
Also *yañ* 505.
Altar *mčod-stégs*, *mčod-kri*.
Alter *sgyur-ba*; *spo-ba*.
Alteration *ˌgyur-ba*.
Although *yañ* 505.
Altogether *kun*, *yoñs-su*.
Alum *ka-ru-tsa*; *lče-myañ-tsá*.
Always *rgyun-du*; *rtag-tu*; *nam-yañ*.
Amalgam *gyim-bág*.
Ambassador *po-nya*.
Amber *spos-žél*.
Ambitious *grags-pa-la čags-pa*; *mtoñ-dod-čan*.
Ambush v. (*lkog-*)*ˌjab*.
Amendment *žu-dág*, *žus-dág*.
Among *nañ*, *nañ-na* 301; *las* 546.
Amusement *yyeñ-rtsód*.
Analogy v. *dpe*.
Anasarca *pags-ču*.
Anatomy *lus-kyi ynas-lugs*.
Ancestor *pa-mes*, *mes-po*; *brgyud*.

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Ancient *sña-ba*; — ly *sña-sor*; *sñon-dús*.
And *daṅ* 248; v. also *čiṅ* 140.
Angel *pʻo-nya* 345.
Anger *kro-ba*; *koṅ-kro*; *kon-pa*; *sro*, resp. *tugs-sro W.*; *že-sdaṅ*.
Angle *grwa* 75; *gru*.
Angry *kro-ba*, *kro-bo*, *kro-mo*; to be — ₒ*kro-ba*; *sdaṅ-ba*.
Angular *zul-ma*.
Animal s. *dud-*ₒ*gro*; *srog-čágs*.
Animated being *srog-čágs*; *sems-čan*.
Animosity ₒ*kaṅ*.
Annals *lo-rgyús*; — of the kings *rgyal-rábs*.
Annihilate *med-par byed-pa*; to be annihilated *med-par* ₒ*gyur-ba*.
Annotation *mčan-bu*.
Announce *lon sgyur-ba*; *sbrón-pa*; *ʻprin smra-ba*; *šes-par byed-pa*.
Annoy ₒ*kaṅ-ba*; *sñog-pa*; *sun* ₒ*jug-pa*.
Annually *lo-ltar*, *lo daṅ lo*.
Anoint *skud-pa*; *bsgo-ba*; ₒ*byug-pa*.
Another *bdag-méd*; *yžan-ma*.
Answer vb. *lan* ₒ*debs-pa*.
Ant *gre-mog-*ₒ*bu*; *grog-ma*.
Antagonist ₒ*tab-ya*; *ʻpa-rol-pa* (or *po*).
Antelope *dgo-ba*; the Tibetan — *ytsod*, *btsod*, *ytso*.
Antidote *ynyen-po*.
Antipathy *žen-lóg*.
Antiquity *sña-dús*, *sña-ba*; *sñon-tsé*, *sñon-dus*, *sñon-rabs*.
Anus *rkub*; *yžaṅ*, *yžaṅ-ka*; *bžaṅ-lám*.
Anxiety **kog-ṭúg**; col. *nyams-ña*.
Anxious (*sems*) *koṅ-du čud-pa*; v. also *bag-tsa*.
Any v. *gaṅ* 65; — one *gaṅ žig*; — thing *či žig*, *či-yaṅ*; — whatever *čaṅ*.
Apathy *btaṅ-snyoms*; *byar-méd*.
Aperture *sgo*; *bu-ga*.
Apostle *mi-sná*.
Apothecary's shop *sman-kaṅ*.
Apparition *snaṅ-ba*; *žal-yzigs*.
Appear ₒ*čar-ba*; *ston-pa*; *snaṅ-ba*; ₒ*byuṅ-ba*; *yod-par* ₒ*gyur-ba*.
Appearance ₒ*kyer-so*; *ča-byád*, *ča-lugs*; *čas*; *snaṅ-tsúl*.
Appease *ži-bar byed-pa*.
Appendix *ka-skoṅ*.
Appertain *ytogs-pa*.
Appetite *kam*; *daṅ-ga*.
Apple *ku-šu*; *sli*; — of the eye *spyan-*ₒ*bras*.
Application ₒ*bad-pa*; *brtson-*ₒ*grus*.
Apply *bkan-pa*; to — one's self *brtson-pa*.
Appoint *skul-ba*; *sko-ba*; ₒ*gel-ba*; ₒ*čol-ba*; ₒ*jug-pa*.
Apprehend *yčags-pa*; *dogs-pa*.
Apprentice *mčan-bu*.
Approach vb. *kad-pa*; *nye-ba*; *bsnyen-pa*.
Approach s. ₒ*gro-sa*.
Approve *bžed-pa*
Appurtenance ₒ*rgyu-čá*; —s *skor*.
Apricot *kam-bu*; *ču-li*, *čo-li*; dried — *čuli C.*, *ʻpa-tiṅ W.*; *mña-ris kam-bu C.*
Apron *dun-kebs*, *paṅ-kebs*.
Aqueduct *yur-ba*.
Arch *yžu*, *yžu-mo*.
Archer ₒ*ʻpoṅ-mkan*; —y ₒ*ʻpoṅ*.
Architect *rtsig-dpón*.
Archives *yig-tsáṅ*.
Area v. *dkyil-*ₒ*kor*; *kyon*, *rgya-kyón*; *ču-žéṅ*.
Argali *ynyan*.
Argue *bgro-ba*, *rtsod-pa*.
Argument *mñon-rtágs*; *rtags*.
Arise *skye-ba*; ₒ*kor-ba*; ₒ*kruṅ-ba*; *čags-pa*; *ldaṅ-ba*.
Arm *lag(-pa)*, resp. *ʻyag*.
Armful *lag-kód*; v. also *paṅ*.
Armour *go-kráb*; *go-ča*.
Armpit *mčan-kuṅ*.
Arms *mtson*, *mtson-ča*, ₒ*tab-grabs*.
Army *dpuṅ*; *dmag*; *dmag-dpúṅ*.
Aroma *ñad*.
Aromatic *ñad-čan*.
Arrange *sgrig-pa*; ₒ*jog-pa*; *ytan-la* ₒ*debs-pa* 205.
Arrangement *grabs*; *rgyu*; *ynas-lugs*.
Arrive *sleb-pa*; ₒ*byon-pa*; ₒ*byor-ba*.
Arrogance *ña-rgyal*; *ʻpo-so*.
Arrow *mda*.
Arsenal *go-káṅ*.
Arsenic *ba-bla*.
Art *sgyu-rtsál*; *bzo*.
Artery *rtsa-dkár*; *rluṅ-rtsa*.
Artifice *sgyu*.
Artificial *bčos-pa*.
Artist *bzo-pa*.
As (like) *ltar*; *bžin-du*; (when) v. *čiṅ* 140; *na* 299; *pas* 323; as — as *tsam* 430; — far — *tsam-du*, *bar-du*, *ṭug*, *ṭsug-pa*; — much — *ga-tsám*; — soon — *ma-kád*, *ma-ṭag-tu*.
Ascend ₒ*dzeg-pa*.
Ascending node *sgra-ycán*.
Ascetic s. *sgom-po*, *sgom-mkan*; *sdom-sruṅ*.
Ashamed, to feel — *skyeṅ-ba*; *krel-ba*; ₒ*dzem-pa*.
Ash-coloured *gro-mo*.
Ashes *gog-ṭál*; *ṭal-ba*.
Aside *zur-du*: *logs-su*, *logs-la*.
Ask ₒ*dri-ba*, *ysol-ba*, *žu-ba*; *yšer-ba*; *sloṅ-ba*; 'if one asks so' v. *če-na* 142.
Asleep, to fall — *ynyid-du* ₒ*gro-ba*.
Aspire *snyeg-pa*.
Ass *boṅ-bu*, *boṅ-bo*; wild — *rkyaṅ*.
Assailant *sña-rgol*.
Assassinate v. ₒ*jab-pa* 174.
Assemblage *krod-pa*; *tsogs*.
Assemble vb. n. ₒ*du-ba*; ₒ*tsogs-pa*; *ṭhags-pa*; vb. a. *sdud-pa*; *sog-pa*.
Assert *dam* ₒ*ča-ba*; *bžed-pa*.
Assiduous *brtson-pa-čan*.

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Assist *zla-bo* or *grogs byed-pa.*
Assistance *skyabs*; *skyobs*; *ra-mda.*
Assistant *grogs*; *ya-do W.*; *ra-mda-pa.*
Associate s. *grogs*; *zla-bo*; *ya-do W.*; *rogs.*
Associate vb. ₒ*tsogs-pa*; to be d ₒ*grogs-pa.*
Assume ₒ*čaṅ-ba.*
Assurance *ydeṅ*; *blo-ytád, blo-ydéṅ.*
Asterism *skar-ma.*
Asthma *dbugs rdzaṅ-ba.*
Astonished, to be — *ha-las-pa.*
Astonishment *ṅo-mtsár*; *ya-mtsan.*
Astray, to go — ₒ*kyar-ba*; v. also sub *yaṅ-pa* 506.
Astride, to put — *skyom-pa.*
Astringent *bska-ba.*
Astrology *skar-dpyád, skar-rtsis.*
Astronomy *skar-rtsis* 439.
Asunder *so-sor* 578; to tear — ₒ*dral-ba.*
At *kar*; *mdun-du*; *na* 298; *rtsar* 437.
Athlete *gyad.*
Atmosphere *rluṅ-gyi dkyil-*ₒ*kor* 11.
Atom *rdul.*
Atonement *sdig-bšágs.*
Attach ₒ*dogs-pa*; *sdom-pa, rtod-pa.*
Attached *zug-pa C.* 466; to be — *čags-pa*; *žen-pa.*
Attachment ₒ*kri-ba*; *čags-pa*; *žen-*ₒ*dzin.*
Attack *rub-pa*
Attain *sgrub-pa*; *tob-pa*; *rnyed-pa*; v also *pyin-pa.*
Attend vb. n. *skyoṅ-ba*; vb a. *zla-bo byed-pa*; *nya-ra byed-pa.*
Attendant ₒ*kor*, ₒ*kor-mkan*; ₒ*kor-yyog, yyog-*ₒ*kor.*
Attention *ynyer-ka*; *zon.*
Attentive *yčaṅ-po.*
Attitude *staṅs*; *spyod-lam*; *rnam-*ₒ*gyur. tsul, sdod-tsul.*
Attribute s. *brjod-pa* gramm.; *rtags*; *mtsan, mtsan-nyid.*
Auction *ni-lam.*
Auditory (in a monastery) *kun-dga-ra-ba* 4.
Augment vb. n. *rgyas-pa*; ₒ*pel-ba*; vb. a. *spel-ba.*
Aunt *ne-ne-mo*; *a-ne*; *sru.*
Auspice *ča*; *rten-*ₒ*brel.*
Authentic *ṅes-pa*
Author *byed-mkan*; *žal-ydams bris-mkan* 473.
Authority *čab*; *mtu.*
Authorize *dbaṅ skur-ba.*
Autumn *ston, ston-ka.*
Avalanche *ka-rud.*
Avarice *ser-sna*; *ham-pa.*
Aversion *skyo-šas*; *krel*; to feel an *skyo-ba.*
Avert *zlog-pa*; *yčod-pa.*
Avoid *yčod-pa*; *spoṅ-ba*; ₒ*dzem-pa.*
Await *sgug-pa.*
Away *par* 341; *yas* 508.
Awkward *rtsal-méd*; *mi šes-pa.*
Awn *gra-ma.*
Awry *kyom-kyóm*; *ča-čus*; *yo-ba.*
Axe *sta-ré*; *ste-po.*
Axiom *yži-ma.*
Axle-tree *srog-šiṅ.*
Ay ₒ*o-ná.*

B

Babbling s. *čol-čúṅ.*
Baby *jru-gu čuṅ-ṅu.*
Back s. *rgyab*; *ltag-pa*; the small of the — *sgal-pa.*
Back adv. *rgyab-tu*; *pyir.*
Background *mtil.*
Bacon *sbo-tsil.*
Bad *ṅan-pa*; *tu-ba*; *gyi-na*; *btsog-po W.*
Badger *grum-pa.*
Bag *sgyiu, sgyig-gu*; *sgye-mo*; *pad*; leather — *rkyal-pa*; small — *rkyal-bu.*
Bail (person) *dge-rgan*; *lag-mi.*
Bakehouse *bkad-sa.*
Baker *yyos-mkan.*
Balance (pair of scales) *tu-lā*; *bat-ti*; *sraṅ.*
Balcony *rab-ysál.*
Bald *ter.*
Ball *go-la*; *bo-lo*; musket *rdeu C.*, *rin-di W.*; cannon — *tu-lúm.*
Ballista *sgyogs.*
Balustrade *lag-yžúṅs.*
Banana *skyes-sdóṅ.*
Band (gang) *kyu, kyu-bo.*
Bandage *ras-tág*; *leb-ma, leb-tágs.*
Bandeleer *ga-ša.*
Bandy-legged *rkaṅ-kyóg.*
Banish *spyug-pa.*
Bank (shore) ₒ*kris*; ₒ*gram*; *ṅogs*; *dṅo*; — of a river *ču-ka, ču-*ₒ*gram, ču-mta.*
Banker *bun-bdág.*
Banquet s. *ngron.*
Baptism *krus* 51.
Baptize *krus ysol-ba.*
Barbarian *kla-klo.*
Barbarous ₒ*kob.*
Barber ₒ*breg-mkan.*
Barberry *skyer-pa W.*
Bare *rjen-pa*; — footed *rkaṅ-rjén.*
Bark s. *pags-pa*; *šun-pa*; — of a species of willow *sgro-ba*; — of the birch-tree *gro-ga.*

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Bark vb. n. *zug-pa.*
Barley *nas*; *so-ba*; boiled — *glum*; — corn *nas.*
Barm *ɟabs*; *sbaṅ-ču.*
Barter vb. *rje-ba*; *sdeb-pa.*
Base s. *yži*; *rmaṅ.*
Bashful *ño-bab-pa*; *dzem-bag-čan.*
Bashfulness *krel.*
Basin *ka-to-ra*; *zi-liṅ-pan-tse.*
Basis ˌ*gram-yži*; *ma-yži.*
Basket *pe-ra*; *tse-po*; *yzed-ma*; a small — of reed *bag-tse.*
Bat (animal) *ɟa-wáṅ.*
Bath *Krus.*
Bathe ˌ*Kru-ba*, ˌ*Krud-pa.*
Battle *yyul*, ˌ*ťab-mo.*
Bawling adj. *ča-čo-čan.*
Bay (gulf) *Kug*; *ču-Kúg*; *mťso-lág.*
Bay-coloured *smug-po.*
Bayonet *san-gin W.*
Bazar *Krom.*
Be *yin-pa*, resp. *lags-pa*; *yod-pa*; ˌ*dug-pa*; *mčis-pa*; *mňa-ba*; *ynas-pa*; there is, there are ˌ*dug*; *mčis.*
Beadle (in a monastery) *dge-bskós*; *dge-yyóg.*
Beam (timber) *yduṅ-ma*; — of light *yzer*: ˌ*od-yzér.*
Bear vb. a. (to bring forth) *btsa-ba*; *skyed-pa*; (to carry) ˌ*Kur-ba*, ˌ*Kyer-ba*; *ťeg-pa*, ˌ*ťogs-pa*; (to suffer) *yzod-pa*, *ťub-pa.*
Bear s., brown — *dom*; yellow — *dred* 264: the Great Bear *smin-bdún.*
Beard *rgya-bo*; *sma-ra*; *'ag-tsóm*; — of corn *gra-ma.*
Beast *dud-ˌgro*; — of burden *Kal-ma*; — of prey *ɟčan-zán.*
Beat *rgyab-pa*; *rduṅ-ba*; *rdegs-pa*; ˌ*ɟam-par byed-pa*; to — the drum *skrog-pa*; to — the gong, the cymbal v. ˌ*Krol-ba*; to be beaten ˌ*ɟam-pa.*
Beautiful *mdzes-pa*; *bzaṅ-ba*; *legs-pa*; *sdug-pa*; *dga-ba*; *bde-ba*; — appearance or colour *bkrag*; *mdaṅs*; — form *rnam-ˌgyúr.*
Because v. *kyi* 6; *pas* 323.
Beckon *lag-brdá byed-pa.*
Become *skye-ba*; ˌ*gyur-ba*; *ča-ba W.*
Becoming (comely), to be — ˌ*os-pa.*
Bed *mčis-mál*; *nyal-Krí.*
Bed (garden) *tsas-Kaṅ.*
Bedding *mal-gós*, *mal-čá*; *yzim-čá.*
Bedfellow *mal-grogs*, resp. *yzim-grogs.*
Bedstead *mal-kri*; *mčis-mál.*
Bee *buṅ-ba*; *sbraṅ-ma.*
Beer *čaṅ*; — carousal *čaṅ-sa*; — house *čaṅ-kaṅ.*
Beetle *sbur-pa.*
Befool *mgo skor-ba.*
Before adv. *sňa-ma*, *sňa-góṅ* 135; *sňan*, *sňar*, *sňun* 136; *sňon*, *sňon-du* 137; prep. *druṅ-du* 263; *mdun-du* 273.
Beforehand v. *sňa*; *sňan*, *sňar*; to be — *sňa-ba.*
Beg *žu-ba*; *ysol-ba.*
Beget *bšo-ba*; *skyed-pa.*
Beggar *spraṅ-po*; *ldom-bu-ba*; — boy *spraṅ-ɟrúg.* *br. pango*
Begin vb. n. *čas-pa*; *jug-pa*; *mgo* ˌ*dzug-pa*; to — to exist *skye-ba*; vb. a. *rtsom-pa*; ˌ*dzugs-pa.*
Beginner *las-daṅ-po-pa.*
Beginning s. *mgo*, *mgo-ma*; ˌ*go-ma*; *sgo-mo*; *sňon-ma*; *tog-ma*; — and end (head and tail) *mgo-mjug.*
Begotten *čad-pa*; to be — *čags-pa.*
Behalf v. *don* no. 3, 259.
Behave ˌ*grul-ba.*
Behaviour *rnam-ˌgyur*; *spyod-pa.*
Behead *ske ɟčod-pa.*
Behind adv. *rtiṅ*; *ɟa-rol-na* 338; *ɟyi*, *ɟyis*; prep. ˌ*gab*; v. *rgyab* 107.
Behold interj. *kye-hó* 7.
Being s. ˌ*gro-ba*; *lus-čan*, *sems-čan.*
Belch s. *sgreg-pa*; vb. n. *sgreg-pa* ˌ*don-pa.*
Believe vb. n. *dad-pa* 249; vb. a. *yid* (*ťugs* or *bden*) *čes-pa.*
Bell *dril*; — metal *mKar-ba*, ˌ*Kar-ba*; wether *Kyu-mčóg.*
Bellows *sbud-pa.*
Belly *grod-pa*; *lto-ba*, *ysus-pa.*
Belong *ytogs-pa*; *mňa-ba*; belonging together *ťe-mKan W.*
Beloved *ɟčes-pa*; *mon-ža-čan.*
Below adv. *ma* 408; *man-čád*, *man-čód*; prep. ˌ*og* 501.
Bench *gral.*
Bend vb. a. *kug-kúg byed-pa*; *skyil-ba*; *dgu-ba*; *gugs-pa*; *gum-pa*; ˌ*dud-pa*; vb. n. *mgo dgur-ba*; *dgye-ba.*
Benefit v. *skyed* 29; *don* no. 3, 259; *ɟan-pa*, *ɟan-yón*; for the — of *ɟyogs-su*; *don-du*
Benevolence *pan-pai sems.*
Bent (crooked) *Koṅs*; ˌ*Kyog-po*; *guy-ge-ba*; *dgu-ba.*
Benumbed v. *sbrid-pa.*
Bereave ˌ*ɟral-ba*; to be bereft ˌ*bral-ba.*
Besides *ka-ru*, *kar*; *steṅ-du*; *min*, *min-pa.*
Besiege *skor-ba.*
Besprinkle *čag-čág byed-pa* or ˌ*debs-pa.*
Best s. *mčog* 166; *don* no. 3, 259.
Bestow *sbyin-pa*; *ster-ba.*
Better, to get the — of *ťub-pa*; *rgyal-ba.*
Between *bar-la*, *de-bár*; *yseb-na*, *yseb-la*; from *bar-nas.*
Beverage *skyems*; *btuṅ-ba* 244.
Beyond *ɟa-rol-na*; *ɟan-čád.*
Bhotan ˌ*brug-pa.*
Bice, blue — *sňo-skyá.*

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Bid *sgo-ba*; *ˌjug-pa*; *ˌdom-pa*.
Bier *kyogs*; *dgu-kri*.
Big *čen-po*; — with child *sems-čan daṅ ldan-pa*; — with young *sbrum-pa*.
Bigness *ko-tág*.
Bile *mkris-pa*.
Billet of wood *mgal-pa*; *šiṅ-dum*.
Billow *ču-ri*, *ču-rlabs*; *dba-klóṅ*.
Bind *ˌčiṅ-ba*; *ˌdogs-pa*; *sdom-pa*; *ˌkyig-pa*.
Biped *rkaṅ-gnyis-pa*.
Birch-tree *stag-pa*.
Bird *bya*; *dab-čágs*; little — *mčil-pa*.
Birdcage *bya-káṅ*.
Birdsnest *bya-tsáṅ*.
Birth v. *skye-ba* 28; high — *skye-ba mto-ba*; low — *skye-ba dma-ba*.
Birthplace *skye-gnás*.
Bishop *do-dam-pa* 257.
Bison (Indian) *glaṅ-to*.
Bit (small piece) *kam*, *kam-tsád*; *čag-dum*; *brul*.
Bit (of a bridle) *srab-lčágs*.
Bitch *kyi-mo*.
Bite vb. *rmug-pa*; *ˌča-ba*.
Bitter *ka*, *ka-po*, *ka-ba* 36.
Bittern *ču-skyar*.
Bitumen *brag-žún*.
Black adj. *nag-po*.
Black s. (centre of a target) *rtags*.
Blacksmith *lčags-mgár*.
Bladder (urinary) *lgaṅ-pa*.
Blade (of grass) *ˌjag-ma*; *sog-ma*.
Blade (of a sword) *lče*.
Blame vb. a. *spyó-ba*; *smad-pa*, *smod-pa*.
Blame s. *klan-ka*.
Blank adj. *stoṅ-pa*.
Blanket *grum-tse*; *tsa-dar*; *ča-ra* 152; *ša-pos Ld*.
Blasphemy *skur-pa*.
Blast vb. *ycog-pa*.
Blaze s. *mdoṅs*.
Bleat *ˌba-ba*.
Bleed *ytar-ba*, *rtsa ycod-pa*.
Bless *sño-ba*.
Blessed *skal-ldán*; *bde-ˌgro*; *yyaṅ-čan*.
Blessing s. *byin*, *byin-rlabs*; *bkra-šis*; *bsño-ba*; *ˌjan-yón*; *yyaṅ*; *rgyan* 107.
Blind *mdoṅs-pa*; *žar-ba*, *miy-žár*; *loṅ-ba*.
Blister s. (pustule) *ču-sgaṅ*; *ču-bur*; (plaster) *ˌjibs-sman*.
Blister vb. *ˌjibs-pa*; *ˌjibs-sman ˌjug-pa*.
Blood *krag*; - y *krag-čan*.
Blooming *bkra-ba*.
Blossom vb. *ˌbar-ba*.
Blot out *ˌjyid-pa*; *sel-ba*.
Blow vb. *ˌbud-pa*.
Blow s. *lčag*.
Blue *sñon-po*, *sño-bo*; deep — *sño-nag*; pale — *sño-skyá*; *sño-saṅs*; sky — *mtiṅ*.
Bluff s. *gad-pa*.
Blunt *rtul-po*; vb. also *ka* IV. no. 5.
Blushing (the act of) *ño-tsa*.
Board s. *spaṅ-léb*; *šiṅ-léb*; *gtegs*; *sgo-mnám*; — of a door *sgo-glégs*; — of a ship *zur*.
Boast vb. *rlom-pa*.
Boasting s. *ka-tso*, *ka-jo*; *yus*.
Boat *gru*.
Boatman *gru-pa*; *ko-mkan*; *mnyan-pa*.
Bodily *dños-su*; *mñon-sum-du*; *žal-dños*.
Body *lus*; *yzugs*; *sku*; — linen *gos-lág*.
Boil s. (ulcer) *ču-búr*; *ša-búr W*.
Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb. n. *ˌkol-ba*; to — over *lud-pa*.
Boiling adj. *kol-pa*, *kol-ma*.
Boldness *ño-mig*; *rtul-pod-pa*.
Bolster *sñas*; *ydan*.
Bolt s. *bur*; v. also *yya* and *si-ri*.
Bolt vb. a. *yya rgyab-pa*; *si-ri čug-če W*.
Bond *ˌdzin*; *zin-bris*.
Bonds *bčiṅ-ba*, *bčiṅs-pa*; *ˌčiṅ-ba*.
Bone *yduṅ*; *rus-pa*; —s of fish *gra-ma*.
Book *dpe*; *gleys-bám*; *po-ti*.
Books (literature) *čos*; book-language *čos-skad*.
Bookstand *dpe-kri*.
Boot *lham*; leather half-boot *krad-pa* 8.
Border s. *gru*; *mta-ma*; *sna*; *mu*; *mtsams*.
Bore vb. *rtol-ba*; *ˌbigs-pa*.
Born *čad-pa*; to be — *skye-ba*; *btsa-ba*; *ˌkruṅ-ba*, *kruṅs-pa*; *ltams-pa*.
Borough *groṅ-tso*.
Borrow *skyi-ba*; *brnyan-pa*; *yyar-ba*.
Bosom *snam-brág*; *paṅ-lébs*.
Botch vb. *glan-pa*.
Both *gnyis*.
Bottle *bum-pa*.
Bottom *ytiṅ*; *mtil*; *žabs*.
Bough *yal-ga*.
Bound vb. n. *ˌjar-ba*.
Boundary *mtsams*, *sa-mtsams*.
Bow vb. *ˌdud-pa*; **skyed kug taṅ-če** 16 *W*.
Bow s. (compliment) *jyag*.
Bow s. (for shooting) *yžu*.
Bowels *rgyu-ma*; *naṅ-krol*.
Bowl s. *ko-re W*.; *koṅ-po*; *pa-tra*; *jor-pa*; *yžoṅ-pa*; beggar's — *lhuṅ-bzéd*; — of a tobacco-pipe *gaṅ-mgó*.
Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*; — on the ear *ˌgram-lčag*.
Boy *byis-pa*; infant — *kyeu*.
Bracelet *ydu-bu*; *lag-ydúb*
Brag *sgeg-pa*.
Brahma *tsaṅs-pa*.
Brahmin *bram-ze*.
Braid vb. *ycud-pa*.
Brain *klad-pa*; *glad*; *mgo-klád*.
Bramble *tser-ma*.
Bran *tsag-ro*.
Branch (bough) *yal-ga*; *gel-pa*; v. also *lčug-pa* 149.

Brandish *dbyug-pa.*
Brandy *'a-rág.*
Brass *ra-gan*; — can *čab-rkyan.*
Brave adj. *des-pa*; *dpa(-ba)*; *spa-ba.*
Brawls v. *klan-ka* 8.
Bread *bag-leb C.*; *ta-gir W.*
Breadth *ka-žeṅ*; *žeṅ*, *y:eṅ.*
Break vb. a. *ɣčog-pa*; to — one's promise *ˌgal-ba*; v. *ˌčal-ba*; v. *ˌjig-pa*; vb.n. *ˌgas-pa*; *ˌčag-pa*; to — forth *rdol-ba*; to — out *ˌčor-ba*; *laṅ-ba.*
Breakfast s. *gro*; *dro C.*; *tsal-ma W.*
Breakfast vb. *tsal-ma za-ba.*
Breast *nu-ma*; *braṅ*, resp. *sku-bráṅ.*
Breath *rṅam-pa*; *dbugs*; *rlaṅs-pa*; to be out of — *dṅaṅ-ba.*
Breathe *rṅam-pa.*
Breeze *rluṅ.*
Bribe s. *ɣag-sùg.*
Brick *pag*, *pag-bu*; *so-pag.*
Bricklayer *rtsig-bzo-pa*
Bride *bag-ma*; —'s maid *bag-grogs-mo.*
Bridegroom *bag-po*, *mag-pa* col.
Bridge *zam-pa.*
Bridle s. *srab.*
Brier *tser-ma.*
Bright *bkrag-čan*; *krol-król*; *ɣži-brjid-čan*; *ˌod-čan*; *ysal-ba.*
Brightness *bkrag*; *dṅom-pa*; *mdaṅs*; *ˌtser-ba*; *zil*; *yzi*; *yzi-brjid*; *ˌod.*
Brilliant *zil-čan.*
Brim *gru.*
Bring *skyel-ba*; *ˌkyer-ba*; *ˌkyog-pa*; *ˌkyoṅ-ba*; *ˌkyol-ba*; to — along with *ˌkrid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *ysos skyed-pa.*
Brisk *kram-pa.*
Bristle s. *kab-spú.*
Bristly *rtsub-po.*
Brittle *krol-mo.*
Broad *ɣal-čan*; *žeṅ-čan.*
Broken *dkrum-pa*; *čag-pa*, *čag-po*; country *lčaṅ-lčóṅ.*
Bronze v. *kro* 52; *mkar-ba*, *ˌkar-ba.*
Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-ɣran.*
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Broth *ša-kú.*
Brother *spun*, resp. *mčed*; father's — *ku-bo*; mother's — *žaṅ-po*, *'a-žaṅ W.*; a sister's — *miṅ-po*; elder — *jo-bo*, col. *'a-jó*; resp. *ɣčen*; younger — *nu-bo*; *ɣčuṅ-po*; *no W.*; religious — *čos-spun*; brother — in law *skud-po.*
Bruise vb. *grug-pa.*
Brush s. *pir*; *zed.*
Brute *byol-sóṅ.*
Bubble s. *ču-búr*; *lbu-ba*, *dbu-ba.*
Bubbling *kol-pa.*
Bucket *ču-bzóm.*
Buckle s. *čab-ma.*
Buckler *ɣa-li*; *ɣub.*
Buckwheat *bra-bo.*
Bud s *sbal-mig*; leaf — *kyi-gu.*
Bud vb. *skye-ba.*
Buddha *saṅs-rgyas*; *rgyal-ba*; *rgyal-ba goṅ-ma.*
Buddhist *naṅ-pa.*
Buffalo *ma-he.*
Bug *ča-ré*; (*lha*) *ˌdre-sùg.*
Build *rtsig-pa*; *ˌčos-pa*; *ˌgod-pa.*
Building s. *bkod-pa.*
Bulk *boṅ*; *lhun.*
Bull *glaṅ-tùg*; *ba-glaṅ.*
Bullet *go-la*; *tsi-gu*; — mould *ka-lib.*
Bullock *glaṅ*; *spo-to C.*
Bun *lhas(-ma)*; *lhas-dóg*; *žim-zag W.*
Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čun-po*; *tsom-pa*; *yzab-ma.*
Bundle *čun-po*; *ɣon-po*; *lag-kód.*
Bung *ka-ˌdig.*
Burden s. *kal*; *kur*, *kur-po*; *kres-po*; *ˌgaṅ (-po).*
Burn vb. a. *ˌtsig-pa*; *sreg-pa*; vb. n. *ˌbar-ba.*
Burning-glass *me-šél.*
Burst vb. a. *ɣčog-pa*; vb. n. *ˌgas-pa*; *ˌtor-ba*; *rdol-ba.*
Bury *skuṅ-ba.*
Bushel *kal-bó.*
Business *las*; *don*; *kag*; *gaṅ-po*; *spros-pa*; **del-wa** 382 *W.*
Busy, to be — *brel-ba.*
But adv. (only) *tsam*; v. *man* 411; conj. v. *kyi*; *ˌon-kyaṅ*; *ˌo-na.*
Butcher *šan-pa*; *ša-tsoṅ-pa.*
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Butter *mar*; fresh — *skya-már.*
Butterfly *ɣye-ma-léb.*
Buttermilk *da-ra*; *dar-ba.*
Buttock *rkub*; *ɣoṅ-tsos.*
Button s. *sgrog-gu*, *sgrog-ril*; *tob-či*, *tob-ču.*
Buy *nyo-ba.*
Buzz vb. *ˌkrog-pa.*
Buzzing s. *ˌur.*
By *kyi*; v. sub *rkyen*; *sgo-nas*; *pas*; *ɣyir*; close — *druṅ-du.*

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C

Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi.*
Cairn *to-yór*; *dur-phuṅ.*
Calamity *bkra-mi-śis*; *rkyen*; *ˌgal-rkyen.*
Calamus *ču-tág.*
Calculate *rtsi-ba*; *rtsis byed-pa*; *bgraṅ-ba.*
Calculation *rtsis.*
Calendar *lo-to.*
Calf *be-to, be-do*; *beu*; — of the leg *sgyid-pa*; *byin-pa.*
Call vb. a. *skad-pa*; *skul-ba*; *ḱug-pa*; *ˌgugs-pa*; *sgrog-pa*; *ˌbod-pa*; v. also *byed-pa* 1, 2 and *miṅ ˌdogs-pa* 280; so-called *žes byas-pa*; vb. n. to — to a person *ke' taṅ-wa C.*; *skad gyab-če W.*; *sgrog-pa*; *brgyaṅ-ba.*
Calm adj. *gya-ma-gyú*; v. *dal-ba.*
Calm vb. a. *ži-bar byed-pa.*
Calumny *phra-ma.*
Camel *rṅa-bóṅ*; male — *rṅa-yséb*, female — *rṅa-mo.*
Camp *sgar.*
Camphor *ga-pur.*
Can s. *rkyan, čab-rkyán* 155.
Cancer (disease) *lhog-pa*; (constellation) *kar-ka-ta.*
Candle *rkyoṅ-tse.*
Candy *ḱaṇ-da.*
Cane *spa, sba*; *smyi-gu, smyug-ma*; *ˌod-ma.*
Canine tooth *mče-ba, mče-só.*
Cannon *gyogs, sgyogs*; *ˌdzam-búr*; — ball *ťu-ľim.*
Canopy *ydugs.*
Caoutchouc *gyig.*
Cap *ťod-ḱebs.*
Caper vb. n. *dkyu-ba.*
Capital adj. *kyad-par-čan.*
Capital s. (stock in trade) v. *ma* 1, 2; *ťog* III.; (chief city) *mťil*; *rgyal-sa W.*
Captain *ˌgo-pa*; *brgya-dpon.*
Captivate *ˌdzin-pa.*
Captive s. *btson.*
Caravansary *tsugs-ḱaṅ.*
Caraway 1. Carum *go-snyod.* 2. Cumin *zi-ra.*
Carcass *ro, ťeṅ-ro*; *yzugs.*
Card *yi-ge.*
Cardamom *sug-rmél*; *li-ši W.*
Cardinal points *phyogs* 352.
Care s. *nya-ra*; *ynyer-ḱa*; to take — **ka-dar čo-če**; to take — of *skyoṅ-ba*; **čag-pa ǰhé-pa* C.*; *ynyer-ba*; to use — *yzabs-pa.*
Careless *bag-méd.*
Caress vb. a. *mťun-par byed-pa*; *yag-po*; *ˌǰag-po byed-pa.*
Carpenter *šiṅ-mḱan.*
Carpet *stan.*
Carriage (conveyance) *bčibs-pa*; *bžon-pa*; *ťeg-pa.*
Carrion *ˌḱrums.*
Carrot *guṅ-dmar-la-phug*; *lča-ba*; *se-rag-dur-sman W.*
Carry *ˌḱur-ba*; *ˌkyer-ba*, *ˌḱyog-pa*; *ˌḱyol-ba*; *skya-ba*; *skyed-pa*; to — away *skyel-ba*; *bda-ba*; to be able to — *ťeg-pa* 235.
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Carter *šiṅ-rta-pa.*
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Case (incident) *rkyen*; *skabs*; in — *gal-te* 68; *na* 299; (sheath) *šubs*; (grammar) *rnam-dbyé* 314.
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Cashmere *ḱa-čúl, ḱa-čé.*
Cask *zem.*
Cast vb. a. *skyur-ba*; *rgyag-pa*; *ˌdebs-pa*; *ˌǰen-pa*; to — away *ˌdor-ba*; to — down *ˌbebs-pa*; *ˌbor-ba*; to — (metals) *ldugs-pa.*
Casting-mould *lug-koṅ.*
Castle *mḱar*; *ǰo-braṅ*; *rdzoṅs.*
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Catch *ˌdzin-pa.*
Catgut *rgyus-skúd.*
Cattle *phyugs*; breeding — *rkaṅ-ˌgrós*; hornless — *mgo-ríl W.*
Caul (anatomy) *rgyu-sgróg.*
Cause s. *rkyen*; *rgyu*; *rgyu-mtsan*; original = *yži-ma.*
Cause vb. a. v. *gugs-pa*; *ˌǰug-pa*; *ytoṅ-ba*; *byed-pa.*
Causeway *so-log.*
Caution s. *ynyer-ḱa.*
Cautious v. *ka-dár*; *gya-ma-gyú*; to be — **ka-dar čo-če**; *ˌgab-pa.*
Cave, Cavern *phug-pa.*
Cavity *ḱuṅ*; *sbugs.*
Cease *ˌgag-pa*; *ˌčad-pa*; *ži-ba.*
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Celebrated *gzi-brǰid-čan.*
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Centre *lte-ba*; *mťil*; *dbus.*
Cerebellum *klad-čuṅ.*
Ceremony *čo-ga*; *sku-rim.*

Certain *ñes-pa*; *gor-ma-čág*; *ño-rtóg*; a — one *ɣčig-čig*.
Certainly *ɣdon-mi-za-bar*.
Certainty *ñes-pa*; *ťag-čód*.
Ceylon *laṅ-ka*.
Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.
Chain s. *lčags-ťág*; *nyag-ťáy*.
Chair *Kri*; *rgya-kri C.*
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Charming *dga-ba*; *yid-du ˛oṅ-ba*.
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Chase s. *Kyi-ra*.
Chasm s. *rgya-sér*.
Chastisement *čad-pa*; *ťul*.
Chastity *Krel-yod*; *ťsaṅs-par spyod-pa*.
Chat vb. *˛ur ɣtoṅ-ba*; *lab ɣtoṅ-ba*.
Chattering s. *čo-lo*.
Cheap *Kye-mo W.*; *rin čuṅ-ba*.
Cheat vb. *blo brid-pa*; *slu-ba*; *ɣyo-zól byed-pa*; *mgo skor-ba*.
Cheek ˛*gram-pa*; — bone ˛*gram-rús*; — tooth ˛*gram-so*.
Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
Cheerful *Krul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.
Cheese *ťud*; *˛o-ťúd*.
Chess-board *mig-máṅ*; to play at chess *mig-maṅ rtse-ba*.
Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *braṅ*, resp. *sku-bráṅ*.
Chew *ldad-pa*.
Chicken *bya-ɣrug*.
Chief adj. *dpon*; *ɣtso*; — justice *Krims-dpon*.
Chief s. ˛*go-pa*; *dpon-po*; *ɣtso-bo*; *kyu-mčóg*.
Chiefly *ɣtso-bor*, *ɣtso-čér*.
Child *ɣru-gu*; *byis-pa*; *bu*; v. *Kyeu*.
Children *bu-ɣrug*; — of the same parents (brothers, sisters) *spun*.
Chill s. *kyi-búṅ*.
Chin *ko-kó*; *ma-lé*.
China *rgya-nág*; *rgya-yúl*; modern name: *ma-hā-čí-na*, *ma-hā-čín*; — clay *Kam-pa*; — ware *kar-yól*; *dkar-yól*; resp. *žal-kar C.*; *sol-kar W.*
Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mí*; plur. *rgya-rnams*.
Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-šóg*.
Chink *sgo-bár*.
Chip *ťsal-pa*; *šiṅ-ťsal*.
Chirping s. *ča-čó*.
Chisel vb. ˛*bru-ba*.
Chit-chat s. *˛ur*.
Choice adj. *mčog-tu bkrab*; *Kyad-par ɣags-pa*; *Kyad-par-čan*.
Choke *dbugs sub-pa*; **skye tsir taṅ-če* W.*; *ske bsdam-ste ɣsod-pa*; to be choked *rnaṅ-ba*; *ske bsdam-ste ˛či-ba*; ˛*tsub-pa*.
Cholera *Koṅ-lóg W.*; *nya-lóg Sik*.
Choose vb. a. *bkrab-pa*; ˛*byed-pa*; ˛*dzin-pa*; vb. n. (to like) *dgyes-pa*.
Chop vb. *btsab-pa*; to — off *ɣčod-pa*.
Chopping-block *šiṅ-stan*.
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Chronic adj. *yun riṅ-bai*; — disease *ɣčoṅ-nád*.
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Cimeter *gri-gúg*.
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Cipher s. *mKa*; *ťig-le*.
Circle s. *skor*, ˛*Kor*, ˛*Kor-lo*; *dkyil-˛Kor*; *sgor-mo*, *sgor-ťig*.
Circular adj. *kyir-kyír*; *gor-mo*.
Circumference *dkyil-˛Kor*; ˛*Kor*; *Ko-ra*; *Kyon*; *mu-Kyúd*.
Circumstance *rkyen*; *skabs*.
Citadel *mKar*; *rdzoṅ*.
Citizen *Kyim-bdág*; *yul-pa*; *yon-bdag*.
Citron *gam-bu-ra W.*; *spyod-pad C.*
City *groṅ-Kyér*.
Civilize ˛*dul-ba*.
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Clammy *rtsi-čan*.
Clamour s. *ku*, *ku-sgra*, *ku-čo*; *skad-lóg*; *ča-čó*.
Clandestinely *sbas-te W.*; v. also *lkog-tu*, *ysaṅ-ba*.
Clap vb., to — the hands *čag-čág byed-pa*.
Clap s. (crash) *sguṅ W.*; *ldim W.*; *ldir-sgra*.
Clasp vb. a. ˛*Kyud-pa*; ˛*Kril-ba*.
Clasp s. *čab-ma*; — knife *ltab-gri*.

Class s. *gral*; *ča-tsán*; *bye-brág*; *dbye-ba*; *tsan, sde-tsán.*
Classify *rnam-par bžag-pa*; ˌ*byed-pa.*
Claw *kron*; *sder(-mo)*; *spar-ba.*
Clay ˌ*jim-pa*; *rdza*; *žal-ba*; – floor *skyaṅ-nul.*
Clean adj. *dag-pa, ytsaṅ-ba*; *lag-mo W.*; – food *dkar-zás.*
Clean, Cleanse vb. a. *pyi-bdar byed-pa*; *saṅ-ba*; *sel-ba*; to be cleansed ˌ*byoṅ-ba.*
Clear adj. *mṅon-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *siṅs-po W.*; *lhaṅ-ṅe.*
Clear vb. a. ˌ*dag-pa*; *sel-ba.*
Cleave ˌ*ges-pa*; ˌ*čeg-pa*; to be cleft ˌ*gas-pa.*
Cleft s. *rgya-sér*; *ral*; *srubs.*
Clerk *yig-mkan.*
Clever *yčaṅ-po*; *sgrin-po*; *tabs-čan*; *spyaṅ-po*; a – writer *rtsom-par mkas-pa.*
Clew s. *gru-gu.*
Climb ˌ*dzeg-pa*; *rgal-ba.*
Cling *čags-pa*; *ča-bžag-pa.*
Clip ˌ*grum-pa.*
Cloak s. *ber.*
Clock *ču-tsod*; *ču-tsod-*ˌ*kor-lo.*
Close vb. a. ˌ*gegs-pa*; v. also ˌ*dzum-pa.*
Close adj. *gya-ma-gyu* 73; – fisted *kroṅ-po*; *lag-dam-po*; adv. ˌ*jam-pa* 174; – over *glad-la.*
Clot s. *goṅ-po*; – of blood *krag-góṅ.*
Cloth *sag-lád*; *prug*; *ter-ma*; *dar*; a piece of – *yug, bubs.*
Clothes *gos, gos-lág*; *bgo-ba*; to change – *gos brje-ba*; to put on – *gos gon-pa*; to take off – *gos* ˌ*bud-pa*; suit of – *go-lus-ča-tsaṅ W.*
Clothes-brush *byab-zéd.*
Clothes-stand *ydaṅ, rdaṅ.*
Clothing s. *bgo-ba*; *ča-byád, ča-lúgs.*
Cloud s. *sprin*; – of dust *bud.*
Clouded, to be – ˌ*krig-pa.*
Cloudy, it has become – *kor-soṅ.*
Clove *li-si C.*; *bzaṅ-drúg W.*; *zer-bu W.*
Club (mace) *ga-da.*
Clumsy *sbom-pa*; *zlum-pa.*
Cluster s. *čag-mo.*
Clyster s. ˌ*kos*; *bsur-smyig*; – pipe *čeu.*
Coachman *šiṅ-rta-pa.*
Coagulate ˌ*kyags-pa.*
Coal *sol-ba.*
Coarse *rtsiṅ-ba*; *rags-pa*; –grained *rtsub-po.*
Coast ˌ*kris.*
Coat s. *gos*; *dug-po Ü*; *ču-pa Ts.*; – lap *kud*; – of mail *krab.*
Coat vb. a. ˌ*tum-pa.*
Cock s. *bya-po, bya-po*; *kyim-bya*; of a gun *to-čúṅ*; *me-skám.*
Cock vb. a. *rdze-ba.*
Coetaneous *na-mnyám, na-*ˌ*drá.*
Coffee *ka-ba* 37, III.
Coffer *sgrom.*
Coffin *dur-sgám, ro-sgám.*
Cohabit ˌ*brel-ba*; ˌ*krig-pa spyod-pa.*
Cohabitation *sbyor-ba.*
Cohere ˌ*brel-ba.*
Coil vb. (of snakes) ˌ*kri-ba.*
Coin s. *doṅ-tse.*
Coition, Coitus ˌ*krig-pa*; *čags-spyód*; *nyal-po.*
Colander *tsag-ma.*
Cold adj. *graṅ-ba*; – air *ṅa-ra*; *ṅad*; – wind *ṅar-ba*; *lhags-pa*; to feel – ˌ*kyags-pa*; v. *kyi-bún*; to get, to grow – *graṅ-ba, graṅs-pa.*
Cold s. *kyags-pa*; *graṅ-ba*; *ṅad*; *ṅar-ba*; to have a – *bro-*ˌ*tsal-ba*; a – in the head *čam-pa*; *bro-*ˌ*tsál*; *ya-ma.*
Colic *glaṅ, glaṅ-tábs*; *rgyu-yzér*; *tsa-*ˌ*kru.*
Collar s. *goṅ-ba, gos-kyi goṅ-ba*; to seize by the – *goṅ-ba-nas* ˌ*dzin-pa.*
Collect vb. a. *sgrug-pa, sloṅ-pa*; *sdud-pa*; *sog-pa.*
Colonel *ru-dpón.*
Colour s. *ka*; *ka-dog*; *mdog*; *tson*; beautiful – *bkrag*; prime – *ma-yži*; to lose – *dkyug-pa.*
Colt *tur-bu*; – of an ass *ku-rúg, gu-rúg.*
Comb s. *so-máṅ.*
Comb vb. a. *žad-pa, yžad-pa, yžod-pa.*
Combat s. ˌ*tab-mo*; ˌ*krug-pa.*
Combat vb. ˌ*tab-mo* ˌ*gyed-pa*, ˌ*tab-pa*; ˌ*krab-pa*; *rgol-ba.*
Come ˌ*oṅ-ba*, resp ˌ*byor-ba*, ˌ*byon-pa*; *yeb-pa*; eleg. *mči-ba*; come! *žog*; to – again *ldog-pa, log-pa*; to – back *pyir-*ˌ*gro-ba*; to – forth *čags-pa*; to – out ˌ*byuṅ-ba*, ˌ*ton-pa*; to – to ˌ*kyol-ba*; *ynas-su* ˌ*gyur-ba*; to – together ˌ*dzom-pa*; to – up (of seeds) ˌ*kruṅ-ba, rdol-ba.*
Comfort vb. a. *glod-pa*; *mya-ṅan saṅ-ba*; *spro-ba skyed-pa.*
Comforter *skyo-grógs.*
Command vb. a. *bka ynaṅ-ba, ynaṅ-ba*; (an army) ˌ*krid-pa.*
Command s. *žal-ydáms.*
Commander *dmag-*ˌ*go*; *dmag-dpón.*
Commandment *bka, bka-krims, bka-bsgos*; *krims.*
Commence *rtsom-pa*; ˌ*dzugs-pa.*
Commend *snag-pa*; ˌ*čol-ba.*
Comment vb. a. ˌ*grel-ba*, ˌ*grol-ba.*
Commerce *tsoṅ.*
Commissary *sku-tsáb.*
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Common *dkyus-ma*; *tun*; *ypal-pa*; *ypral*; the – people *ypal* 341.
Communication *bka-rgya*; ˌ*brel*, ˌ*brel-ba.*

Communion *ˌbrel-ba*; *ˌgrogs-lugs*; holy — *ysol-rás* 592.
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Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *pun-tsógs*; *rdzogs-pa*; *tsaṅ-ba*; to be — *tsaṅ-ba*.
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Congratulate *bkra-šis mṅa ysol-ba*.
Conjuncture *bsgaṅ*; *dus*.
Conjure (implore) *nan-gyis žu-ba*.
Conjure up *ˌgugs-pa*.
Conjurer *ˌba-po*.
Connect *sbyor-ba*; *sbrel-ba*; *zuṅ sdebs-pa*.
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Consult *bka-bgro-ba*.
Consultation *gros-gléṅ*; *ˌdun-ma*.
Consume *čud yzon-pa*; *zin ˌjug-pa*; to be

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consumed *ča-ba*; *čad-pa*; *ˌtsar-ba*; *ˌdzad-pa*; *zin-pa*.
Consumption *yèoṅ*.
Contain v. *ṣoṅ-ba*; to be contained *ˌgro-ba*; v. *ˌdug-pa* no. 2.
Contamination *grib*.
Contemplate *sgom-pa*.
Contemplation *sgom*; *tiṅ-ṅe-ˌdzin*.
Contempt *rṅan-čen*; *brnyas-pa*; *smad-pa*.
Contend (fight) *ˌkrug-pa*; *rtsod-pa*; (to strive) *ˌgran-pa*.
Content adj. *čog ṣes-pa*; *tsim-pa*; to be — *mgu-ba*; to heart's — *yid bžin-du*.
Contention *ˌgran-sems*; *ˌdziṅ-mo*.
Contentment *snyiṅ-tsim*.
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Contract vb. a. *skum-pa*; vb. n. *ˌkor-ba*.
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Contradiction, to be in — *ˌgal-ba*.
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Contrivance *grabs*.
Convent s. *čos-sde*; *sde*; *dgon-pa*.
Convention *ka-čád*.
Conversation *gleṅ-brjód*.
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Convoy s. *skyel-ma*.
Cook vb. *ˌtsod-pa*.
Cook s. *gyos-mKan*; head — *ysol-dpon*, *ma-čen*.
Cool *graṅ-ba*; *bsil-ba*.
Cooly (carrier) *kur-pa*; (workman) *gla-pa*.
Coot *skyegs*.
Copious *rgyas-pa*.
Copper *zaṅs*.
Copulation *ˌkrig-pa*; *čags-spyod*.
Copy vb. *ṣu-ba*.
Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pattern) *ma*, *ma-dpe*.
Coral *byi-ru*.
Cord s. *rgyud*; *sgrogs*; *ta-gu*; *ˌpreṅ-ba*.
Cordial s. *bčud*.
Core *kog-šiṅ*.
Coriander seed *ˌu-su*.
Cork *ka-yèod*, *ka-ˌdig*.
Corn (grain) *ˌbru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags*, *pub-rags*; *hi-ri*; corn on a toe *rkaṅ-mdzub-dzer-pa*.
Corner *kug*; *gru*; *grwa*; *zur*.
Corporal *bču-dpon*.
Corpse *ro*, resp. *spur*.
Correct adj. *skyon-méd*; *nor-méd*; to be — *ˌgrig-pa*.
Correct vb. *sgyur-ba*; *žu-dag byed-pa*.
Correction *žu-dág*, *žus-dág*.
Correspond (to be adequate) *ˌgrig-pa*.
Correspondent (in business) *tsoṅ-grogs*.
Corrupt vb. a. *slad-pa*.
Corruptness *kun-dkris*.
Costly *gus-po*, *rin-čan*.
Cottage *kaṅ-bu*; *ku-tu*.
Cotton *ras-bal*, *srin-bal*, *šiṅ-bal*; — cloth (*ka-ši-kai*) *ras*.
Couch s. *kri*; *nyal-kri*; *mal*.
Cough s. *glo*; *kogs*; *bro-ˌtsál*; vb. *kogs-pa*.
Council *gros*, *gros-gleṅ*; *ˌdun-ma*.
Counsel s. *gros*; *bka-ydáms*; *ˌdun-ma*.
Counselor *bka-yṣags*.
Count vb. *bgraṅ-ba*; *ˌdren-pa*; *rtsi-ba*; *yṣor-ba*; *si kor-če W*.
Countenance *ydoṅ*; *bžin*; *ṅo*; *skye-sgo*; *sgo-lo*.
Counteract *ˌgal-ba*.
Counterfeit adj. *rdzus-ma*.
Counterparty *pa-rol*
Counting s. *rtsis*.
Country *yul*, *yul-ˌkór*, *yul-grú*; *sa-čá*; *rgyal-kág*; love of — *yul-sréd*; *yul-la ˌdod-pa*.
Couple s. *zuṅ*; married — *bza-mi*.
Courage *snyiṅ-stobs*, *snyiṅ-rús*; *spobs-pa*.
Courageous *ham-pa-čan*; *dpa-ba*, *dpa-čan*.
Courier *rta-zam-pa*.
Course s. *tsir*.
Court s. (residence of a prince) *kab*; — of justice *bka-yṣags*; *krims-kaṅ*.
Courtyard *kyams*; *tsoms*, *tsoms-skór*.
Cove *kug*.
Covenant s. *ka-čád*.
Cover vb. *ˌkeb-pa*; *ˌgebs-pa*; *klub-pa*; *ˌtum-pa*.
Cover, Covering s. *ka-kebs*, *ka-gab*, *ka-yèod*, *ka-leb*; *kebs*, *kyebs*, *kebs-ma*; *go-ṣog*; *tums*; *yyogs*; *ṣubs*; covering for the head *mgo-yyógs*.
Cowry *ˌgron-bu*.
Crab *sdig-srin*.
Crack vb. a. *yèog-pa*; vb. n. *ˌgas-pa*.
Crack s. *sguṅ*.
Craft (cunning) *dku-lto*.
Crafty *yó-ba*.
Cram *sgrim-pa*.
Crane (bird) *kruṅ-kruṅ*.
Crash s. *sguṅ*.
Crave *rṅab-pa*.
Craw *lkog-sóg*.
Crawfish *sdig-srin*.
Crawl *gog-pa*; *ˌpye-ba*.
Cream *spri-ma*, *spris-ma*, *sris-ma*; *ˌo-sri*; *žo-sri*.

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Create *ˌgod-pa.*
Creator *ˌgod-pa-po*; *mdzad-po.*
Creature *bkod-pa*; *ˌgro-ba, lus-can.*
Credible *ˌos-pa.*
Creditor *bun-bdag.*
Creed *čos-rgyud, čos-lugs.*
Creek *kug, kugs.*
Creep *ˌpye-ba, gog-pa.*
Crescent s. *zla-tses lta-bui ri-mo* or *dbyibs.*
Crest (of fowl) *cod-pan.*
Crevice *yseṅ, seṅ.*
Cricket (insect) *cog-cog-pa W.*
Crime *nyes-pa*; *noṅs-pa.*
Cripple *ža-bo.*
Crippled *koṅs-kan W.*; *koṅ-ril C.*; *grum-pa.*
Criticise *ˌbigs-pa.*
Crocodile *kum-bi-ra.*
Crooked *kug*; *kum-pa, koṅ*; *kyog-po*; *koṅs*; *ˌkyog-po*; *dgur*; to be — *dgye-ba.*
Crop vb. *ytog-pa.*
Crop s. *lo-tog.*
Cross s. *brkyaṅ-siṅ*; *sku-ru-ka.*
Cross vb. *ycod-pa*; *rgal-ba.*
Crouch *čum-pa.*
Croup, he has the — *Koi lkog-ma skraṅs soṅ* (his throat is swollen).
Crow s. *ka-ta*; *po-rog.*
Crow-bar *gal-ta*; *lcags-ber.*
Crowd s. *krod-pa*; *krom*; *yseb.*
Crowd vb. a. *bcar-ba C., bcer-ba W.*
Crown s. *cod-pan*; — of the head *spyi-bo*; *ytsug.*
Crown vb. a. *cod-pan-gyis brgyan-pa*; v. also *tog ˌgel-ba.*
Crucible *koṅ-po W.*; *žu-skyogs C.*
Cruel *ynyan-pa*; *drag-sul-can.*
Crumb *čag-dum*; *brul*; *bir-bir W.*
Crumble vb. a. *grug-pa*; vb. n. *gog-pa.*
Crupper *sgal-pa*; *rmed.*
Crush *glem-pa*; *rdzi-ba.*
Cry vb. n. *ˌgrags-pa, ˌgrogs-pa.*
Cry s. *ṅa-ro*; *skad, skad-ṅan*; *ca-co*; — for help *ˌo-dod.*
Crystal *man-sel, sel.*
Cubit *kru* 51.
Cuckoo *Ku-byug*; *kug-se W.*
Cucumber *ka ka-ráṅ Kun.*
Cultivate *ˌbad-pa*; cultivated land *kluṅs.*
Cunning s. *dku-lto.*
Cup *ko-ré, kor*; *koṅ-po*; *tiṅ*; *por-pa*; — bearer *ysol-dpon.*
Cupboard *ˌča.*
Cupping-glass *me-bum, me-puṅ.*
Curd *žo*, resp. *ysol-žo.*
Cure vb. *ycod-pa*; *bcos-pa*; *ˌtso-ba*; *yso-ba.*
Curious (inquisitive) *snob-zog-can.*
Curl s. (of hair) *ral-pa.*
Curled *tsa-ru W.*
Currant *nyaṅ-ka Sp.*; *rub-so W.*; (raisins) *ba-so Ld., ba-so-ka C.*
Current s. *rgyun*; *ču-rgyun.*
Current adj., to be — (of coins) *ˌgrul-ba, rgyug-pa.*
Curse s. *ṅan*; *dmod-pa.*
Curse vb.a. *ṅan ˌdebs-pa*; *dmod-pa ˌbor-ba.*
Curtain *yol-ba.*
Curve s. *gye-gu.*
Curve vb. a. *kug-kug byed-pa*; *ˌgum-pa*; curved *kyog-po*; *kyag-kyóg W.*; to be curving *dgye-ba.*
Cushion *sṅas*; *stan*; *ˌbol, snye-ˌból*; *sob-stán.*
Custom (use) *krims*; *čos*; *srol*; (toll) *so-gám.*
Cut vb. a. *ycod-pa*; *ˌjog-pa*; *dra-ba*; (to mow) *rṅa-ba*; to — into pieces *sgral-ba*; *ˌtub-pa*; v. *ˌčad-pa*; to — off *grum-pa*; *ˌbreg-pa, ˌdreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ˌges-pa*; to — out v. *ycar-ba* 143; to — up *ytubs-pa*; *dmyal-ba.*
Cut s. *kram-ka*; (blow) *lcag*; a short — **gyog-lám*.*
Cylinder *ˌkor-lo* 58; praying — *čos-kyi ˌkor-lo.*
Cylindrical *ril-ba*; to be — *ˌgril-ba.*
Cymbal *sbug-zal*; *sbum-zol W.*; *sil-snyan.*
Cypress *spa-ma Sik.*

D

Daily adv. *nyin-re-bzin(-du)*; *žag-daṅ žag.*
Dalai Lama *ta-lai bla-ma.*
Dam s. *ču-rags*; *ču-lon.*
Dam up vb. *skyil-ba.*
Damage s. *skyon*; *gud, gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa.*
Damp adj. *rlan-can.*
Dance vb. *ˌčam-pa*; *bro-brduṅ-ba* or *krab-pa*; s. *gar*; *bro.*
Dancer *gar-mkan.*
Dandelion *kur-ma, kur-tsod.*
Dandy *ˌpyor-dga.*
Danger *nyen.*
Dangerous *ma-ruṅ-ba, ma-ruṅs-pa*; *ydug-pa-can*; *btsog-pa W.*
Daring adj. *rtul-pod-pa*; *spobs-pa-can*; *dpa-can, dpa-bo.*
Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *ˌtibs-pa*; *ˌgrib-pa.*
Darken vb. a. *sgrib-pa*; vb. n. *ˌgrib-pa.*

Darkness *mun-pa*; *smag-rum*.
Darling, my —! *ñai yid ˌoñ*; cf. also *sdug-pa*.
Darn *tur-ba*; *snol-ba*.
Dart s. *mda*; vb. n. ˌ*Kyug-pa* 60.
Date s. (time) *zag-gráñs*; (fruit) *ka-zúr*.
Daub vb. *skud-pa*.
Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *mna-ma*.
Dawn s. *skya-ód*, *skya-réñs*; *ło-ráñs*; vb. it dawns *skya-reñs ùar*.
Day *nyi-ma*; *nyin-mo*; *żag*; — and night *nyin-mtsán*; — by — *żag daṅ żag*; all the — long *nyin-tse-ré*; every — *żag-daṅ W.*; from — to — *żag-nas żag-tu*; one —, some — *deu-re*; the other — *de-żag* 471 *W.*; this — five days *dgus*.
Day-break *nam-laṅs*; at — *nam-laṅs-te* or *nas*.
Dazzle vb. n. *łom par* ˌ*gyur-ba*.
Dazzling *Krol-po*; *lčam-ne-ba*.
Dead adj. v. *ši-ba*; a — man *ysìn-po*; *ro*.
Deaf ˌ*on-pa*.
Deal with vb. *spyod-pa*.
Deal s., a good — *ga-čèn*.
Dear *yčig*; *yčes-pa*; *dkon-pa*; *gus-po*; *rin-taṅ-čan*, *rin-čan*; to hold — *yče-ba*.
Dearth *zas-dkon C.*
Death ˌ*či-ba*; forebodings of — ˌ*či-ltas*; hour of — ˌ*da-ga*; to seek — *lčeb-pa*.
Debate s. *rtsod-pa*; vb. *bgro gleṅ byed-pa*.
Debt *bu-lon*; the — is cleared *bu-lon ḳor*.
Debtor *bu-lon-pa*.
Decapitate *ske yčod-pa*.
Decay s. ˌ*jig-pa*.
Decay vb. *nyil-ba*; ˌ*ṭor-ba*; *nub-pa*.
Decayed ˌ*ḳogs-pa*.
Deceased *ysìn-po*.
Deceit *mgo-skór*; *ño-lkog*; *rdzub*; *zog*, *zol-zóg*.
Deceitful *lče-ynyis-pa*.
Deceive *mgo skor-ba*; *ṅod-pa*; *blo* ˌ*brid-pa*, ˌ*brid-pa*; *slu-ba*.
Deceived ˌ*ḳrul-pa*.
Decency *ḳrel-yod*.
Decent ˌ*gab-pa*.
Deception *sgyu-zóg*.
Decide *yčod-pa*; *ṭag-yčod-pa*.
Decided *zad*; v. ˌ*dzad-pa*; to be *čad-pa*.
Declare *bšad-pa*.
Declination (of the sun) v. *bgrod-pa*; north — *byaṅ-bgrod*, south — *lho-bgrod*.
Decline (decay) vb. n. *rgud-pa*.
Declivity *gud*; *ri yzar-po*, *brag yzar-po*.
Decoction *ṭaṅ-gi sman*.
Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.
Decoration *rgyan*.
Decrease vb. ˌ*gyur-ba*; ˌ*grib-pa*; ˌ*bri-ba*.
Decree s. *bka-ùog*, *bka-ḳrims*; *ḳra-ma*.
Decrepit ˌ*ḳogs-pa*.
Dedicate *sño-ba*.
Deed *las*; *bya-ba*.
Deep adj. *ytiṅ-riṅ-ba*; *zab-pa*; — (of sounds) *rom-po W.*
Deer *ka-ùa Sik*.
Deface *dma* ˌ*bebs-pa*.
Defeat vb. ˌ*pam-par byed-pa*.
Defect s. *skyon*.
Defective *skyon-čan*.
Defence *skyabs*.
Defend *skyoṅ-ba*; *skyob-pa*.
Defender (of religion) *čos-skyóṅ*.
Defer v. ˌ*gyaṅ-ba*.
Deficient *sgob-sgób*.
Defile s. *roṅ*.
Defile vb. *bsgo-ba*; ˌ*bag-pa*.
Defilement *grib*.
Deform vb. *mi sdug-par byed-pa*.
Degenerate adj. *brgyud-méd*; *rigs-nyáms*.
Degree (rank) *ṭem-pa*, *ṭem-rim*; *sa* no. 2; *go*, *go-ṗaṅ*; a high — v. *rlabs*; by degrees *ḳad-kyis*; *mṭar-gyis*; *rim-gyis*, *rim-pa bžin du*
Dejected *żum-pa*; *mi dga-ba*, v. *dga-ba* III; *dman-pa*.
Delay s. *bšol-ba*.
Delay vb., to be delayed ˌ*gyaṅ-ba*.
Delegate vb. a. *mṅag-pa*.
Delegate s. *ṭsab-po*, resp. *sku-ṭsáb*.
Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
Deliberation *grabs*, ˌ*dun-ma*, ˌ*dun-gros*.
Delight s. *dga-ba*; *dga-sprò*, *dga-ṭsór*, *dga-ráñs*, *dga-mgú*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.
Delighted *dga-mo*, *dga-ba*, *dga-raṅs*; to be *dga-ba*.
Delightful *dga-mo*, *dga-ṭsor če-ba*.
Delineation *bkod-pa*; *ris*, *ri-mo*.
Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *ytod-pa*; *skur-ba*.
Deliverance (liberation) *grol-ba*.
Deliverer *skyabs-mgón*; *srog-skyób W.*
Dell *grog-po*.
Delude *mgo skor-ba*.
Deluge s. *ču-rúd*.
Delusion *snaṅ-*ˌ*ḳrúl*.
Delusive *kun-rdzób*; ˌ*ḳrul-snaṅ-čan*.
Demand vb. ˌ*dod-pa*.
Demeanour *spyod-lam*.
Demon *bgegs*; ˌ*goṅ-po*.
Den *ṭsaṅ*.
Denomination *čos-lugs*.
Dense *stugs-po*; ˌ*ṭug-po*.
Density *ska-slád*.
Depart *čas-pa*; *bžud-pa*; (deviate) ˌ*gyur-ba*.
Depend upon *rten-pa*; *blo skyel-ba W.*, *ḳel-ba C.*
Deportment *spyod-pa*.
Depository *mdzod*.

Depression (incision) *ltoṅ-ga.*
Deprive ˛*jrog-pa*; ˛*pral-ba*: to be deprived ˛*bral-ba.*
Depth *zab-kyád*; *ytiṅ*; *zab-pa*; *zabs.*
Deranged ˛*krul-ba* no. 3.
Derangement *skyon.*
Descend ˛*bab-pa.*
Descendants *brgyud.*
Describe *ston-pa*; ˛*bri-ba.*
Description *bšad-pa*; *bstan-pa*; *ynas-tsul, ynas-lugs*: *rnam-tar*: *byed-tsul, yod-tsul.*
Desert s. *dgon-pa*; ˛*brog(-stoṅ).*
Deserted *stoṅ-pa.*
Deserve v. ˛*os-pa.*
Design vb. a. (delineate) ˛*bri-ba*; ˛*god-pa*; (intend for) *sño-ba*
Design s. *ri-mo.*
Desirable *mkho-ba.*
Desire s. *tob-blo*; ˛*dod-pa.*
Desire vb. ˛*dod-pa*: *smon-pa*; *žen-pa*; *sred-pa*; *rñam-pa*; *rñab-pa*; *rkam-pa.*
Desolate adj. *ño bab-pa*; *žum-pa.*
Despair s. *yi(d) ycod-pa*: *yi(d) mug-pa.*
Despair vb. *ko-tag ycod-pa*; *yi(d)-mug-pa.*
Despise *brnyas-pa*; *rñan-čen byed-pa*: *kyad-du ysod-pa*; ˛*gyiṅ-ba*: *smad-pa.*
Despond *spa-sgoṅ-ba.*
Despondency *žum-pa*; *yi(d) mug.*
Destine *sko-ba*; *sño-ba.*
Destiny *skal-ba*; *sko-ba*; *bsod-bdé*; *dbaṅ-tán.*
Destitute *kun-gyis btaṅ-ba*; *mgon-méd*; *rten-méd.*
Destroy ˛*gem-pa*; *rñam-pa*; ˛*jig-pa*; ˛*joms-pa*; *tsar-ycod-pa* 458; *ma-ruṅ-bar byed-pa*; *med-par byed-pa.*
Destruction *žig-ral*, v. *ral-ba.*
Detail s., in — *rgyas-par* 109.
Detain *skyil-ba*; *bšol-ba.*
Detect *rnyed-pa*; *tob-pa.*
Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag ycod-pa.*
Detest *spoṅ-ba.*
Develop vb. n. *rgyas-pa* 109.
Deviate ˛*kyar-ba*; ˛*gol-ba.*
Devil *bdud*; *bgegs.*
Devise *dmigs-pa-nas* (or *sems-kyis*) *yzo-ba*; *dgoṅs-pa.*
Devote vb. *sño-ba.*
Devotion *gus-pa, daṅ-ba.*
Devour *čur mid-pa*; *hab-háb za-ba.*
Devout *skal-dán*; *gus-pa*; *čos-čan*; *daṅ-ba.*
Dew s. *zil-pa.*
Dexterity *sgyu-rtsál.*
Dexterous *skyen-pa*; *rtsal-čan.*
Diadem *čod-pán.*
Diagram *dkyil-˛kor.*
Dialect *skad-lugs.*
Diamond *rdo-rje, dor-je-pa-lám.*
Diaphragm *mčin-ri.*
Diarrhoea ˛*kru-ba*; *šal W.* 567.
Dictionary *miṅ-gi mdzod.*
Die, dice s. *čo-lo, čol*; *šo*; to play at — *šo rtse-ba*; *šo gyed-pa.*
Die vb. n. ˛*či-ba, ši-ba*; resp. *dgoṅs-pa*, and ˛*groṅ-ba*; eleg. ˛*gum-pa*; v. ˛*da-ba*; to — out ˛*čad-pa.*
Diet *spyod-lam*; lenten — *dkar-zás.*
Difference *kyad, kyad-par*; *bye-brag*; to find a — *ynyis-su* ˛*dzin-pa.*
Different *mi-ycig*; *ta-dad-pa*; *so-só*; *mi-˛dra-ba*; not — *ycig-pa.*
Difficult *dka-ba, dka-bo*; *kag-po, kab-le.*
Diffuse vb. ˛*gyed-pa.*
Dig *rko-ba*; *bru-ba.*
Digest ˛*ju-ba*; *žu-ba.*
Digestion ˛*ju-ba.*
Dignitary *tsan-po.*
Dignity *go-grál, go-páṅ*; *go-sá*; *gras*; *dbu-˛páṅ.*
Dike *ču-rags, ču-lon*; *rags.*
Dilapidated *gog-po.*
Diligence *brtson-˛grus*; *snyiṅ-rús*; to use — *rtsol-ba skyed-pa.*
Diligent *brtson-pa-čan.*
Diligently *rtsol-bar.*
Dim adj. *dkrigs-pa*; *bkrag-čór*; *man-mún Ld.*; to grow — ˛*grib-pa.*
Diminish vb. a. ˛*pri-ba*; vb. n. ˛*grib-pa.*
Dimness *rab-rib, hrab-hrib.*
Din ˛*du-˛dzi.*
Dip vb. *spag-pa.*
Diploma *bka-rgya, bka-šog*; — of nobility *dpal-gyi ynaṅ-šóg.*
Direct vb. a. *ytod-pa*; to be —ed *ston-pa, lta-ba.*
Direction *ño, nos*; *pyogs*; *man-nág*; *žal-ta*; *šed.*
Directly *de-ma-tag-tu.*
Director *˛*go-páṅ* C.
Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *čags-dregs.*
Dirty adj. *dri-ma-čan*; *btsog-pa*; *gos-pa*; *mi-ytsaṅ-ba*; *tsi-du W.*
Dirty vb. a. ˛*go-ba.*
Disadvantage *skyon.*
Disagreeable *mi-sdug-pa*: *yid-du-mi* ˛*oṅ-ba.*
Disappear *mi-snaṅ-bar* ˛*gyur-ba*: *yal-ba*; *med-par* ˛*gyur-ba*; ˛*jig-pa*; ˛*bud-pa.*
Disapprove ˛*dor-ba*; *mi ynaṅ-ba.*
Disciple *grwa-pa*; *nye-ynas*; *slob-˛báṅs.*
Discontented *skyo-mo*; *mi dga-ba.*
Discontinue *ycod-pa.*
Discord *dbyen-pa*: *sel.*
Discouraged *ño* ˛*bab-pa.*
Discourse s. *gleṅ-brjód, gleṅ-mo*; *lda-gu.*
Discuss *bgro-ba.*
Disdain s. *rñan-čén.*
Disease s. *nad*; *na-ba*; *snyuṅ*; chronic — *ycoṅ*; fatal — ˛*či-nád.*
Disfigured *gya-ba.*

Disgrace s. *rkaṅ-ˌdrén, žabs-ˌdrén.*
Disgrace vb. a *dma-ˌbebs-pa.*
Disguise s. ˌ*bag; rdzu-ba.*
Disguise vb. a. ˌ*gebs-pa*; v. *čas* 156.
Disgust s. *skyo-šás; ḱrel; rnam-rtóg.*
Dish *ka-to-ra; sder-ma; spags; skyu-rúm W.*
Disheartened *skyo-mo.*
Dishonour vb. *smad-pa; dma ˌbebs-pa.*
Disk *kyir-kyir; dkyil-ˌḱór; ˌḱor-lo; sgor-mo.*
Dislocated, to be — ˌ*ḱrul-ba.*
Dismay s. *žum-pa.*
Dismiss *bka ˌgrol-ba; ˌgyed-pa; ytoṅ-ba; ˌdon-pa.*
Disorder s. ˌ*ḱrug-pa; skyon; ˌḱral-ˌḱrúl.*
Dispatch vb *rdzoṅ-ba; zlog-pa; ytoṅ-ba. mṅag-pa.*
Dispel *zlog-pa.*
Dispense vb. (deal out) ˌ*brim-pa.*
Disperse vb. a. ˌ*gye-ba, ˌgyed-pa; ycor-ba*; vb. n. ˌ*byer-ba; yan ča-če W.*
Display vb. ˌ*grems-pa; ycal-ba.*
Disposition s. (character) *rgyud; ṅaṅ; ṅaṅ-rgyúd; raṅ-bžin; yšis.*
Disputation *rtsod-pa.*
Dispute vb. n. *rgol-ba; rtsod-pa.*
Dispute s. *ka-mču, rtsod-pa, ˌdziṅ-mo.*
Dissatisfaction *mi-dga-bai sems.*
Dissatisfied *mi-dga-ba*; also ˌ*ḱon-pa.*
Dissect ˌ*byed-pa.*
Dissension ˌ*ḱon-po; naṅ-sel, sel; dbyen-pa.*
Dissertation *rgyud, mdo.*
Dissimilarity *ḱyad-par; mi-ˌdra-ba.*
Dissolute ˌ*čol-pa*; to be — *mi tsaṅs-par spyod-pa.*
Dissolve vb. a. ˌ*žig-pa*; to be dissolved *tim-pa.*
Dissuade *sgyur-ba; zlog-pa.*
Distance *rgyaṅ-ma; nye-riṅ; tag; ṕa-tsad, ṕa-zád*
Distant *tag-riṅ(-mo).*
Distend *rkyoṅ-ba.*
Distinct *ḱrol-po; čad-po; wa-lé, wal-le-ba.*
Distinction *ḱyad; dbye-ba.*
Distinguish *rnam(-par) bžag(-pa).*
Distinguished ˌ*ṕags-pa; ḱyad-par-čan.*
Distorted *ča-čús*; to be — ˌ*ḱrul-ba.*
Distress s. *sdug-bsṅal, mya-ṅan, dka-las.*
Distribute *bgod-pa*; ˌ*brim-pa*; v. ˌ*gyed-pa.*
District *yul-ḱág; yul-ljóṅs; yul-sde; ḱul; sde.*
Disturb *dkrug-pa; yyeṅs-par byed-pa; bar-du ycod-pa*; to be disturbed ˌ*ḱrug-pa.*
Disturber *bstan-žig.*
Ditch *ču-ˌóbs; ˌobs.*
Diverse *sna-tsogs; sna-so-só.*
Diversity *bye-ba; mi ˌdra-ba.*
Divert *sgyur-ba; rtse-ba; zlog-pa.*
Divide *bgod-pa*; ˌ*gyed-pa*; ˌ*byed-pa*; ˌ*ges-pa*; to be divided ˌ*gye-ba.*
Dividend *bgo-byá.*
Divine s. *čos-pa.*
Division *dbye-ba; bye-brág; ḱyad, ḱyad-par; ču-tsán; rnam-pa; ḱag.*
Divisor *bgod-byéd.*
Dizzy, I am — *mgo ˌḱor.*
Do *byed-pa; spyod-pa*; eleg. *bgyid-pa*; resp. *mdzad-pa*; that will — **dig-pa yin** *C.*: *des čog.*
Doctrine *čos; bstan-pa.*
Dog *ḱyi*, male — *ḱyi-pó*, fem. *ḱyi-mo*; mad — *ḱyi smyon-pa*; — kennel *ḱyi-ḱáṅ, ḱyi-pul.*
Doll *miu.*
Domain *ḱams; ḱul; dbaṅ-ris.*
Domicile *mčis-bráṅ.*
Dominion *ḱams* 39; v. *rgyal-ḱams* 108: *ṅaṅ; mṅa: čab-ˌóg; dbaṅ-ris; srid.*
Door *sgo; čab-sgo*; large — *sgo-mo*; little — *sgeu*; principal — *rgyal-sgo*; — bar *ytan-pa*; — frame *sgo-ˌdrig*; — hinge *sgo-ḱor, go-ṕíṅ W.*; — keeper *sgo-pa*, resp. *čabs-sgo-pa, sgo-sruṅ.*
Dose s. *ťun.*
Dosser *tse-po, tsel-po.*
Dot s. *tseg.*
Double adj. *ynyis-ldáb*; — tongued *lče-ynyis-pa*; — barreled gun *nyi-rag W.*; (v. *sbrag-pa*); *tsaṅ-yá.*
Double vb. a. *skum-pa.*
Doubt s. *ťe-tsóm; tsom-pa; tsom-tsóm; yid-ynyis.*
Doubtful *ytol-méd.*
Dough *skyo-ma; bag-zan.*
Down adv. *ťur; ťeṅ-la C.; yšam-du*; to go — *nub-pa*, ˌ*bab-pa.*
Downward *mar, mas*; ˌ*og-tu, šod-du.*
Dowry *rdzoṅs.*
Doze vb. *nyid ťom-pa.*
Drag vb. ˌ*drud-pa.*
Dragon ˌ*brug.*
Dram s. (weight) *žo* 478.
Draught s. (drawing) *bkod-pa; ri-mo*: (drink) *hub.*
Draw (pull) ˌ*ťen-pa*; ˌ*dren-pa*; to — in *ṅub-pa; skum-pa*; to — out ˌ*ťen-pa*; ˌ*byiṅ-pa*: to — up (to compose) ˌ*god-pa.*
Dreadful ˌ*jigs-pa.*
Dream s. *rmi-ťam*, resp. *mnal-ťam*; vb. *rmi-ba.*
Dress s. *gos, čas*; resp. *na-bza.*
Dress vb. a. (to clothe) *skon-pa*; (to cook) ˌ*ťsod-pa*, ˌ*ťsed-pa*; to — wounds *sdom-pa.*
Dressed up *zab-mo.*
Dried *skam-po*; — up *kum-pa.*
Drink vb. ˌ*ťuṅ-ba.*
Drink s. *skyems; žal-skóm*; meat and — *bza-btúṅ.*

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Drinkable water *skems-čú*.
Drinking-cup *skyogs*; *čaṅ-čan*, *ɟor-pa*, *ko-re W.*
Drip vb. ₒ*dzag-pa*.
Drive vb. ₒ*ded-pa*; to — back ₒ*gogs-pa*; *zlog-pa*; to — out *skrod-pa*; *bda-ba*.
Driver ₒ*ded-mi*.
Drop s. *ɬigs-pa*.
Drop vb. a. *krul ɣtoṅ-ba*; vb. n. ₒ*dzag-pa*; ₒ*čor-ba*.
Dropsy *pags-ču*; *snyiṅ-ču*; *dmu-ču*.
Dross *lčags-drégs*.
Drowned, to be — ₒ*ɬsub-pa*; *čus* ₒ*kyer-ba*.
Drum s. *rña*; — skin *rña-lpágs*; — stick *rña-lčág*.
Drummer *rña-pa*.
Drunk *ra-ro-ba*; *bzi-čan W.*; to get — *bzi-ba*.
Drunkard *čaṅ-dad-čan W.*
Drunkenness *ra-ro*.
Dry adj. *skam-pa*, *skam-po*; *skem-pa*: — weather, drought *ɬan-pa*.
Dry vb. a. *skem-pa*.
Dryness *skam-pa*.
Duck s. (water-fowl) *ṅur-ba*.
Due adj. *dgos-pa*.
Duel s. ₒ*krug-pa*.
Dulcimer *yan-ɟin Ts.*
Dull adj. *ɬkugs-pa*; *glen-pa*; *rtul-po*; *blun-pa*.
Dullness *rmu-ba*.
Dumb *ɬkugs-pa*; *smra-mi-nus-pa*.
Dumpling *ču-ta-gir W.*
Dung s. *lča Ld.*; *lči-ba W.*; *brun*.
Dungeon *Kri-mún*; *btson-doṅ*.
Dupe vb. a. *mgo skor byed-pa* 25.
During prep. *kons-su*; *na* 238; *riṅ-la*.
Dusky *man-mún*.
Dust s. *kyim-sa*; *ɬal-ba*; *rdul*; *ɟye-ma*; cloud of — *bud*.
Duty *kag*; *krims*; *sdom-pa*: moral — *tsul-krims*; (tax) *dpya*; *šo-gám*.
Dwarf *miu*.
Dwell *ynas-pa*, ₒ*dug-pa*; *sdod-pa*; resp. *bžugs-pa*; ₒ*kod-pa*.
Dwelling s. *ynas-kaṅ*, *ynas-tsaṅ*; eleg. *mčis-braṅ*; temporary — ₒ*braṅ-sa*.
Dwindle *yal-ba*.
Dye s. *tsos*; vb. a. *tsos rgyag-pa*.
Dynasty *rgyal-brgyúd*; *rgyal-rábs*.

E

Each *kun*; *re*, *re-ré*
Eager ₒ*dod-čan*, ₒ*dod-ldan*; to be — ₒ*dod-pa*; *sred-pa*.
Eagle *go-bo*; *glag*.
Ear *rna-ba*; resp. *snyan*; — ache *rna-ba na-ba*; — hole *rna-kúṅ*; — shot *rgyaṅ-grágs*; — wax *klog-pa*; *rna-kyág*; — of corn *snye-ma*.
Early adj. and adv. v. *sṅa* 135; earlier *sṅa-ma*, *sṅa-mo*; earlier or later *sṅa-rtiṅ-du*.
Earn *kug-pa*.
Earnest s., in good — *don-dám*.
Earnestly *snyiṅ-nas*; v. also *yaṅ-dag-pa*, sub. *dag-pa* 248.
Earth *sa*; *sa čen-po*; — quake *sa-ɣyós*; *saṅ-gúl W.*
East *šar*.
Easy *sla-ba*; *lhod-pa*.
Eat *za-ba*, *bza-ba*; resp. *ysol-ba*; *mčod-pa*; v. also ₒ*ɬuṅ-ba*; to — up *ma-lus-par za-ba*.
Echo s. *brag-ča*; *sgra-brnyán*.
Eclipse of the moon *zla-*ₒ*dzin*, of the sun *nyi-*ₒ*dzin*.
Edge *ka*; *ča-ga*; *mta*; *zur*; — of a knife *dño*.
Edict *bka-šog*, *ysuṅ-šog*; *bkar-btags-pa*.
Edifice *bkod-pa* 96.
Educate ₒ*tso-ba*; *yso-ba*, *yso-skyon byed-pa*.
Effect vb. a. *byed-pa*.
Effect s. ₒ*bras-bu*; effects (goods) *ča-lag W.*, *lag-ča*, *yo-byad*.
Effervesce ₒ*kol-ba*.
Efficacy *nus-pa*.
Egg *syo-ṅá*, *tul W.*
Egotism *bdag-*ₒ*dzin* 268.
Egypt *mi-sér yul*.
Eight num. *brgyad*; eighth *brgyad-pa*; eighteen *ču-brgyad*; eighteenth *ču-brgyad-pa*; eighty *brgyad-čú*; eightieth *brgyad-čú-pa*.
Either — or *yaṅ-na* — *yaṅ-na*.
Eject *skrod-pa*; ₒ*dor-ba*.
Elapse ₒ*da-ba*.
Elbow *gru-mo*, *gre-mo*; *dre-bo*.
Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*; *ču-bo*.
Elder s. *rgad-po*.
Election *ydam-ka*.
Electuary *lde-gu*.
Element ₒ*byuṅ-ba*; *kams*.
Elephant *glaṅ*, *glaṅ-po-čé*, *glaṅ-čén*.
Elevate *sgro-*ₒ*dogs-pa*; ₒ*degs-pa*; *spar-ba*; *seṅ-ba*.
Eleven *bču-ɣčig*; eleventh *bču-ɣčig-pa*.
Elk *ka-šá ša-ba*.
Eloquence *ka-sbyaṅ*.
Eloquent *ṅag-dbáṅ*; *ka-sbyaṅ-po*; *ka-šugs-čan W.*
Elsewhere *ɣžan-du*.

Emanate ˛*ǰro-ba.*
Emanation *sprul-ba* 336.
Emboss *ǰur-ba.*
Embrace vb. ˛*Kyud-pa*; ˛*Kril-ba*; ˛*dzin-pa*; *Kyab-pa.*
Emerald *ma-rgád.*
Emerge ˛*byuń-ba.*
Emetic *skyug-smán.*
Eminent *kyad-par-čan*; *ǰun-sum-ts'ogs-pa*; *rgyal-ba*; *ǰul-tu byúń-ba.*
Emit ˛*byin-pa.*
Emmet *gre-mog-bu W.*; *grog-ma.*
Empale *ysal-šiń-ta skyon-pa.*
Emperor *rgyal-po čen-po.*
Empire *K'ams*; *ǰul-K'ám*s; *rgyal-K'áb.*
Employ *skyel-ba*: *spyod-pa*; to be —ed or busy *brel-ba.*
Empty *stoń-pa*; to make — *stoń-s-pa.*
Emulate ˛*gran-pa.*
Emulation ˛*gran-sems.*
Enabled, to be — *K'om-pa* 44.
Encampment *sgar*; *dmag-sgár.*
Enchanter ˛*goń-po*; enchantress ˛*goń-ba-mo.*
Encircle *skor-ba.*
Enclose *skor-ba.*
Enclosure *skor-ba*; *ra-ba.*
Encompass ˛*K'yigs-pa*; ˛*K'yud-pa*; *skor-ba.*
End s. *mǰug*; *mt'a*, *mt'a-ma*; *ǰug*; *yǰug*: towards or at the — *mt'a-ru*, *mt'ar*; to be at an — *rdzogs-pa*, *zin-pa.*
Endeavour vb. *rtsol-ba*; *t'hur len-pa*; *don-du ynyer-ba*: s. ˛*grus-pa.*
Endless *mt'a-yás*; *mt'a-méd.*
Enemy *dgra*, *dgra-bo*; *ǰa-rol-po*; ˛*ts'e-ba.*
Energy *šugs.*
Engagement (promise) *čad*; *sdom-pa*; v. also *las*, *brel-ba.*
Engrave *rko-ba.*
Enjoin *skul-ba.*
Enjoy *loń*s *spyod-pa*; — one's self *rtse-ba.*
Enjoyment *loń-spyód*: *nyams-myoń.*
Enlarge *rgyas-pa*; ˛*ǰel-ba*; *dar-ba*; — upon *spro-ba.*
Enough *ts'ad*; *čog-pa*; to be — ˛*K'yed-pa*; ˛*grig-pa.*
Ensnare *dkri-ba.*
Enter vb. a. ˛*ǰug-pa*; ˛*ts'ugs-pa*; ˛*ts'ud-pa*; vb. n. *čud-pa.*
Entertainment *mgron*; v. also *mčod-stón.*
Entire *ts'ań-ma*; *ril-ba*; *son-te W.*
Entity *ňo-bo-nyid* 129; *čos-nyid* 164.
Entrails *rgyu-ma*, *nań-K'rol.*
Entrance (vestibule) *sgo-K'áń.*
Entrust ˛*čol-ba*; *ytod-pa*, *ynyer-ka ytad-pa.*
Enumerate *sgrań-ba*, *bsgrań-ba*; ˛*dren-pa.*
Enumeration *rnam-gráńs.*
Envelope *yi-gei šubs.*
Envious *ǰrag-dog-čan*; v. also *če-ré.*
Envoy *ǰo-nya.*
Envy s. *ǰrag-dóg*: *mig-sér.*
Envy vb. *ǰrag-pa.*
Epidemy *rims(-nad)*: *ňan-rims.*
Epilepsy *kyab-˛ǰug*; *yza-nád*; *yza-ǰog-pa.*
Epistle *yi-ge.*
Epitaph *dur-byań.*
Equal *mnyam-pa*; *snyoms-po* 201; ˛*dra-ba*; *mt'suńs-pa.*
Equality *mnyam-pa-nyid*; ˛*dra-mi-˛dra.*
Equanimity *snyoms-pa*; *btań-snyóms.*
Equivalent s. *dod*; *ts'ab.*
Eradicate *rtsad-nas ycod-pa.*
Erect adj. *kye-ré*; *K'roń-ňe.*
Erect vb. a. *sgreń-ba*; ˛*dzugs-pa*; *bžeń-ba.*
Err ˛*K'yar-ba*; ˛*K'rul-ba*; ˛*gol-ba*; *nor-ba.*
Error ˛*gal-sa*; ˛*K'rul-so*, ˛*K'rul-ycí.*
Eructation *skyug-ldád*; *sgreg-pa.*
Escape vb. ˛*čor-ba*; ˛*bud-pa.*
Escort s. *skyel-ma*; *bsel(-ba)*, *lam-bsél.*
Escort vb. *rdzoń* ˛*debs-pa.*
Especially *kyad-par-du.*
Essence *ňo-bo-nyid* 129; *bčud* (quintessence) 147.
Establish ˛*god-pa.*
Estafet *rta-zam-pa.*
Esteem s. *ǰu-dúd*; *rtsis*; *ya-ša.*
Esteem vb. a. *bkur-ba*; *ycés-par byed-pa* or ˛*dzin-pa.*
Estimation *rtsis*; *ts'od* 453.
Eternal *rtag-pa*; *skye-˛či-med-pa.*
Eternity *rtag-tu-ba* (?).
Ether *mK'a.*
Etymology *t'a-snyád.*
Eunuch *nyug-rúm.*
Euphony *sgra-dbyaňs.*
Europe *rgya-pi-liń*; *ǰyi-gliń*, vulgo *ǰi-liń.*
European s. *ǰa-ráń*, *ǰe-ráń*; *ǰi-liń-pa.*
Evade ˛*ǰur-ba*, ˛*dzur-ba*; ˛*ǰol-ba*; ˛*čor-ba.*
Evangelist *ǰrin-bzań sgrog-pa(-po).*
Evaporate *t'im-pa.*
Even adj. *mnyam-pa.*
Even vb. a (to level) *snyom-pa.*
Even adv. *t'a-na*; *yaň*; not — v. *yaň* 505.
Evening *nub*; *nub-mo*; *dgoňs.*
Evenness *nyam-pa-nyid.*
Event *rkyen*; *dños-po*; at all events *čis kyan*, *gaň yin kyaň* 65; *ga-na-méd W.*, *gar-méd W.*
Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du.*
Every *kun*; *re*, *re-ré*; v. *gaň* 65; — day *dkyus-ma*; *žag daň žag* 248; —thing *čaň*: *či*; *kun.*
Everywhere *kun-tu*; v. *čir* 141.
Evidence *rgyu-mt'san* 111.
Evident *mňon-pa.*
Evidently v. *ňes-pa* 128.
Evil s. *ňan*; *nyes-pa.*
Evil adj. *ňan-pa*; *t'u-ba*; — spirit ˛*goń-po.*
Exact adj. *žib-pa.*

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Exactly *ko-na*; *rań*; — that *de-dé* 256.
Exaggerate *sgro-ˌdogs-pa*.
Exalt *sgro-ˌdogs-pa*.
Exalted ˌ*jags-pa*.
Examination *brtags-dpyad*.
Examine *rtog-pa*; *dpyod-pa*; *yžiṅ-pa*; *sad-pa*.
Example *dpe*; *dpe-brjód*.
Excavate *ycoṅ-ba*; *sbug-pa*.
Excavation *sbugs*; *soṅ*.
Excellence *dṅos-grub*; *če-ba*.
Excellent *rgyal ba*; *kyad-par-can*; *yces-pa*; *jun-tsógs*; ˌ*jags-pa*.
Except prep. *ma ytogs-par*; *min*, *min-par*.
Exchange s. (agio) *ˌjar*.
Excite *sloṅ-ba*, *dkrog-pa*.
Exclaim ˌ*bod-pa*.
Exclusively *ko-na*.
Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
Excrescence *lba-ba*; *mdzer-pa*; ˌ*dzer-pa*.
Execrate *ṅan* ˌ*debs-pa*; *mṅan-pa*; *dmod-pa* ˌ*bor-ba*.
Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.
Exercise vb. a. *sbyoṅ-ba*; *lag-tu len-pa*.
Exert one's self ˌ*bad-pa*.
Exertion ˌ*bad-pa*; *brtson-pa*; *don-ynyér*; *dka-ba*.
Exhausted *nyams-tag-pa*; to be — (consumed) ˌ*dzad-pa*; *zin-pa*; (tired) ˌ*čad-pa*; *ṅal-*ˌ*čad-pa*, *taṅ-*ˌ*čad-pa*.
Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btaṅ-ba*.
Exhortation *bskul-ba*, *bskul-ma*; *snyiṅ-ytam*; *luṅ*, *luṅ-bstán*; *bslab-bya*; farewell — *ka-čéms*.
Exile vb. a. *ynas-nas dgar-ba*.
Exist cf. ˌ*dug-pa*; *yod-pa*; *skye-ba*.
Existence *skye-ba*; *srid-pa*.
Exorcise *dam-la* ˌ*dogs-pa*.
Expanse *kloṅ*; *ka-žéṅ*.
Expect *sgug-pa*.
Expedient adj. *ˌjan-*ˌ*dogs-pa*, *ˌjan-togs-čan*; *rigs-pa* 528; *don-byed-nus-pa*
Expel *skrod-pa*; ˌ*jil-ba*; ˌ*don-pa*; *spyug-pa*; ˌ*bud-pa*; *zlog-pa*.
Expend *skyag-pa*.
Expenditure, Expense ˌ*gro-sgo*; *skyag-pa*, *skyag-sgo*.
Expensive *gus-po*.
Experience vb. a. *myoṅ-ba*, *nyams-su myoṅ-ba*; v. also *sbyoṅ-ba*.
Experience s. *slobs*.
Experienced (skilled) *mkas-pa*.
Expiation *sdig-bšágs*.
Expire ˌ*da-ba*.
Explain ˌ*grel-ba*, ˌ*grol-ba*; *ṅo sprod-pa*; ˌ*čad-pa*; *bšad-pa*.
Explanation *brda-spród*.
Exploit *kyo ga*.
Expressly *čed-du*.
Exquisite *mčog-tu bkrab*; *kyad-par* ˌ*jags-pa*.
Extend *rkyoṅ-ba*; *bsnar-ba*.
Extension *kyon*; *gu*.
Extensive *rgyas-pa*; *yaṅs-pa*.
Extent *kyon*; *rgya*, *rgya-kyon*, *rgya-ba*; *ču-žeṅ* 158.
Exterior s. *rnam-pa*; *ča-byad* 152.
External *jyii*, v. *jyi* III 349; — appearance *ča-byad*, *jyi-rol*.
Extinct, to become — ˌ*čad-pa*; *ši-ba*.
Extinguish *ysod-pa*.
Extra ˌ*teb*.
Extract vb. a. *bku-ba*; ˌ*byin-pa*; ˌ*don-pa*.
Extraction (descent) *rigs*.
Extremity (end) *mta-ma*, *zur*.
Eye s. *mig*, resp. *spyan*; — brow *smin-ma*; — lash *rdzi-ma*; *mig-yšog*, resp. *spyan-yšog*; — lid *mig-pág C. W.*

F

Fable s. *sgruṅs*.
Fabricate vb. a. ˌ*čos-pa*; *bčo-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
Face s. *ydoṅ*; *ṅo*; *ka*; *skye-sgó*; *sgo-lo*; *bžin*; in the — of *ka-ru*, *kar*.
Face vb. (to be directed towards) *ston-pa*.
Fail vb. (to miss) *mi kes-pa C.*; *mi-*ˌ*tebs-pa W.*; (to err) ˌ*gol-ba*; (to dwindle) *yal-ba*.
Faint adj. *nyams-čuṅ*; to get — *ycoṅ-ba*.
Faint vb. n. *brgyal-ba*; ˌ*kam-pa*.
Fair adj. *mdzes-pa*; *mtsar-ba*; *bzaṅ-ba*.
Faith *dad-pa*.
Faithful *dad-pa*; *ydeṅs-pa*; *slu-méd*; *gyo-sgyu-méd*.
Falchion *gri-gug*.
Falcon *kra*.
Fall vb. ˌ*gril-ba*; ˌ*gyel-ba*; *ltuṅ-ba*; ˌ*bab-pa*; to — in drops ˌ*tig-pa*; to — off ˌ*byi-ba*; to — to pieces ˌ*jig-pa*; ˌ*gril-ba W.*; to — upon ˌ*buṅs-pa*.
Fall s. *ltuṅ-ba*.
Fallow *yan-pa*.
False *mi bden-pa*; *rdzus-ma*; *yyo-čan*; charge *ka-yog*; *snyad*; conception *bčos-pa*; — sentiment *lta-lóg*, *log-lta*.
Falsehood *dkyus*; *ka-šóṅ*; *rdzun*.
Fame *grags-pa*.
Family *brgyud*; *yduṅ*; *bu-smád*; *yžis-mad*; *rabs*; *rigs-brgyúd*; *rus*.

Famine *mu-ge.*
Famous *grags-čan.*
Fan s. *khwa-yáb.*
Fan vb. a. ˌ*krab-pa*; v. *yab-mo.*
Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba.*
Fancy s. *dmigs-pa*; *sems-kyi snaṅ-ba.*
Fang *khron*; *mče-ba, mče-so.*
Far *rgyaṅ-riṅ-po, rgyans* 107; (*tag-*)*riṅ-ba*; *mi nye-ba*; as — as *bar-du, kad-du*; — famed *sgra-čé*; — from *lta či smos* 215.
Farewell v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag.*
Farm s *groṅ-bžis*; — steward *ynyer-pa* 194.
Farmer *kyim-pa-pa*; *žiṅ-pa* 475.
Farsightedness *mig-rgyáṅ* 414.
Farther *par.*
Fashion s. *čos*; *lugs.*
Fast adj. *mgyogs-pa*; *myur-ba.*
Fast vb. n. *smyuṅ-ba*; *dge-ba sruṅ-ba.*
Fasten *sdom-pa*; ˌ*grogs-pa*; ˌ*dogs-pa*; *sgril-ba*; *sbyor-ba*; *sbrel-ba.*
Fasting s. *bsnyen-ynas, smyuṅ-ynas.*
Fat adj. *rgyas-pa*; *tso-ba*; *tson-po.*
Fat s. *tsil*; melted — *tsil-ku*; *žag.*
Fatal *byur-gyi*; *nyen-čan*; *ma-ruṅ-ba*; *šrog-len, šrog-*ˌ*prog.*
Fate *skal-ba, las-bskos* v. *sko-ba* 24; *bsod-pa*; *dbaṅ-táṅ*; cf. also *lan-čags* and *las-*ˌ*pro.*
Father *pa*, resp *yab*; — in law *gyos-po*; *skud-po.*
Fathom s. ˌ*doms-pa.*
Fatigue s. *ñal*, resp. ˌ*o-brgyál.*
Fatigue vb. a. *ñal* ˌ*jug-pa*; to be fatigued *ñal-ba*, resp. *sku-ñal-ba, tugs ñal-ba.*
Fault *skyon*; *noṅs-pa*; ˌ*tsaṅ.*
Faulty *skyon-čan.*
Favour s. *bka-drin*; v. *ynaṅ-ba* II 309.
Favourable *mtun-pa*; — circumstance *mtun-rkyén.*
Favourite s. *snyiṅ-sdúg*; *sdug-pa.*
Fear s. ˌ*jigs-pa*, ˌ*jigs-skrag*, ˌ*jigs-ri*; *bag-tsa* (*-ba*).
Fear vb. ˌ*jigs-pa*; *dṅaṅ-ba*; *dogs pa.*
Fearless ˌ*jigs-méd*; *bag-méd.*
Feast s. *dga-ston*; *mgron*; *ston-mo.*
Feather *spu*; quill — *sgro.*
Fee s. *gla*; *rṅan-pa*; *bag-žis.*
Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré.*
Feed *stob-pa*; *snyod-pa*; ˌ*or-ba W.*; ˌ*tso-ba, yso-ba.*
Feel *reg-pa, tsor-ba*; to — cold ˌ*kyags-pa.*
Feeling s. *reg-bya.*
Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).
Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger ˌ*dug-grogs, braṅ-grogs*, resp. *bžugs-grogs*; traveller *lam-gróṅs.*
Felt s. *pyiṅ-pa.*
Female *mo.*
Fen ˌ*dam*; *gram-pa.*
Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*: *pa-šu*; *ra-ba.*
Ferment vb. ˌ*kol-ba*; s. *žo-ri W.* 478; *ru-ma.*
Fern *skyes-ma.*
Ferocious *ñar-po.*
Ferry s. *gru*; *rdziṅs, yziṅs.*
Ferry-man *gru-pa*; *ču-pyag-pa*; *mnyan-pa.*
Festival *dus-čén.*
Fetter vb. a. *sbrel-ba*; ˌ*kyig-pa*; ˌ*čiṅ-ba.*
Fetters s. *sgrogs*; *lčags, lčags-sgrog*; *bčiṅs-pa.*
Fever *tsad-pai nád C.*; *tsan-zug W.*
Few *nyuṅ-ñu*; a few ˌ*ga*, ˌ*ga tsam*; *nyuṅ-ñu žig*; *čig* 140; *la-lá C.*
Fib s. *šob, yšob.*
Fibre *rgyus-pa.*
Fickle *gyi-na*; *ya-ma-brla*; ˌ*gyur-ldog*; *skad yčig kyaṅ mi tsugs-pa.*
Fickleness ˌ*gyur-ldog, ldog-*ˌ*gyur.*
Fictitious *bčos-pa*; *dmigs-pa-nas bzos-pa.*
Fidget vb. ˌ*par-ba.*
Field *žiṅ*; *kluṅs*; — terrace *daṅ-tse W.*
Fife *gliṅ-bu.*
Fifth *lña-pa*; fifteen *bčo-lña*; fifteenth *bčo-lña-pa*; fifty *lña-bču*; fiftieth *lña-bču-pa.*
Fight s. ˌ*tab-mo.*
Fight vb. a. *gyed-pa*; *rgol-ba*; ˌ*tab-pa*; ˌ*tab-mo byed-pa*; vb. n. ˌ*krug-pa*; ˌ*gran-pa*; *rgol-ba*; *rtsod-pa*; ˌ*dziṅ-ba.*
Figure s. *dkyil-kor*; *skye-yzúgs*; *bkod-pa*; *rnam-*ˌ*gyúr*; *dbyibs*; *yzugs*; *bzo, zo*; *ri-mo*; *ris.*
Figured (variegated) *či-tra W.*
File s. (tool) *lčags-bdar*; *sed.*
File vb. (to string) *rgyud-pa*; *star-ba.*
Fill vb. *kyab-pa*; ˌ*geṅs-pa.*
Filter s. *tsag-ma*; vb. a ˌ*tsag-pa.*
Filth *dri-ma*; *mi-ytsaṅ-ba* 433; *grib.*
Find *tob-pa*; *rnyed-pa*; *kug-pa.*
Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mtsar-ba*; (not coarse) *žib-pa*; *lag-mo W.*: (thin) *srab-pa.*
Fine s. (penalty) *rgyal, stoṅ.*
Finger *ser-mo, sor-mo*, resp. *pyag-sór*; *mdzub-mo, mdzug-gu*; — ring *ser-ydúb, sor-ydúb.*
Finish vb. *sgrub-pa*; to be finished ˌ*grub-pa*; *tsar-ba*; *rdzogs-pa*; ˌ*dzad-pa*; *zin-pa.*
Fir *taṅ-šiṅ*; *som, ysom, som-šiṅ.*
Fire s. *me*; — brand *gal-mé*; — fly ˌ*od-pro-*ˌ*bu W.*; — place *tab, me-tab*; — tongs *me-lén.*
Firm (solid) *mkraṅ*; *mkregs-pa*; *sra-ba*; (trodden) *čag-čan* 167; (tight) *taṅ-po, dam-po*; (sure) *btsan*; *ñes-pa*; (steady) v. *tsugs-pa.*

Firmness (of mind) *snyiṅ-rús.*
First *daṅ-po*; *sṅa-ma*; *mgo-ma*; born *mgo-bu*; *sṅon-skyes*; — part *stod* 223; adv. (at first) *mgo-ma W.*; *sṅa-sór*, *sṅa-góṅ*; *sṅar*; *ɣčig-tu*; *tog-mar.*
Firstfruits *ɟud.*
Firstly *daṅ-por.*
Fish s. *nya*; — bone *nya-grá.*
Fish vb. *nya rṅon-pa*; *nya ɣsor-ba.*
Fishing-hook *mčil-pa.*
Fishing-net *nya-rgya*, *nya-dól.*
Fissure *rgya-sér*; *ser-ka.*
Fist *ku-tsúr.*
Fit vb. a. v. *sgrig-pa* 120; to — out *ɜom-pa*; to be — *ˌtad-pa*; *ruṅ-ba.*
Five *lṅa.*
Fix vb. a. *ˌgod-pa*; *sbyor-ba*; — a time *dus byed-pa.*
Flabby *kyom.*
Flag s. *dar*; — staff *dar-po-čé.*
Flageolet *gliṅ-bu.*
Flame s. *lče*, *me-lče.*
Flannel *ter-ma.*
Flap s. *gos sgáb.*
Flash vb. *ˌkyug-pa.*
Flat adj. *leb-mo*; *mnyam-pa.*
Flatten vb. a. *gleb-pa.*
Flatter *stod-pa*; *mol-lče btaṅ-ba W.*
Flatterer *ṅo stod-kan.*
Flattery *ɣčam-bu.*
Flatulence *ɟyen*; *ˌog-rluṅ.*
Flavour s. *bro-ba*; *ro.*
Flaw s. *ɜo-ré W.*
Flea *kyi-ɜig*; *ˌji-ba.*
Flee *ˌbros-pa.*
Fleece s. *bal-rgyáb.*
Flesh *ɜa*; — fly *ɜa-sbráṅ.*
Flexible *kyom*; *mnyen-pa.*
Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-pa C.*; *ˌpen-pa*; *skyur-ba*; *ˌbor-ba.*
Flint *lčag-rdo*; *lčags-mag.*
Float vb. n. *ldiṅ-ba.*
Flock s. *kyu*, *kyu-bo.*
Flog *lčag-gis ɣžu-ba*, v. also *skar-ba.*
Flood s. *ču-log.*
Floor s. *ɣži-ma*; (bottom) *mťil* 240; *ɜen W.*; *'an-ˌdar C.*; ground — *ˌog-kaṅ.*
Flour s. *ɟye*; *žib.*
Flourish vb. *bde-ba*; *ˌtseṅ-ba.*
Flourish s. (in writing) *ri-mo kyag-kyog.*
Flow vb. *ˌbab-pa*; s. *rgyun* 112.
Flower s. *me-tog*; — bed *rka*; — garden *sdum-ra.*
Fluid s. *ku-ba.*
Flute *ɟred-gliṅ.*
Flutter s. *krag-krug* 49.
Fly vb. *ˌpur-ba*; to — up *ˌɟar-ba* 356.
Fly s. *sbraṅ-ma.*
Foal *rteu*; — of an ass *gu-rug.*
Foam s. *lbu-ba*, *dbu-ba.*
Fodder s. *čag.*
Foe *dgra*, *dgra-bo*; *ɟa-rol-pa* and *po.*
Fog *kug-rna*; *na-bún*; *rmugs-pa.*
Fold s. (plait) *ltab-ma*; (pen) *lhas-ma.*
Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-ba.*
Follow *ˌbraṅ-ba*, *rjes-su ˌgro-ba*; *ɣčod-pa.*
Follower *bstan-ˌdzin.*
Following *ɟyi(s)*, *ɟyir* I, 2; *ˌdi.*
Fond, to be — of ... *la čags-pa*, *žen-pa.*
Fondness *kri-ba*; *žen-kris*, *žen-čags-pa.*
Fontanel *klad-sgo*; *mťsogs-ma*; *ˌtsaṅs-pai bu-ga.*
Food *zas*, resp. *žaṅ-zás*, *bžes-pa*; *bšos*; *ka-zás*; *za-ba*, *za-ma*; *lto*; — of animals *bzan.*
Fool s. *glen-pa*; *blun-pa*, *blun-po.*
Foolish *glen-pa*; *blun-pa*; *blo-méd.*
Foot *rkaṅ pa*, resp. *žabs*; — bridge *dem-tsi Lh*; — path *rkaṅ-lam*; *ˌɟraṅ*, *lam-ˌɟraṅ*; — race *baṅ*; — ring *rkaṅ-ɣdub*; — soldier *rkaṅ-laṅ-pa*; — stool *rkaṅ-stegs*; — of a hill *rtsa-ba*; on foot *rkaṅ-laṅ-du* or *la.*
Footprint, Footstep *rkaṅ-rjés.*
For *don-du*; v. *ɟyogs* 352; — forty days *žag bži-bcui bar-du*, *žag bži-bcu tug W.*
Forbear vb. a. *ˌgyod-mi rmo-ba* 98.
Forbid *ˌgegs-pa*; *mi ɣnaṅ-ba.*
Force s. *mťu*; *dbaṅ*; *ṅar-ba*; *šed-dbáṅ W.*
Force vb. *dbaṅ-med-du ˌčol-ba*; v. also *nan-gyis*; *šed-kyer-nag-pos W.*
Ford vb *rgal-ba.*
Fore, — arm *lag-ṅár*; — finger *mdzub-mo*; — part, — side *ṅar*, *ka*, *mdun ṅos.*
Foregoing *sṅon-gro*; *sṅa-ma.*
Forehead *tod-pa*; *dpral-ba.*
Foreign *yan-pa*; *ɣžan-ma*; *ɟyii*; — country *byes.*
Forenoon *sṅa-tóg*; *sṅa-dro.*
Foreskin *sgo-pur*; *mdun-lpags*, *ˌdom-lpags.*
Forest *nags(-ma)*, *nags-ɣseb*; *nags-tsal*, *nags-krod*; *tsal.*
Forget *rjed-pa*; *yi-ɣčod-pa*, resp. *tugs ɣyel-ba W.*
Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *ˌgyod-mi rmo-ba*; (to efface) *sel-ba*; (to wash away) *dag-pa.*
Fork *ka-brág*; *ɜa-ˌdzin.*
Form s. (mould) *par*; (figure) *dbyibs*; *ɣzugs*; *čas*; grammatical — *tsig.*
Form vb a. *skyed-pa.*
Former adj. *goṅ*, *goṅ-ma*; *sṅon-ˌgro*; *daṅ-po*; — part *stod*; — time *sṅon-rol.*
Formerly *sṅa-čád*, *sṅa-goṅ*, *sṅa-bar*; *sṅan*, *sṅar*; *sṅon.*
Fornicate *ˌčal-ba*; v. *ɣyem-pa.*
Fornicator *ˌčál-pa.*
Forsake *skyur-ba*; *ˌbor-ba*; *ɣtoṅ-ba.*
Fort *mkar.*

Forte (in music) *rtsub-po.*
Forth *sogs*; *ɲar*; *yas.*
Fortress *rdzoń(s).*
Fortune (lot) *ɲya*; (wealth) *ka-rɣé C.*: good — *bkra-šis*; — teller *ɲya-mkan*; *ńan-sńags-mkan.*
Forward vb. *ˌkal-ba.*
Found vb. *ˌgod-pa*; *rgyag-pa*; *ˌdebs-pa*; *ˌdzugs-pa.*
Foundation *rmań*; — of a house *mtil*; *kań-rtsá.*
Fountain *čhu-mig.*
Four *bži*; fourth *bži-pa*; fourteen *čhu-bži*; fourteenth *čhu-bži-pa*; forty *bži-bču*; fortieth *bži-bču-pa.*
Fourfooted *rkań-bži-pa.*
Fowl *bya*; domestic — *kyim-bya.*
Fowler *bya-pa.*
Fox *wa*; — coloured *kam-pa.*
Fragile *krol-mo W.*
Fragment *čag-krům*, *čag-dům*; *(y)sil-bu.*
Fragrance *ńad.*
Frail, to get — *rgud-pa.*
Frame s. *kri*; vb. a. *ˌgod-pa* 95.
Frankincense *bdug-pa*, *gu-gul.*
Fraud *ńo-tkog*; *zog*, *zol-zóg.*
Free adj. *yan-pa*; *tar-pa*; to become — *ˌgrol-ba*: *tar-ba*: to set — *tar-du ˌjug-pa*; *ˌbud-pa.*
Freeze *ˌkyags-pa*; *ɲyid-pa.*
Freight s. *kal.*
Frenzy *ˌkrul-pa.*
Fresh *ysar-ba*, *ysar-po*; *so-ma W.*; — butter *skya-már W.*
Friday *yza-pa(-wa)-saṅs.*
Friend *grogs*, *rog*; *ńo-šés*, *mdza-bšés*, *bšes-ynyén*; *mdza-bo*; *zla-bo.*
Friendly *sńyiṅ-nyé*; resp. *sol-po.*
Fright s. *ˌjigs-pa.*
Frighten *skrag-pa.*
Frightened *skrag-pa*; to be — *rtab-pa.*
Fringes *ka-tsar.*
Frog *sbal-pa.*
From *nas* 304: *man-čad* 411: *las* 546: — within *koṅ-nas* 43.
Frontier *sa-mtsáms.*
Front-side *ka*; *ńar.*
Frost *kyags-pa*; *sad.*
Froth *lbu-ba*, *dbu-ba.*
Frozen *kyags-pa.*
Fruit *šiṅ-tóg*; *ˌbras-bu*; — tree *bza-šiṅ*; *rtsi-šiṅ.*
Fry vb. *sreg-pa*, *slam-pa*, *rńód-pa.*
Fuel *bud-šiṅ.*
Fulfil *skoṅ-ba*; *sgrub-pa*; *ˌgeṅs-pa.*
Full *gaṅ-ba*; *ltem-pa*; *mṅon-po*; to be — *ltams-pa*: *ˌkeṅs-pa*; to make — *kyab-pa.*
Fully *rgyas-par.*
Fumigate *bdug-pa.*
Fun *pra-čál*; *šags.*
Functionary *blon-po.*
Fundament *rtsa-ba*; *rkub.*
Fur-coat *slag-pa*, *slog-pa*; *tul-pa.*
Furious *ytum-pa.*
Furnish (supply) *sgrub-pa.*
Furniture *yo-byád.*
Furrow s. *rka.*
Further *yžan-yaṅ*, *yaṅ.*
Furtherance *mtun-rkyen.*
Futurity *ma ˌons-pai dus*; *ɲugs.*

G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa.*
Gain s. *skyed*; *ke*, *kye*; *ka-rgyál*, *rgyál-ka*; *rnyed-pa*; *spogs*, *bogs.*
Gait *bgrod.*
Galaxy *dgu-tsigs.*
Gale *rluṅ-dmár*, *rluṅ nag-po.*
Gall s. *mkris-pa.*
Gallop vb. n. *rta rgyug-pa.*
Gallows *čar-šiṅ.*
Game s. (animals of chase) *ri-dwags.*
Gander *ńaṅ-pa.*
Ganges *gaṅ-gā.*
Gap *rgya-sér*; *ser-ka*, *ser-ga.*
Gape vb. *sgyiṅ-ba*; *ydaṅ-ba.*
Garden *tsal*: *tsas W.*; *ldum-ra*; *sdum-ra*; — flower *ha-ló.*
Garlic *sgog-pa.*
Garment *gos*; *čas*, resp. *na-bza*; under — *'aṅ-túṅ*; upper — *bla-gáb*, *bla-gós*, *yzan-gos.*
Garret *steṅ-kaṅ.*
Gate *rgyal-sgo*; *sgo-mo.*
Gather vb. a. *sgrug-pa*; *ˌtu-ba*; *sog-pa*; vb. n. *ˌkor-ba*; *ˌgugs-pa*; *ˌtibs-pa.*
Gatherer *tun*, *ˌtun.*
Gear s. *go-ča.*
Gelding s. *pho-rtá.*
General adj. *spyi* 333; *tun-moṅ.*
General s. *dmag-dpón.*
Generate *skyed-pa.*
Generation *rgyal-brgyúd*; *yduṅ-rabs*, *rabs.*
Genesis *čags-rábs.*
Genitals *mtsan(-ma).*
Genitive case *ˌbrel-pa.*
Gentian *tig-ta*; *kyi-lčé.*

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Gentle *ˌjam-po, ˌbol-po; mtun-čan; sgye-mo.*
Gentleman *ytso-bo; sa-heb*; old —, old squire, *ga-gá Ld., 'a-jo-lag C.*
Gently *ñaṅ-gis; ga-le C., gu-le W.*
Gentry *drag-rigs.*
Genuine *dṅos; ṅo-rtóg; thad-méd.*
Geography *ynas-bšád, yul-bšád.*
Germinate vb. n. *skye-ba*; to cause to — *skyed-pa.*
Gesture s. *brda*; *rnam-gyúr*; v. also *tsul.*
Get vb. a. *ʼkug-pa*; *rnyed-pa*; *ṭob-pa*; *ˌdzin-pa*; *yod-par ˌgyur-ba*; vb. n. *ˌgro-ba*; *ča-ba W.*; to — into *čud-pa*; *ˌbab-pa*; to — through *ṭar-ba, bgrod-pa*; to — up *ldaṅ-ba, laṅ-ba*, resp. *bžeṅs-pa.*
Ghost *mi-ma-yin(-pa)*; *sems-nyid.*
Ghostlike *yzugs-méd* 494; *lus-méd.*
Gift s. *ˌkyos-pa*; *ynaṅ-ba*; *bya-dgá*; *ˌbul-ba*; *sbyin-pa*; *yon.*
Gild *čus ytoṅ-ba, yser-čus ˌbyug-pa.*
Gills *nya-skyogs.*
Gimlet *sor.*
Ginger *sga, sgeu*; *lča-sga.*
Girdle s. *ska-rágs.*
Girl *bu-mo*; *yžon-nu-ma*; *na-čuṅ.*
Give *skur-ba*; *ster-ba*; *ynaṅ-ba*; *ˌbul-ba* 394; *ˌbogs-pa*; *sbyin-pa*; *stsol-ba*; to — an entertainment *ˌgyed-pa*; to — up *sgyur-ba*; *yčod-pa*; *spoṅ-ba*; *blos ytoṅ-ba*; to be given to *skyoṅ-ba*; *rten-pa.*
Glacier *gaṅs, gaṅs-čan.*
Glad adj. *dga-ba*; — tidings *ytam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — **sem ṭad čug-čé* W.*
Glass *šel, man-šel*; — beads *ga-šél*; — bottle *šel-búm.*
Gleaner *snye-ṭun.*
Glide *ˌdred-pa*; *ˌbyid-pa.*
Glistening *ʼkrom-mé, ʼkrol-po*; *čam.*
Glitter vb. *ˌṭser-ba.*
Globe *ril W.*
Globular *zlum-pa, ril-ba*; a — stone *rdo-ril.*
Glorious *grags-čan*; *ˌpags-pa.*
Glory s. *grags-pa*; *dpal, dpal-byór.*
Glory vb. *rlom-pa, ṗo-ṭsod ˌčad-pa*; v. *ṗo-so.*
Gloss *bkrag*; *ˌod-ysál.*
Glossy *bkra-ba.*
Glove *lag-šúbs.*
Glue s. *spyin.*
Gnash *so ʼkrig-ʼkrig byed-pa, so bdar-ba*; *so sdom-pa.*
Gnaw *yzan-pa*; *ˌča-ba, mur-ba.*
Go *ˌgro-ba*; *ˌdoṅ-ba*; *ča-ba W.*; *rgyu-ba*; *bgrod-pa*; *pyin-pa*, eleg. *mči-ba*, resp. *ṗeb-pa*; to — about *ˌgrim-pa*; to — abroad *ˌgron-du ˌgro-ba, byes-su ˌgro-ba*; to — astray *ˌkyar-ba*; to — away *ˌgye-ba*, resp. *bžud-pa, yšegs-pa*; to — in or into *čud-pa, ˌjug-pa*; to — out *ˌṭon-pa*; *spro-ba*; to — round *ˌkor-ba, skor-ba.*
Goal *ṭsad.*
Goat *ra-ma*; wild — *ra-rgód, ra-po-čé*; *skyin.*
Goat's hair *ral.*
Goblet *skyogs.*
Goblin *ˌdre, lha-ˌdre.*
God *dkon-mčog*; a god *lha*, a goddess *lha-mo*; a tutelar god *yi-dam-lhá, lha-srúṅ*; *mgon-po.*
Going s. (the act of) *gros.*
Goitre *lba-ba.*
Gold *yser.*
Gong *ˌkar-rṅá.*
Good adj. *bzaṅ-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *ˌgrul-ba.*
Good s. (advantage) *don.*
Good-bye *da ča yin W.*152; **ṭa-ši-šig* W.*; v. *ga-le C.* 64.
Goods *dṅos-po*; *ka-ča*; *ka-rjé C.*; *spus*; *zoṅ.*
Goose *ñaṅ-pa, ñaṅ-ma.*
Gorge s. (ravine) *roṅ.*
Gossip s. (idle talk) *ka-bšád*; *rgya-láb.*
Gourd *ka-béd, ku-ba, gon W., čuṅ C.*
Gout *draṅ-nád W.*; *grum-bu, grum-nád, drag-grum*; *dreg-nad, ṭsigs-nad, ṭsigs-zúg.*
Govern *sgyur-ba*; *rgyal-srid skyoṅ-ba*; *dbaṅ sgyur-ba.*
Government *rgyal-po, rgyal-srid.*
Governor *sde-pa*; *bka-blón.*
Grace s. *bka-drin, ṭugs-rje.*
Gracious *ṭugs-rje-čan.*
Gradually *ñaṅ-gis*; *gu-le gu-le W.*
Graft s. *pe-bán.*
Grain s. *čag-tse, rdog-po, ˌbru.*
Grammar *bya-ka-ra-ṇa* 372.
Grandchild *ṭsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo, ṕyi-mo*; — son *ṭsa-bo*, resp. *dbon-po.*
Grant vb. (*bka*) *ynaṅ-ba*; *ˌgrub-pa*; *stsol-ba*; *yzigs-pa.*
Granulous *čag-tse-čan W.*
Grape *rgun, rgun-ˌbrúm*; *čag-mo.*
Grasp vb. *ˌju-ba, ˌdzin-pa*; cf. *yčags-pa.*
Grass *rtswa.*
Grasshopper *čog-čog-pa, ča-ga-ˌbu.*
Grate s. *dra-pa, lčags-dra.*
Grateful *drin-yzo-čan*; to be — *drin yzo-ba.*
Grater *lag-dár, lab-dár.*
Gratitude *drin dran-pa.*
Grave s. *dur-ʼkuṅ.*
Gravel s. *gyo-mo*; *šag-ma.*
Gravy *spags*; *ša-rúg*, resp. *skyu-rúm.*
Gray *se-bo*; light — *skya-bo.*
Grease s. *snum-pa*; vb. *snum-gyis skud-pa.*
Greasy *snum-čan*; *ṭso-ba.*
Great *če-ba, čen-po, rgyas-pa.*

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Greatness *če-ba, če-kyád.*
Greedy *ˌdod-sred-čan; blo-ˌdód; ham-pa-čan.*
Green *sño-ba, sñon-po; ljaṅ-ku.*
Greens s. *sño-tsód, ldum, tsod-ma.*
Greensward *na-ka; ne-táṅ.*
Grieve vb. n. *skyo-ba, ˌgyod-pa.*
Grind *ˌtag-pa; bdar-ba;* to — the teeth *so bdar-ba.*
Gripes *glaṅ, glaṅ-tabs.*
Gristle *čag-krúm.*
Grit (gravel) *gyo-mo.*
Groan s. *ˌkog-šúgs W., šugs-nár, šugs-riṅ.*
Groan vb. *ˌkun-pa.*
Groom *rta-rdzí.*
Grope *snom-pa.*
Grotto *gyam, jnug-pa.*
Ground s. *žiṅ; yží(-ma)* 480; *sa-yží* 570.
Grouse *ri-skyégs; goṅ-mo.*
Grove *skyed-mos-tsal.*
Grow vb. n. *čer skye-ba; ˌkruṅ-ba; ˌgyur-ba; rgyas-pa; ča-ba;* to — dark *ˌtibs-pa;* to — old *bgre-ba;* to cause to grow *skyed-pa.*
Growth *skyed, skye.*
Grudge s. *kon-pa;* to bear a — *ˌkon-pa.*
Grumbling s. **to-tá* W.*
Grunt vb. *ñug-pa, ñur-ba, kun-pa.*
Guard vb. *skyoṅ-ba, skyob-pa, sruṅ-ba.*
Guardian *pa-tsáb;* — of the world *jig-rten-skyoṅ.*
Guess s. v. *tsod* 453.
Guide s. *lam-mkan, lam-ˌdren-pa, lam-yig.*
Guitar *sgra-snyan; ko-jons W.*
Gulf *kug, ču-kug;* (abyss) *btson-doṅ.*
Gullet *lkog-ma.*
Gulp s. *hub; skyu-gáṅ, čor-gáṅ.*
Gum s. *taṅ-ču.*
Gun *sgyogs; tu-pag W.; me-mda C.*
Gunpowder *tu-pag-man W.; me-rdzás C.*
Gunstock *ˌgu-mdá; sgum-da.*
Gut, great — or colon *gnye-ma.*
Gutter *wa.*
Guttural s. *lče-rtsa-čan* 150.

H

Habitation *groṅ; gnas-tsaṅ, gnas-kaṅ, yží-ma.*
Haft *gu-ba.*
Hail s. (frozen rain) *ser-ba;* (salutation) v. *rgyal-ba* I 108.
Hair *skra; spu,* a little — *ba-spu.*
Hairy *ba-spu-čan; skra-čan.*
Half (one half) s. *ča* 151.
Half adj. *jnyed;* — boot *krad-pa.*
Hall *bkad-sa;* — of judgment *tsugs-kaṅ.*
Halo *kyim.*
Halter *tur-mgo; srab-mtúr.*
Halting-place *sti-bai gnas;* (night quarters) *ˌbraṅ-sa,* resp. *gzim-bráṅ.*
Hammer s. *to-čúṅ;* large — *to-ba.*
Hand s. *lag(-pa),* resp. *jnyag.*
Hand vb. a. *sriṅ-ba;* to — over *skur-ba.*
Handicraft *bzo.*
Handful *kyá-le; kyor; ˌčaṅs-pa; spar-ba; púl.*
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Happiness *dge-ba, skyid-pa, gyaṅ; bkra-šis.*
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I

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Improper *mi-ruñ-ba.*
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Inconsiderate *yzu-lum-čan, blo-gros-med.*
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India rubber *gyig.*
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Indifferent *stoñ-pa*; to be — to . . . *la mi lta-ba.*
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Indigent *dbul-po, dbul-ˌỳoñs.*
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Inflict *skyel-ba.*
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Inform vb. a. *spriñ-ba, lon zer-ba C, hun taṅ-če W.*
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J

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Jest s. *ku-ré, kyal-ka, ḳa-ṣáṅs, ga-ža.*
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K

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Kiss s. *ˌo, ˌu.*
Kiss vb. *ˌo byed-pa, ka ytugs-pa, *ka lan-če* W.*
Kitchen *bkad-sa, yyos-kaṅ; tab-tsaṅ W., sol-kaṅ C.*; — garden *ldum-ra W.*
Knag *mdzer-pa.*
Knapsack *kab-ta-ka, kom*; *či-ka W.*
Knead *rdzi-ba.*
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Knock s. (the sound of knocking) *tag-tág*; there is a — *tag-tág zer W.*
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Knowledge *rgyus, rig-pa, šes-pa.*
Known adj. *rgyus-yod-pa, ča-yod-pa*; not *ytol-méd, rgyus-med-pa, ča-med-pa.*
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L

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Labourer *las-pa.*
Laconic *ka-nyuṅ, tsig-nyuṅ.*
Lad *byis-pa.*
Ladder *skad, skas-ka.*
Lade (water) *ˌču-ba.*
Ladle s. *tum-bu, yzar-bu, ču-yzar, skyogs.*
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Lair *tsaṅ.*
Lake *mtso.*
Lama *bla-ma*; Grand — *bla(-ma) čen-po.*
Lamb *lu-gu, lug-gu.*
Lame adj. *ža-ba, ža-bo, rkaṅ-rdum.*
Lamed *grum-pa.*
Lament vb. n. *smre-ba, mya-ñan byed-pa, čo-ne debs-pa.*
Lamentation *čo-ne, ˌo-dód.*
Lamp *mar-mé, sgron-ma, 'oṅ-gu, *žum-mar-pa* C., rkyoṅ-tse W.*
Lampblack *sgron-dregs.*

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Lampoon s. *sgo-yig.*
Land s. (cultivated) *kluṅs*; (dry land) *skam-sa*; — owner *žiṅ-bdág.*
Landlord (of a house) *bran-dpon*; — (of the ground) *sa-bdág.*
Landscape *sa-ynás.*
Landslip *sa-rúd.*
Lane *lam-sraṅ.*
Language *skad, sgra*; — master *skad-pa.*
Languid *nyams-čuṅ, nyams-tag-pa, ỳcoṅ-ba C., šed-méd W.*; to get — *rgod-pa.*
Lantern *sgron-ma*, paper — *goṅ-žu.*
Lap s. (coat-tail) *grwa*; (bosom) *paṅ*, resp. *sku-páṅ.*
Lard s. *grod-tsil.*
Large *rgyas-pa, čen-po, rgya-čen-po, yaṅs-pa.*
Lark *čo-ga, lčo-ga*; *ča-čir Ld.*
Larynx *lkol-mdúd, 'ol-mdúd.*
Last adj. *ỳes* 181, *ta-ma* 226, *ỳi-ma, rtiṅ-ma W.*; — night *mdaṅ*; — will *ka-čéms, bka-čéms*; — year *ka-niṅ, sṅa-lo, na-niṅ.*
Last vb. n. ₒ*tso-ba.*
Lasting adj. *rtag-po.*
Lastly *mťar* 240.
Latch s. ₒ*kor-gyág*, ₒ*kor-ỳya.*
Late *ỳi-mo*; later (subsequent) *ỳi-ma*; to be late ₒ*ỳi-ba.*
Lately *da-čí*, **de-zag-la** 275.
Lath *lčam, ỳam.*
Lathe *skor-spyád.*
Latter *ỳi-ma.*
Lattice *dra-ba.*
Laudable *stod-*ₒ*os.*
Laugh vb. n. *dgod-pa, rgod-pa, bžad-pa.*
Laughter *gad-mo, rgod.*
Laurel, — leaf **šiṅ-tse lo-ma** *W.*
Law *krims, bka-krims*; to go to — **ỳim žu-če** *W.*
Lawsuit *krims, krim-šágs.*
Lawyer *krims-pa.*
Lax adj. *kyom.*
Laxative s. *bšal-smán.*
Lay vb. a. *snyol-ba, sgyel-ba, bsnyal-te bžag-pa*; ₒ*grems-pa*; to — aside *skyuṅ-ba*, ₒ*ỳud-pa*; to — on ₒ*gel-ba, stad-pa*; to — out (to expend) *skyag-pa*, ₒ*dzugs-pa*; (to plan) ₒ*god-pa*; (to display) *ỳcal-ba*; to — over (to spread over) *sgron-pa*; to — up *bkri-ba, bdog-pa.*
Layman *kyim-pa, gaṅ-zág*; *mi-nag skye-bo* 29.
Laziness *le-lo, le-lo-nyid.*
Lazy *le-lo-čan, kyaṅ-kyóṅ W.*
Lead s. *ža-nye, ža-ne, ra-nye*; *rin-di W.*; — pencil *yya-tig*, ₒ*bri-smyúg.*
Lead vb. a. ₒ*krid-pa*, *tog* ₒ*dren-pa, sna* ₒ*dren-pa.*
Leaf *lo-ma.*
Leak vb. n. *rdol-ba.*
Lean adj. *skam-ši, skem-po, žag-méd.*
Lean vb. (against) *snye-ba.*
Leap vb. *mčoṅ-ba*, ₒ*par-ba.*
Learn *slob-pa.*
Learned adj. *mkas-pa.*
Learning s. *rig-pa, šes-pa.*
Lease s., to take a — *nyo-ba.*
Leather s. *ko-ba, ko-lpags, bse*; — shoe *ko-krád*; — sieve *ko-tsag.*
Leave s. *ynaṅ-ba*; — of absence *bka-bkrol, dgoṅs-pa*; to take — v. *ỳyag* 347.
Leave vb. ₒ*jog-pa, ytoṅ-ba*, ₒ*bor-ba.*
Leaven s *žo-ri W.*; v. *ru-ma* 531.
Lecture s. *gleṅ-brjod, gleṅ-mo.*
Lecturer *sgrog-pa-po*; — 's chair *čos-kri.*
Leech s. *krag-*ₒ*tuṅ-*ₒ*bu W.*; *srin-bu pad-ma.*
Leek *sgog-pa.*
Left adj. *yyon-pa*; — hand *yyon-ma*; — handed *yyon-tag-byed-pa*; *gyog-po.*
Leg *rkaṅ-pa.*
Legalize *bkar-*ₒ*dogs-pa.*
Legend *sgruṅs.*
Legendary tales *rnam-tár.*
Leisure *loṅ, čog-ka*; to have — *čog-pa.*
Lemon *gam-bu-ra, spyod-pád.*
Lend *yyar-ba.*
Length *dkyus, riṅ-kyád, srid.*
Leopard *yzig*; snow — *ysa.*
Leprosy *rño, mdze.*
Lessen vb. n. ₒ*grib-pa*; *je-nyuṅ je-nyuṅ-bar* ₒ*gyur-ba.*
Lesson s. *ka-ta*, resp. *žal-ta*; *rgyugs W.*
Lest conj. v. *dogs-pa* 258.
Let vb. (to — in, to — loose etc.) *ytoṅ-ba*; ₒ*jug-pa* II, no. 2 178
Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-šóg*; — case *yi-gei šubs.*
Lettuce *ldum.*
Level vb. a. *snyoms-pa.*
Lever *yšo-mo.*
Liar *kram-pa, zog-čan.*
Libation *mčod-pa, mčod-ston* 166.
Libel s. *sgo-yig.*
Liberal *mig-yáṅs.*
Liberate ₒ*grol-ba.*
Liberty *tar-pa, raṅ-dbáṅ*; to be at — *čog-pa.*
Libidinous *čags-sred-čan*, ₒ*čol-pa.*
Librarian *deb-ter-pa.*
Library *kun-dga-ra-ba*; *yig-kaṅ.*
Lick vb. *ldag-pa.*
Lid *ka-kébs, ka-gáb, ka-ycód, ka-leb*; *čab-ma.*
Lie s. *rdzun, šob, šab-šób W.*
Lie vb. (to tell a lie) *rdzun smra-ba* or *byed-pa.*
Lie vb. (down) *nyal-ba*; to — with **tig-pa čo-če** *W.*, *bšo-ba.*
Life *srog*, ₒ*tso-ba, yson-pa, tse* 450; — long *nam* ₒ*tsoi bar-du.*

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Lift vb. *ker-ba, ˌkyog-pa, ˌdegs-pa, spor-ba, ˌpyar-ba, seṅ-ba.*
Light s. *ˌod, snaṅ-ba.*
Light adj. (not heavy) *yaṅ-po*; (not dark) *skya-bo*; — blue *sṅo-skya*; — gray *dkar-skya*; — green *ljaṅ-skya*; — red *dkar-dmar*; — yellow *ser-skya.*
Light vb. a. *sgron-pa, sbor-ba.*
Lightning s. *glog, glog-ka, ṭog.*
Like adj. (similar) *mnyam-pa, mtsuṅs-pa, ṭsogs-se W.*; adv. (in the same manner) *lta, ltar. naṅ-tar W. C.*
Like vb. a. . . . *la dga-ba.*
Likelihood *ṅo.*
Likeness *bzo, zo.*
Likewise *yaṅ.*
Limb *yan-lag.*
Lime *rdo-žó.*
Limit s. *mṭa, mu.*
Line s. *ṭig*; *yig-ṗrén.*
Lineage *brgyud, rigs, rigs-brgyud, rus, rus-pa.*
Linger ˌ*gor-ba.*
Lining s. *naṅ-ša.*
Lion *seṅ-ge*; lioness *seṅ-ge-mo.*
Lip *ka-lpágs, mču, ka-mču.*
Liquid s. *ku-ba, rlan-rlón.*
List s. *ṭo*; — of goods *ṛjed-byáṅ.*
Listen *nyan-pa.*
Literature *ćos, rig-pa.*
Litter s. (palanquin) *ḳad, ḳyogs, ˌḳyogs*; (bier) *dgu-ḳri C.*
Little adj. *ćuṅ-ba, nyuṅ-ba, ṗra-ba, ṗran, ṗran-bu, dman-pa.*
Little s. (a little) *ćig, ćuṅ, ćuṅ-žig, ṭig-ṭsám, ṭsa-big, 'a-ṭsig W., a-li C.*; adj. *ćuṅ-ba.*
Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, ˌ*dug-pa* 277, ˌ*ḳod-pa* 56; (to behave) ˌ*grul-ba* 100; to — by or on *za-ba* 485, ˌ*ṭso-ba* 460.
Lively *yćaṅ-po, ḳram-pa.*
Liver *mčin-pa* 165.
Lizard *skyiṅ-gór, da-byid, rgag-ćig Ld.* 103, *ma-la-la-tsé Ld.* 409.
Load s. *ḳal, ḳur, rgyab, rgyab-ḳal* 107, *sgal* 114, *dos* 260.
Load vb. a. ˌ*gel-ba*, ˌ*ḳel-ba.*
Loadstone *ḳab-lén.*
Loaf *kor-kór, dog W.* 257.
Loan s. *skyiṅ-pa*, resp. *kar-skyiṅ.*
Locality *ynas, skye-ynás* 28.
Lock s. (of hair) *ral-pa.*
Lock s. (of a door) *ḷćags, *go-ćag* C., ku-ṭig W.*
Lock vb. a. *yćod-pa*; to — up ˌ*gegs-pa*; *gar-te* or *gyaṅ-du bor-ćeW.*, v. *sgyoṅ-ba* 119.
Locust *ṭsa-ga-ˌbu, ča-ga-ˌbu.*
Lodgings *ynas-ṭsaṅ*, ˌ*braṅ-sa.*
Log *dog W.*
Logic *ṭsad-ma, rigs-pa.*
Loins *rked-pa.*
Loiter ˌ*gor-ba.*
Lonely *dben-pa.*
Long adj. *riṅ-ba, dkyus-riṅ*; as — as v. *bar* 366.
Long vb. n. *rkam-pa, skam-pa, yduṅ-ba, žen-pa.*
Look vb. (to view) *lta-ba*, resp. *yzigs-pa*; (to appear) *snaṅ-ba*; to — at or on *ltos-pa*; to — down upon ˌ*gyiṅ-ba*; to — upon as *sgom-pa.*
Look s. *lta-staṅs, ṅo*; — out *so, bso.*
Loose adj. *kyom, lhod-pa.*
Loose, Loosen vb. a. *glod-pa*, ˌ*grol-ba.*
Looseness ˌ*ḳru-ba.*
Lop vb. a. ˌ*grum-pa.*
Lord s. *mgon-po, ǰo-bo, ṛje-bo, dpon-po, dbaṅ-po, ytso-bo*; — of the manor *yżi-bdág.*
Lose *rlog-pa*, ˌ*bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba.*
Loss *ǵud, gun, god, god-pa, god-ma.*
Lot s. (fortune) *skal-ba*, resp. *sku-skál*; *las-bskos* (v. *sko-ba*); *ṗya*; to cast lots *mo* ˌ*debs-pa, rgyan rgyab-pa* 107, *rtags-ril btaṅ-ba W.* 212.
Lotus *ku-mu-da, pad-ma* 322.
Loud *mṭon-po, skad čen-po.*
Louse s. *šig.*
Love vb. a. *čags-pa, *čags-žen ćo-će* W., yduṅ-ba*, ˌ*ṗreṅ-ba, brtse-ba, mdza-ba* 461, **žen-ˌdzin ćo-će* W., yćes-par byed-pa* or ˌ*dzin-pa.*
Love s. *čags-pa, snyiṅ-brtse-ba*, resp. *ṭugs-brtse-ba, duṅs-pa, dran-séms, byams-pa, byams-sems.*
Lover ˌ*dod-grogs, mdza-grogs, bzaṅ-grogs*; ˌ*dod-mkan.*
Low *dma-mo, dman-pa*; *snyan-pa.*
Lower adj., — part of a thing *smad, šam, yšam, šod*; — — of the body *ro-smád.*
Lowland *smad, man-čád.*
Luck s., good — *šis*, bad — *rkyen.*
Lucky *bkra-šis-pa.*
Luggage *ča-lág.*
Lukewarm *mal-la-mul-le.*
Luminous ˌ*od-ćan.*
Lump *goṅ-po, goṅ-bu, gog, dog.*
Lunar *zla-bai*; — mansions *rgyu-skar* 111.
Lunch, Luncheon s. *dro* 264.
Lungs *glo-ba.*
Lurk *sgug-pa*, ˌ*jab-ste sdod-pa, lkog-ˌjab byas-te lta-ba.*
Lurking-place *bskuṅs-sa.*
Lust s. ˌ*dod-pa*, ˌ*dod-čags, čags-pa, ro-tsa.*
Lustful *čags-sred-ćan*, ˌ*ćol-pa.*
Lustre *bkrag*, ˌ*tser-ba.*
Lynx *dbyi, yyi.*

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M

Mace (club) *ga-ḍa.*
Machine *ˌ ṕrul-ˌ kor.*
Mad *smyon-pa*; to be — *smyo-ba.*
Madam, dear — *bžin-bzaṅ-ma.*
Madder *btsod.*
Madness *ˌ krul pa, smyo-ˌ bóg.*
Magazine *tsoṅ-kaṅ, mdzod.*
Maggot *ža-ˌ bu.*
Magic s. *ˌ ṕrul*; adj. *ˌ ṕrul-gyi*; — sentence *yzuṅs*; — tricks *čo-ˌ ṕrul*; — wheel *ˌ ṕrul-ˌ kor.*
Magician *ˌ ba-po.*
Magistrate *ˌ go-pa, ˌ go-yod Ld.*; village — *yul-ḍpon.*
Magnificence *rṅam-pa, ḍpal, ḍpal-byór, byin.*
Magnolia *tsam-pa-ka.*
Magpie *skya-ga, ka-ta Kra-bo.*
Maid, Maiden *bu-mo*; lady's — *žal-ta-ma*; — servant *kol-mo, yyog-mo.*
Mail (armour) *krab, ya-lád.*
Maim vb.a. *ṕran yčod-pa, sug-pa ˌ dreg-pa.*
Main adj. *mčog*, v. also *yžuṅ*; — dogma *ysuṅ-mčog*; — point *don* 259, *ynad*; — substance *ṅo-bo-nyid.*
Maintain *smra-ba, ˌ dod-pa*, resp. *bžed-pa*; *smras-pa-la brtan-par ynas-pa.* [*tsáb* 375.
Maitreya *byams-pa mgon-po* 109; *rgyal-*
Majestic *rṅom-bag-čan, yzi-brjid-čan.*
Majesty *rṅam-pa, rṅom-brjid.*
Make vb. a. *byed-pa*, eleg. *bgyid-pa*, resp. *mdzad-pa, sgrub-pa, ˌ ča-ba, bzo-ba, ˌ jug-pa, bčo-ba*; to be made *ˌ grub-pa.*
Maker *mdzad-po.*
Malabar *ma-la-ya.*
Male adj. *ṕo*; — child *kyeu*; *bu*; — person *skyes-pa.*
Malediction *byad, byad-stem(s).*
Malice *ynod-sems.*
Malicious *blo-nyés.*
Mallow *čam-pa ta-lo.*
Man s. (human being) *mi, rkaṅ-gnyis-pa*; *laṅs-gro, skye-bo, skyes-bu, gaṅ-zag*; (male) *ṕo, skyes-pa*; — servant *kol-po, bran-kól*; waiting — *žal-ta-pa.*
Mane *rnog, ltag-spu.*
Manger *kyi-yžóṅ*; *bres.*
Manifest adj. *mṅon-pa.*
Manifestly *ṅos-su.*
Manifold *sna-tsogs, sna-maṅ-ba*; *ṕal-čér.*
Mankind *skye-bo, skye-dgú, skye-rgú*; *mi-rabs, mi-rigs.*
Manly *kyo-gai*; — age *dar-ma.*
Manner *tsul, lugs, rnam-pa* no. 4,313; *stabs, staṅs, sgros, čos* no. 5, 163.
Mansion, lunar — *rgyu-skar* 111.
Manufacture s. *bzo.*
Manufacture vb.a. *ˌ god-pa, sgrub-pa, bčo-ba, bzo-ba.*
Manure s. *lud*; vb. a. *lud ytoṅ-ba.*
Many *maṅ-po, du-ma, dgu*, a good — *gačén*; how —? *du*; so — *de-snyéd.*
Map s. *bkod-pa, žiṅ-bkod W.*; **sa-ṭa* C.*
Maple *yya-li Sik.*
March vb.n. *ˌ grod-pa, ˌ grul-ba*; to — about *ˌ grim-pa.*
March s. *rkaṅ-grós.*
Mare *rgod-ma, mo-rta.*
Margin *ṅos, zur, mta.*
Marigold *gur-kum.* [*bkur-sti.*
Mark s. *rtags, mtsan(-ma)*; — of honour
Market *tsoṅ-ˌ dus*; — place *krom.*
Marmot *ṕyi-ba, ˌ ṕyi-ba.*
Married adj., a — man or woman *kyim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kyo-žug-tu ˌ du-ba* 276; (of a woman) *mi žig-gi čuṅ-mar byed-pa* 159.
Marrow *rkan*; *ṅo-bo-nyid*; spinal — *klad-yžuṅ.*
Marry vb. a. (to take a wife) *čuṅ-ma len-pa*; (to unite in matrimony) *kyo-žug-tu sdud-pa.*
Mars *mig-dmár.*
Marsh *gram-pa*; *ˌ dam.*
Marvelous (*ṅo*) *mtsar-ba* 456; v. also *ya-mtsan-po* 505.
Mask s. *ˌ bag.*
Mason *rtsig-bzo-pa.*
Masquerade *ˌ bag-ˌ čam.*
Mass (lump) *goṅ-po*, (heap) *ṕuṅ-po*, (bulk) *lhun*, (multitude) *krod-pa.*
Mast (flag-staff) *dar-po-čé.*
Master *mgon-po, mṅa-bdág, bdag-po, ḍpon-*
Mat s. *stan.* [*po.*
Match s. (equal) *ka-ya, do*; v. *čar* 156; v. *ya* 504; (lunt) *ṕa-til, pa-til.*
Matchless *ˌ gran-zla-med-pa, ˌ gran-ya-méd, do-méd, mtsuṅs-méd.*
Mate s. (companion) *do-zla*; *ya-do W.*
Material s. *rgyu.*
Material adj. *dṅos-čan, yzugs-čan.*
Mathematician *rtsis-pa.*
Matter s. (substance) *rgyu, dṅos-po, rdzas, zaṅ-ziṅ*; (in physics) *bem-po, yzugs*; (pus) *ču-ser, ču-rnag, rnag.*
Matter vb. n.; it does not — *čaṅ mi sto*: what does it —? *či sto.*
Mattock *ˌ jor, tog-tse.*
Mattress *sob-stán.*
Maw *lkog-sóg, ze-bug.*
Maxim *bka-rtags.*
Meadow *spaṅ, spaṅ-po, ne-tán, ne-ma.*
Meagre *skem-pa, rid-pa.*

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Meal (flour) *ɲye.*
Mean adj. *gyi-na, ñan-pa, btsog-pa.*
Mean vb. *go-ba, snyam-pa, ˚du-sès-pa*; *yin-pa* 510.
Meaning s. *bsam-pa*, resp. *dgoñs-pa*; *don.*
Means s. *grabs, tabs*; by all — *ñes-par, gañ-gis kyañ, čis kyañ*; by no — *re-skán*; by what —? *čis*; by — of *sgo-nas* 115
Measure s. *skar-tsád, bre, tsad, tsod*; to take — *skad-če, tsod ˚dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa.*
Measure vb. a. *˛jal-ba, dpog-pa, tsod ˚dzin-pa, nyams-len-pa, ɣsor-ba.*
Meat s. *ša*, resp. *skrum*; *za-ba*, resp. *bžes-pa*; dried — *skam-sañ*; — and drink *bza-btúñ*; — jelly *ša-spyin*; — pie *mog-móg W.*
Mecca *ma-ká.*
Mechanic s. *bzo-pa*; mechanics' institution *bzo-grá.*
Meddle *ka ˛jug-pa, te-ba.*
Mediator *bar-mi.*
Medicine *sman.*
Meditate *sems-pa*, resp. *dgoñs-pa, lta-ba, sgom-pa, bsam-mno byed-pa*, resp. *tugs-bsam ɣtoñ-ba.*
Meditation *sgom, sgom-pa, rnal-˚byór.*
Medley *čag-ga-čog-gé.*
Meet vb. a. *tug-pa, ˚prad-pa, mjal-ba*; vb. n. *˚dzom-pa*; to go to — *ɣdan-˚dren-pa.*
Meeting s. *˚du-ba, ˚dus-pa*; — house *˚dun-kañ, tsogs-kañ*; — place *˚dus-sa.*
Melody *mgur, dbyañs.*
Melon *ga-gón.*
Melt vb. a. *˛ju-ba, žu-ba*; melted, molten *žun-pa, žun-mo*; melting-spoon *žu-kyóg.*
Member *yan-lag, tsigs* 448.
Memorandum-book *rjed-to.*
Memorial stone *rjed-rdó.*
Memory *dran-pa.*
Menace vb. *˚gam-pa.*
Mend vb. a. *glan-pa.*
Mendacious *kram-sems-čan.*
Mendicant adj. *sprañ-po*; — friar *sprañ-bán.*
Menses, Menstruation *krag ˚dzag-pa, zla-mtsán.*
Mention vb. a. *˚god-pa*; to be mentioned (in a book etc.) *˚byuñ-ba.*
Merciful *snyiñ-rje-čan*, resp. *tugs-rje-čan.*
Mercury (planet) *lhag-pa*; (metal) *dñul-ču.*
Mercy *snyiñ-rje, tugs-rje.*
Mere *˚ba-žig.*
Merely *ša-stag, ša-dag.*
Merit s. *bsod-pa.*
Merry *krul-po, sems-spro-ba, spro-sems-čan*; *dga-ba, dga-mo.*
Mesh *˚gug(s) W.*
Mess (dish) *skyu-rúm, spags.*
Message *ɲrin, ˚ɲrin, lon*, resp. *bka-ɲrin.*
Messenger *ɲo-nya, mi-snd.*
Metal *žu-bai kams*; cast — *blugs-ma.*
Metaphor *ñag-snyán, ˚dra-dpe.*
Meteor *ke-tu.*
Method *čo-ga, tabs, tsul, lugs.*
Metropolis *rgyal-sa, mtil.*
Mewing s. (of a cat) *mea˛o.*
Mid-day *nyin-guñ, dguñ, ydugs.*
Middle s. *dkyil, rked-pa, koñs, guñ, dguñ, dbus, ɣžuñ.*
Middle adj. *bar-pa, bar-ma, briñ*; — finger *kan-ma, guñ-mo, bar-mdzub.*
Midnight *nam-ɲyéd, mtsan-dkyil, mtsan-guñ, mtsan-ɲyed, dguñ*, v. *guñ* 69.
Midriff *mčin-dri*
Midst s. *koñs, dbus.*
Might *mña, mña-táñ, dbañ, dbañ-táñ.*
Mighty *ka-drág, rgyas-pa, dbañ-čan, btsan-po.*
Migrate *˚ɲo-ba.*
Milch cow *bžon-ma.*
Mild *dul-ba, srun-pa, bsrun-pa.*
Mile *dpag-tsád.*
Milk s. *žo, ˛o-ma*; sour — *žo-ri W, ru-ma C.*; — pail *˛o-zó.*
Milk vb. a. *˛jo-ba, ˛o-ma ˛jo-ba, ˛o-ma ˚tsir-ba.*
Milky-way *dgu-tsigs.*
Mill s. *rañ-˚tag.*
Millet *kre, či-tse.*
Million *sa-ya*; ten — *bye-ba.*
Millstone *kod.*
Milt *mčer-pa.*
Mind s. *sems, blo, yid, nyams, snyiñ, snyam-pa, že*, resp. *tugs*; to have a — *dga-ba, ˚dod-pa*; to keep in — *dran-pa, ɣzo-ba.*
Mind vb. a. *lta-ba, ynyer-ka byed-pa* 194; never —! v. *čis kyañ* 141.
Mine s. *kuñs, yter-ka.*
Mine pron. *ñai* 124.
Minister s. *blon-po*; prime — *bka-blón.*
Mint (plant) *dag-či Lh.*
Minute s. *ču-srañ.*
Minute adj. *ɲra-ba, žib-pa.*
Miracle *ltas, ya-mtsan.*
Mirage *dri-zai groñ, mig-sgyu.*
Mischief *skag, ñan*; — maker *bstan-šig.*
Miserable *gyi-na, ñan-pa, tu-ba, sdug-bsñal-čan.*
Miserly *bkren-pa.*
Misery *nyon-moñs-pa, zag-pa.*
Misfortune *bkra-mi-šis, rkyen, skyon, ñan, byur, byus.*
Mishap *gal-rkyén.*
Miss s. (young lady) *šem-čuñ W.*
Miss vb. *tal-ba, mi kes-pa.*
Missive s. *bka-rgya, če-dón* 160

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Mist *na-bún, rmugs-pa.*
Mistake s. *ˌkrul-pa, ˌkrul-yżí, ˌgol-sa, nor-ba, ˌdzol-pa.*
Mistake vb. *nor-ba, ˌkrul-ba.*
Mistaken adj. *ˌkrul-ba, ˌkrul-pa.*
Mistress (instructress) *mkʻan-mo*; (head of a household) *jo-mo, dpon-mo*; (lady) *btsun-mo* 435.
Mix *sdeb-pa, spel-ba* 331, *sre-ba*; to be mixed with *ˌdre-ba.*
Mixture *spel-ma, sbyor-ba* II no. 2, 406.
Mock vb. *to-ˌtsam-pa.*
Mode (manner) *skabs, stabs, lugs.*
Model s. *dpe* 327.
Moderate adj. *ˌbriṅ, tsod-čan.*
Moderately *ˌbriṅ-gis; ran-par.*
Modest *kan-man, kram-pa, ˌdzem-bag čan.*
Modesty *krel, krel-yod, krel-ˌdzém.*
Mohammedan, Mohammedanism *kla-klo.*
Moisture *bčud, bad.*
Moment *skad, bsgaṅ, yud.*
Monastery *dgon-pa, čos-sdé, grwa-sa.*
Monday *yza-zla-ba.*
Money *dṅul, nor*; ready — *rnags*; *smar-ba, smar-rkyáṅ*; — changer *nor-bdag.*
Mongol *sog-po.*
Monk *grwa-pa, mgo-rég, čos-pa.*
Monkey *spra* 335, *spre, spreu* 337.
Month *zla-ba*; intercalary — *da-ṭúl W.* 51.
Moon *zla-ba, zla*; full — *nya-rgyas zla-ba*; half — i. e. first und last quarter *da-péd W.*; new — *zla-nág* 491; waxing and waning — *ṅo, ṅos* v. *ṅo* no. 5, 129.
Moral adj. *tsul-čan, tsul daṅ mtun-pa*; *mtsul-krims-kyi; dge-bai*; *čos-kyi*; also *sems-kyi, yid-kyi*; — doctrine *čos* no. 2, 163.
More *lhag* 600.
Moreover *deï steṅ-du* 222.
Morning *sṅa-dro, sṅa-mo W., naṅ-mo*; the next — *to-ráṅs, naṅ-par*; this — *da-náṅ*; yesterday — *ka-náṅ*; — twilight *skya-réṅs, skya-'ód W.*
Morrow, to — *saṅ, to-re W.*
Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai*; *mi rtag-pa*; (deadly) *srog-len.*
Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *ˌjim-pa, ka-lag W.*
Most *kun-las lhag* or *maṅ-po*; v. also *pal-čér* 342.
Moth *mug-pa.*
Mother *ma*, resp. *yum*; *'a-ma*; — in law *sgyug-mo; gyos-mo.*
Motherless *mas dben-pa.*
Mother-of-pearl *nya-ṗyis.*
Motion *ˌgul-ba, yyo-ba.*
Motionless adv. *ma yyo-bar, ma ˌgul-bar, ma yyens-par.*
Motive *rgyu.*
Mould s. (form) *par* 323; (fungus) *ham-pa.*
Mould vb. a. *ˌgod-pa, ˌčos-pa, ˌdag-pa* 274.
Mouldy *ham-por čags-mkʻan W.*
Mound *dur-ṗuṅ* 254.
Mount vb. *žon-pa*, resp. *ˌčib-pa.*
Mountain *ri*; — pass *la*; — pasture *ˌbrog.*
Mourn *mya-ṅan byed-pa.*
Mournful *mya-ṅan-gyi*; — song *skyo-glu.*
Mouse s. *byi-ba, tsi-tsi; sa-bi-lig W.*
Mouth *ka*, resp. *žal.*
Mouthful s. *čor-gáṅ, čor-čig.*
Move vb. a. *skyod-pa, sgul-ba, yyo-ba*; to — to and fro *yyeṅ-ba* 518; **srul-čé* W.* (v. *srul-ba* 583); vb. n. *rgyu-ba, ˌgul-ba*, resp. *ˌčags-pa* 167; to — a little *nur-ba* 305; to — on *ˌgro-ba*; to — quickly to and fro *ˌgyu-ba* 96; to — round *skor-ba.*
Mow *rṅa-ba, rṅab-pa.*
Much *drags, maṅ-po, rab*; as — as *ga-tsám W., tsam* 430; so — *ˌdi-snyéd, de-snyéd*; very — *maṅ-drags, šin-tu maṅ-po.*
Mucus *snabs, lud-pa.*
Mud *ka-lag, ˌjim-pa, ˌdam, mer-ba, rdzab, ˌdam-rdzáb*; — floor *skyaṅ-núl.*
Muddy *man-mún.*
Mulberry *ˌo-se.*
Mule *dre, dre-po, dre-mo.*
Multiply vb. a. *sgyur-ba, sgril-ba, sgre-ba, spel-ba, ˌṗel-ba.*
Multitude *krod-pa, krom, dmag. yseb.*
Murder vb. a. *ysod-pa*; s. *ysod-yčód.*
Murderer *ysod-byéd.*
Muscle (anatomy) *ša, nya.*
Muse vb. n. *rtog-pa.*
Mushroom *ša-mo, mog-ša W.*
Music *rol-mo.*
Musk *gla-rtsi*; — bag *gla-bai lte-ba*; — deer *gla-ba.*
Musket *me-dá C.*; — ball *rdeu, rde.*
Mustard *ske-tsé, skye-tsé, yuṅs* 512.
Mute adj. *lkugs-pa, han-ldáṅ W.*
Mutter vb. a. *sam(-ma) sum(-me) zer-ba W.*; to — prayers *ma-ṇi taṅ-če W., zla-ba, zlo-ba* 491.
Muzzle s. *ka-mtsúl, mtsúl-pa.*
My pron. *nai*, eleg. *bdag-gi, ṅed-kyi.*
Myriad (*čig-*)*krí.*
Mystic s. *rgyud-pa.*

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N

Nail s. *yzer, zer, ṕur-pa*; a little — *yzi-ru, yzer-bu*; — of a finger or toe *sen-mo*, resp. *ṕyag-sén, žabs-sén.*
Naked *sgren-mo, yčer-bu, rjen-pa.*
Name s. *miṅ*, resp. *mťsan.*
Name vb. *miṅ ytogs-pa, skad-pa, ˛grag-pa, zer-ba.*
Namely *de-yaṅ, de ˛aṅ*; ˚*di-lta-ste.*
Nape *ltag-pa.*
Napkin *ka-ṕyis, lag-ṕyis, paṅ-ḱeb.*
Narcotic adj. *smyo-byéd.*
Narrative s. *lo-rgyús.*
Narrow adj. *ṕal-méd, žeṅ-méd, dog-pa.*
Nasty *btsog-pa. (b)rtsog(s)-pa.*
Nation *mi-brgyúd* 124, *sde* 295, *rigs* 527.
Native s. *yul-pa*
Native-place *yžis-ka.*
Natural *dṅos-ma, ma bčos-pa.*
Naturally *raṅ-bžin-gyis, yžis-kyis* 565.
Nature *ňaṅ, čos-nyid, ňo-bo-nyid* 129.
Naught (cipher) *mḱa.*
Naughty *ňa-rgyal-čan.*
Nausea *skyug-bro-ba, ḱam-lóg, ḱams-rmyá.*
Navel *lte-ba.*
Near adj. *nye-ba*; adv *nye-bar, rtsar* 437, *gram-du*; *rgyaṅ ťuṅ-ba*; *ldan-la, ldan-du* 289; to be — *nye-ba, rten-pa* 214.
Neat adj. *sdug-pa, sdug-gu.*
Necessaries s. *yo-byád.*
Necessary adj. *dgos-pa, rigs-pa* 528; to be — *dgos-pa.*
Necessity *dgos-pa*
Neck *ske, mgur, mgul, mgrin-pa, ˛jiṅ-pa*; *ynya-ba*; — cloth *ka-dkri, ka-ras.*
Neckerchief *dkri-ma, mgul-čiṅs.*
Necklace *ske-čá.*
Need s. *gyoṅ.*
Needful *dgos-pa*
Needle *ḱab, ˚tsem-ḱáb.*
Negative s. *dgag-pa* 94, ˚*gag-pai sgra.*
Neglect vb. ˚*gyiṅ-ba, . . . la mi lta-ba.*
Neigh ˚*ťser-ba.*
Neighbour *ḱyim-mťsés, ja-rol-po.*
Neighbourhood *sa-ṕyógs, yul-ṕyógs.*
Nepal *bal-po, bal-yúl.*
Nephew *tsa-bo*, resp. *dbon-po, dbon-srás.*
Nerve *ču-rtsá.*
Nest *tsaṅ.*
Net *rgya, rgya-mo, dol*; — work *dra-ba.*
Nettle *zwa.*
Neutralize ˚*čiṅ-ba.*
Never v. *nam-yaṅ* 303.
Nevertheless *yin-kyaṅ, yin-na yaṅ W.*
New *so-ma, ysar-ba, ysar-po.*
News *ča, skad, ṕrin, ˚ṕrin, lon, hun W.*; good — *lon-bzáṅ.*
Nice *sdug-pa.*
Night *nam, mťsan-mo*; — quarters ˚*braṅ-sa*, eleg. *mčis-bráṅ*, resp. *yzim-bráṅ*; — watch *tun.*
Nimble *skyen-pa*; — footed *rkaṅ-mgyogs-pa.*
Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa.*
Nip vb. a. *grum-pa.*
Nipple *nu-ma* 305, *pi-pi.*
Nitre *šo-ra.*
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Nobleman *rje-bo, mi-drag-pa, no-nó* 306.
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Nod vb. a. (beckon) *lag-brda byed-pa*; **go kug taṅ-če* W.*
Node, ascending — *sgra-yčan*; descending — *ke-tu.*
Noise *klag-čór, grag-pa, sgra, ˛ur, ku, ku-sgra*; — made by thunder etc. *čems-čéms* 161; to make a — ˚*ḱrol-ba.*
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Nominate *sko-ba, ˚čol-ba.*
Nonsense *čab-čob, čal-čól*; to talk — *čal-čól smra-ba.*
Nook *ḱug, ḱugs.*
Noon *dguṅ.*
North *byaṅ.*
Nose *sna, *nam-ťsul* W.*
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Notice s. *rgyus, ča, lon*; to give — *lon spriṅ-ba.*
Notion *du-šes.*
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Nourish ˚*tso-ba, yso-ba.*
Nourishing adj. *nyams-brtas byed-pa.*
Nourishment *zas.*
Novice *dge-bsnyén* 85.
Now *da, da-lta, yzod, ˛o-ná* 500; — and then *bar-bar-du* or *la*; just — *ma-ťág* 227; not until — *da-yzód* 247.
Nowhere v. *čir* 141.
Noxious *mi-dgos-pa, nyes-pa, ydug-pa.*
Null adj. *sob, sog, ysob, ysog.*
Number s. *graṅs.*
Number vb. a. *bgraṅ-ba, rtsi-ba.*

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Numberless *bgraṅ-yás.*
Numerous *rgyas-pa.*
Nun *čos-ma, btsun-mo, mo-btsún* 435; *jo-mo* 173.
Nurse s. (children's) *má-ma.*
Nurse up vb. a. *ysos skyed-pa, skyed srin-ba* 30.
Nutriment *bčud.*
Nutritious *bčud-čan, lči-ba.*

O

Oak *ča-ra, be-šiṅ*; — forest *be-krúl.*
Oar *skya, gru-kyém*
Oath *yi-dám*, resp. *tugs-dám, mna, bro.*
Oats *ka-rtsam, yug-po.*
Obedient *bka nyan-pa.*
Obey *ka-la* (or resp. *žal-la*) *nyan-pa.*
Object s. *ynas, rdzas, zaṅ-ziṅ, dṅos-po* 131: — of perception *yul* 513; mental — *dmigs-ytád.*
Oblation *mčod-pa, sbyin-pa* 405.
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Oblique *kyom-kyóm, yo-ba, šan-ka.*
Oblong *nar-mo, kyoṅ.*
Obscuration *sgrib-pa* 120.
Obscure adj. *mun-pa, go-dka-ba* 71.
Obscure vb. a. *sgrib-pa*; obscured *dkrigs-pa, rmoṅ-ba, rmoṅs-pa.*
Obscurity *mun-pa.*
Observe *sruṅ-ba, . . . la lta-ba* I no. 3, 216.
Obstinate *kyoṅ-po, go-ṭag-čan W.* (lit. *mgo-mkregs-čan*).
Obstruct *ˌgegs-pa, bčur-ba.*
Obstruction *bgegs, ˌgag.*
Obtain *sgrub-pa, rnyed-pa, ṭob-pa, len-pa.*
Obviate *yčod-pa, zlog-pa.*
Occasion s. *rkyen, glags, skabs*; on — of *skabs-su.*
Occupy *ˌdzin-pa* no. 3, 465.
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Ocean *rgya-mtso.*
Odour *dri, dri-ma.*
Oesophagus *lkog-ma.*
Of prep. *kyi* 6, *nas* 304, *las* 546.
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Offence *sdig-pa*; to commit an — *nyes-pa, sdig-pa byed-pa.*
Offend *ˌkaṅ-ba, ˌku-ba.*
Offensive *šin-tu ṭu-ba, mi žim-pa; yid-du mi ˌoṅ-ba.*
Offer *sbyin-pa.*
Offering s. *mčod-pa, ˌbul-ba, yon*; — lamp *mčod-sdoṅ*; — table *mčod-kri, mčod-stégs*; house or place of — *mčod-kaṅ.*
Office *ˌgaṅ-po.*
Officer *ˌgo-pa, blon-po.*
Official s. *bka-blon, bka-ysàgs.*
Official adj. *blon-poi, bka-blon-gyi*; — paper *bka-ṡog.*
Offspring *brgyud, ba-rgyúd.*
Oh interj. *ka, ka-ye, kye, kye-ma* 7; oh very well! *ˌo lags-so.*
Oil *mar, mar-nág W.*; — cake *mar-gyi tsigs-ma*; — lamp *ˈuṅ-gu.*
Ointment *skud; byug-pa.*
Old *rgad-pa, čen-mo W., rnyiṅ-pa, bčad-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgre-ba.*
Oleander *ka-ra-bi-ra.*
Olive *skyu-ru, ka-skyur-po Sik.*; — tree *skyu-ru šiṅ, ka-skyur-poi šiṅ Sik.*
Omen *sṅa-ltás, ltas, rtags.*
Omit *bšol-ba.*
Omniscient *kun-mkyén.*
On prep. *ka-ru, kar* 34, *ka-ṭog-la, ka-ṭod-la* 35, *dgaṅ-la, dgeṅ-la, sgeṅ-la* 114, *ṭog-tu* 237, *na* 208.
Once (one time) *lan-yčig*; — more *čed-du, da-ruṅ, pyir, yaṅ, slar*; at — v. *čar* 139; (at the same time) *pyogs yčig-la* 352.
One num. *yčig*, — at a time *yčig-čig* 144; — eyed *mig-žár*; — footed *rkaṅ-yčig-pa*; the one — the other *yčig . . . yčig, yčig-po.*
One pron. (French 'on') *skyes-bu* 31; — another *yčig-gis yčig* 143; by one's self *yčig-*
Onion *btsoṅ.* [*yčig* 144.
Only adj. *yčig-ka, yčig-pu* 144; *zad* (v. *ˌdzad-pa* 464).
Only adv. *ka-rkyaṅ* (v. *rkyaṅ-pa* 17), *šastag* 555; *ko-na* 43, *yčig-tu* 144; *ˌba-žig* 391, *man-na mi* 411, *tsam* 430; not — *ma zad-de* 445.
Open adj. *pyes-pa, pyes-te*, vulgo *pe-te*; *bkag-pa ma yin-pa.*
Open vb. a. *ka ˌbyed-pa, bgrad-pa*; vb. n. *ˌbye-ba, ka ˌbye-ba.*
Opening s. *ka, bu-ga.*
Openly *ṅos-su* 130, *mṅon-sum-du* 133; *ˈa-ysal-la W.* 605.
Opinion *grub-mtá, lta-ba, snaṅ-ba*; in my — *ṅas bltas-pas* 216.
Opportunity *skabs, glags, rgyu, stabs, ṭabs, sa.*
Opposite *ka-draṅ, go-ldog*; — side *par-ka, pa-rol, par-ṅos.*
Opposition, to be or act in — *ˌgal-ba* c. *las* or *daṅ.*
Oppress *nón-pa.*

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Optical deception *mig-˛khrul.*
Or *yaṅ-na* 506.
Oracle *gros-˛dri-sa.*
Orally *ka-nas*, col. *ka-na.*
Orange *tsa-lum-pa.*
Orb *˛kor-lo*; — of transmigration *˛kor-ba* 58.
Orchard *bza-śiṅ-ra-ba, ldum-ra.*
Ordain *bsnyen-par rdzogs-pa, bsnyen-rdzogs mdzad-pa* 469.
Order s. (succession) *go-rim* 71; to put in — *śom-pa, ytan-la ˛bebs-pa*; (command) *bka, bka btags-pa, bka-tań, bka-ynaṅ-ba*; *żal-ydáms*; *hu-kúm W.*; (purpose) in — to *don-du* 259, *pyir-du* 351.
Order vb. a. (command) *bka ynaṅ-ba* 13, *sgo-ba* 116.
Orderly adj. *tsul-mtún.*
Ordinarily *rgyun, pal-čér.*
Organ (of sense) *dbaṅ-po.*
Orifice *ka, bu-ga.*
Origin *kuṅs, byuṅ-kuṅs, ˛go-ma, tog-ma, čags-tsúl, rtsa-ba.*
Originate vb. n. *kruṅ-ba, čags-pa*
Ornament s. *rgyan, čun-po.*
Orphan *da-pyúg.*
Orthography *dag-yig, yi-gei sdeb-sbyór, brda-spród.*
Other *yżan, yżan-pa, yżan-ma, śos, ycig-śós.*
Otter *sram.*
Ought v. *rgyu* 110.
Ounce *sraṅ.*
Our, ours *ṅai* 124, *ṅed-kyi* 127.
Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *˛khrul-ba*; out of prep. *nas, koṅ-nas.*
Outcast s. *ydol-pa.*
Outcry *grags-pa.*
Outlet *sgo.*
Outside s. *ka, pyi-rol.*
Outside adv. *pyi* III 349.
Outward adj. *pyii*; — appearance *ča-byád.*
Over prep. *goṅ-du, bar-snaṅ* or *la*; *bla*; — against *ka-draṅ, tad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.
Overcome vb. a. *tub-pa, non-pa*; vb. n. *sran-pa.*
Overflow vb. a. *yeṅ-ba*; vb. n. *lud-pa.*
Overhasty *ha-čaṅ riṅs-pa, ha-čaṅ myur-čes-pa.*
Overseer *skul-kan, do-dam-pa, mgo byed-pai mi.*
Overshadow *˛keb-pa.*
Overtake *snyegs-pa, ytug-pa.*
Overthrow vb. *sgyel-ba, rlog-pa.*
Overturn vb. *sgyel-ba, rtib-pa.*
Owl *˛ug-pa.*
Own adj. *raṅ-gi, nyid-kyi.*
Own vb. (possess) *bdog-pa, dbaṅ-ba*; owning *mṅa-ba.*
Owner *mṅa-bdág.*
Ox *glaṅ, ba-glaṅ.*

P

Pace s. *gom-pa*; *˛čag-pa, gom-˛čag-pa.*
Pace vb. *gom-pa ˛bor-ba*
Pack vb. a., to — on *˛kel-ba*; to — up *teg-pa.*
Paddle-wheel *sku-ru.*
Padlock *doṅ-pa.*
Page s. (waiting-boy) *go-re-lóṅ*; *sku-druṅ-pa, sku-mdun-pa*; — of a book *śog-logs.*
Pail *zo-ba.*
Pain s. (bodily) *zug, yzug*; *yzer*; (mental) *mya-ṅán* 420, *sdug-bsṅal* 294; to take pains *˛gru-ba, ˛bad-pa*; *brtson-˛grus byed-pa.*
Pain vb. a. *˛tse-ba*; to be pained *yduṅ-ba.*
Paint s. *tson*; vb. a. *skud-pa.*
Painter *ri-mo-mkan.*
Painting s. *ri-mo, taṅ-ka.*
Pair s. *zuṅ, dor.*
Pairing s. (copulation) *˛krig-pa.*
Palace *pho-braṅ.*
Palanquin *˛kyogs*; **kyog-čáṅ** *W.*, **pheb-čáṅ** *C.* (v. *dpyaṅ-ba* 328).
Palate *dkan, rkan*
Pale adj. **kya-ko-ré, kya-te-ré** 25.
Palm s. (of the hand) *lag-mtil, tal-mo.*
Pan (large) *sla(ṅ)-ṅa*; (small) *dra-zu*; (flat) *ta-ba.*
Pancake **tul-ta-gir** *W.* 234.
Pankah (fan) *bsil-yáb.*
Pannier *yzed-ma.*
Pant vb. n. *rṅam-pa, dṅaṅ-ba.*
Pap (porridge) *skyo-ma, ko-lág.*
Paper s. *śog-bu* 563; a sheet of — *gre-ga*; official — *bka-śog.*
Parable *dpe* 327, *˛dra-dpe.*
Paradigm *dpe-brjód.*
Paradise *mṅo-ris*
Paragraph *rnam-bčad-pa.*
Paralyze *˛čiṅ-ba*; *nyams-par byed-pa.*
Parasol *ydugs.*
Parcel s. (package) *tums* 234.
Parch *rṅod-pa, slam-pa.*
Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *˛gyod mi rmo-ba, čad-pas mi ycod-pa*
Pare *kog-pa śu-ba.*
Parenthesis *yi-gei mčan-bu.*
Parents *pha-má.*
Park *skyed-mos-tsál.*

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Parrot *ne-tso.*
Parsimonious *šri-šes-kan W.*
Parsley *yže-ra C., ša-mi-lig W.*
Part s. *ča, ča-šás, šas, rnam-pa, ka, kag, ga-šas, lhu*; in — (partly) *ča ˛dra tsam*; at equal parts *ča-snyoms.*
Part vb. a. *˛pral-ba*; vb. n. *˛gye-ba, ˛bral-ba.*
Partake *ča ťob-pa, ťob-ča ˛dzin-pa, bgo-skal ťob-pa.*
Partaker **go-kan** *W.*
Partial (biased) *nye-riń.*
Particle (grammatical) *tsig-prad.*
Particularly *kyad-par-du, mčog-tu.*
Partition *dbye-ba*; — wall *čod, bar-skya.*
Partizan *pyogs-pa.*
Partly *ča tsam, ga-šas*; v. also *la-lá* 541; *ka-čig* 34.
Partner *ka-ya, ya, ya-do W., grogs, zla-bo.*
Partridge *srey-pa.*
Party (part) *pyogs* 352.
Pas (in dancing) *gom-pa.*
Pass vb. n. *skyod-pa, ˛grul-ba, rgyug-pa, rgyud-pa, ˛čor-ba, ťal-ba*; to — away *˛kor-ba, ˛da-ba, ˛bud-pa W.*; vb. a. (to cross) *rgal-ba, zla-ba*; to — over a certain space *˛da-ba.*
Passage (entrance or exit) *sgo, lam.*
Passion *čags-pa, ˛dod-čágs, bag-čágs.*
Passport *bka-šog, lam-yig.*
Past adj. *˛das-pa*; — ages *sňa-rol*; to be — *yol-ba.*
Paste s. *skyo-ma*; vb. a. *sbyor-ba.*
Pastry *˛kur-ba.*
Pasturage *bzan.*
Pasture s. *neu-ysiń*; — land *˛ol-ťáń, ˛brog-ynas.*
Pat vb. a. *˛byug-pa.*
Patch s. *lhan-pa*; vb. a. *lhan-pas ˛debs-pa, glan-pa.*
Patience *bzod-pa.*
Patient adj. *bzod-pa-čan.*
Patron *mgo-skyóń, mgo-˛drén, mgon-po.*
Pattern *dpe, ma, ri-mo.*
Pauper *dbul-pońs*; *med-po, med-mo.*
Pavement *skyaň-núl.*
Paw s. *spar-ba.*
Pay vb. a. *sprod-pa, ˛jal-ba.*
Pay s. *gla, pógs.*
Pea, pease *sran-ma, srad-ma.*
Peace *žod, dus-bde, ži-bde.*
Peach *ka-ťa ra, kam-bu, bun-ču li.*
Peacock *rma-bya.*
Peak *rtse(-mo).*
Pear *nyu-ti, nyo-ti.*
Pearl *mu-tig.*
Peasant *groň-pa, groň-mi*; *kyim-pa-pa, žiň-pa.*
Pebble *rdeu, rde*; *ču-rdó*; *šag-ma.*
Pedestrian *rkaň-ťaň-pa.*
Peel s. *kog-pa, šun-pa.*
Peel vb. a. *kog-pa šu-ba, šu-ba.*
Peep-hole *so-kuň* 578.
Peg *rtod-pa, ydaň-bu, pur-pa.*
Pen s. *smyug-gu*; — knife *smyug-gri.*
Pen vb. a. (sheep etc.) *skyil-ba, ˛gegs-pa.*
Penalty *rgyal, stoň.*
Penance *dka-ťúb, dka-spyód*; *brtul-žúgs.*
Pencil *yya-ťig, ˛bri-smyúg*; *pir.*
Pencil-cedar *šug-pa.*
Penetrate *kyab-pa, ˛dzugs-pa.*
Penis *mje, sgro-ba C.*
Penitent adj. *dka-ťúb, brtul-žúgs.*
Pent-roof *čar-skyibs.*
People s. *skyes-bu*; common — *dmaňs, smad-rigs.*
Pepper s. *po-ba-ri*; Guinea — *pyer-ma C., *nyer-ma* or *tsan-te* or su-ru-pan-tsá W.*
Peppermint *po-lo-liň W.*
Perambulate *˛grim-pa.*
Perceive *rtogs-pa, ťsor-ba, yid-la byed-pa, rag-pa W., rig-pa.*
Perception *go-ba, rtogs-pa*; object of — *yul* 513.
Perfect adj. *grub-pa, pun-tsógs, pul-byuň, tsaň-ma, rdzogs-pa.*
Perfection *dňos-grúb*; state of — *grub-pa.*
Perfectly *tsaň, rdzogs-par.*
Perform *byed-pa, sgrub-pa, bčo-ba W., spyod-pa.*
Perfume s. *spos.*
Perhaps *gal-te-na, graň*; *su šes, či šes W.*
Peril s. *nyen, bar-čód, ˛krul-so.*
Perimeter *mťa-skór.*
Period *dus-tsigs, dus-mťsams*; *ynas-skabs*; former — *sňon-rol.*
Perish *˛jig-pa, med-par ˛gyur-ba.*
Permission *dgońs-pa, bka ynaň-ba*; with your — *žu W.* 476.
Permit *bka ynaň-ba*; to be permitted *čog-pa, ruň-ba.*
Pernicious *ňan-pa*; *ma-ruň-ba.*
Perpendicular *gyen-la draň-po W.*
Perpetual *rtag-pa.*
Perpetually *rgyun-du.*
Persecute *snyeg-pa, ˛ded-pa, ˛tse-ba.*
Perseverance *yid yońs-su mi skyo-ba* or *mi ˛gyur-ba.*
Persia *ta-zig.*
Person *gaň-zág.*
Personal *dňos.*
Personally *mňon-sum-du, dňos-su.*
Perspiration *rnul.*
Pertinacious *mgo-mkregs-čan.*
Peruke *skra-ťsab.*
Perverse *go-ldog.*
Perversity *pyin-či-lóg.*
Pervert *rlog-pa.*
Pestle *ytun, dgog-tiň C.*
Petting adj. *mnyo-mnyo-čan W.*

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Petroleum *rdo-snúm.*
Petticoat *mo-gós, sàm-gós.*
Pewter *dkar-ɣyá.*
Philology *sgra-rig-pa.*
Philosophy *naṅ-don-rig-pa* 527.
Phlegm *bad-kan, lud-pa.*
Phlegmatic *ṅaṅ-brgyud riṅ-ba*; — disposition **šĕ-gyu'-dhal-wa* C.* (lit. *šes-rgyud dal-ba*).
Physician *sman-pa*; *'em-či, 'am-či*; *ɣso-ba-po* 590.
Piccolo-flute *ɣred-gliṅ.*
Pick vb. a. *˳byed-pa*; to — up *sgrug-pa.*
Pickle s. *skyu-rúm.*
Picture s. *bzo, zo, ri-mo*; *ṭaṅ-ka*, resp. *žal-ṭaṅ*; — of a saint *bris-sku, sku-bris.*
Piebald *Ḱra-bo.*
Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zuṅ* 488; a small — *Ḱol-bu*; to fall to pieces *rdib-pa.*
Pierce *˳big(s)-pa.*
Piety *Ḱrel*; *čos-la dga-bai sems.*
Pig *ɣpag.*
Pigeon *ɣu-rón, ɣug-rón.*
Pigtail *ču-ti W., lčaṅ-lo C.*
Pilaw *ɣu-la, ɣo-la.*
Pile vb. a. *sgril-ba, bčer-ba, rtseg-pa.*
Pilfer *byi byed-pa.*
Pilgrimage, to go on a — *mjal-ba.*
Pill s. *ril-bu.*
Pillar *ka-ba.*
Pillow *sṅas, snye-stán, snye-˳ból.*
Pin s. *ɣur-pa, ˳dzin-ɣya C., zum-Ḱáb W.*
Pincers *skam-čuṅ.*
Pinch vb., the shoe pinches **Ḱab-ša dam dug* W.* 297.
Pious *skal-ldan*; *Ḱrel-čan, čos-čan, čos-sem-čan W.*; *čos-la dga-ba.*
Pisé *gyaṅ, gyeṅ* 74.
Pistol **me-dá* C., *raṅ-˳bár* W.*
Pit s. *Ḱuṅ, Ḱuṅs, doṅ.*
Pitcher *ču-snód, ču-rdzá, ben, rdza-búm.*
Pitchfork *zar.*
Pith *ɣnad.*
Pitiable *dman-pa.*
Pity s. *snyiṅ-brtse-ba.*
Place s. *Ḱag, sa, sa-Ḱyad, go, yul-gru, yul, ɣnas, sa-ča, groṅ*; to take — *˳gyur-ba, ˳byuṅ-ba.*
Place vb a. *˳jog-pa, ˳bor-ba, ˳dzugs-pa*; to be placed *Ḱod-pa.*
Plagues *ɣnyan, ˳go-bai nad, ˳go-bai rims*; *ṅan-rims, rims-nád.*
Plaid *ɣzan-gós.*
Plain s. *ṭaṅ*; *ṅos.*
Plain adj. (without ornament) *˳jam-saṅ, rgyan-méd.*
Plaintiff **ɬim žu-Ḱan* W.*
Plait s. *lan-bu*; vb. a. *lan-bu sle-ba*; *ɣcud-pa.*
Plan s. *bkob-lta, bkod-pa*; vb. a. *˳god-pa.*
Plane s. *ɣag-ste W.*; vb. a. **ɣag-sté šrul-čé* W.*
Planet *ɣza* 492.
Plank *spaṅ, spaṅ-léb.*
Plant s. *sṅo, rtswa*; vb. a. *˳dzugs-pa.*
Plantain *skyes-sdóṅ*; *ta-la*
Plaster s. (in surgery) *˳byor-sman.*
Plaster vb. a. (to pave) *skyaṅ-nul byed-pa.*
Plastering s. *žal-ba* 474.
Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *ṭa-li W.*; iron — *lčags-ṭál.*
Plate vb. a. *čus ɣtoṅ-ba* 160.
Play vb. (to sport) *rtse-ba, rtsed-pa*; to — on an instrument *˳Ḱrol-ba, skrog-pa*; to — a trick *ɣnod-pa skyel-ba.*
Play-fellow *rtse-grógs, grogs-Ḱyeu.*
Play-ground *rtse-sa*
Pleasant *sdug-pa, yid-du ˳oṅ-ba*; to be — *˳ṭad-pa.*
Pleasantness *˳Ḱyer-so.*
Please vb. a. *dga-bar byed-pa*; vb. n. v. *mḰyen-pa* 55; if you please *žu* 476; to be pleased *dgyes-pa, bsod-pa.*
Pleasing adj. *dga-mo, bsod-pa.*
Pleasure *dga-ba, rtsed-mo, ɣyeṅ-rtsed, rtsed-˳jo; snyiṅ dga-ba* or *bde-ba*; at — *raṅ-dgár, yid bžin-du.*
Plebeian *ma-rabs, ɣal-pa.*
Pledge s. *rgyan, ɣta-ma, ɣte-pa.*
Pleiades *smin-drúg.*
Plentiful *Ḱrigs, rgyas-pa, mod-po*; to be — *˳dzom-pa.*
Plenty s. *loṅs-spyód.*
Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa.*
Plough s. *ɣšol*; vb. a. *ɣšol-mda ˳dzin-pa*; *rmo-ba.*
Pluck s. (of an animal) *snyiṅ-luṅ.*
Pluck vb. *sgrug-pa.*
Plummet *ža-nyei ɣtiṅ-rdo.*
Plump *lkob*; *rom-po W.*
Plunder vb. *˳gog-pa, *kog-te Ḱyer-če W.* 95.
Pock s. *˳brum-pa*; — marked *mdzar-ra-mdzer-ré Ld.*
Pocket s. *čan-da, dku-mda, Ḱud-pa*; — book *yi-gei šubs*; *sam-ta, sab-dra*; — fire *me-lčags*; — handkerchief *na-či C., na-pi W.*
Pocket vb. a. *˳Ḱur-ba.*
Pod *gaṅ-bu, lgaṅ-bu.*
Poem *ṅag-snyán*; *snyan-dṅags.*
Poetry *sdeb-sbyór.*
Point s. *ɬseg, nag-ɬseg*; main — *don, ma-yži*; to be on the — *ča-ba*; v. also *las* II extr. 546.
Poison *dug.*
Poker *yog-po.*
Polecat *šul-byi.*
Polish vb. *bdar-ba.*

or sucha chandra das / korchagpa.

Polished adj. *ˌod-čan*
Politeness *že-sa.*
Pollute *ˌbag-pa.*
Pollution *grib.*
Pomatum *šra-skúd.*
Pomegranate *se-ˌbru, seu.*
Pond *rdziń.*
Ponder *sems-pa*, resp. *dgoṅs-pa*: *bsam-blo ɣtoṅ-ba.*
Pool *ču-kyil, lteṅ-ka.*
Poor *dbul-ba, ṗoṅs-pa, ńan-pa, gyi-na, kas-dmán, kas-žán*; the poor people! *snyiṅ-re-rje.*
Poplar *dbyar-pa*; *ma-gál W.*; *ɣsol-po.*
Popular *mon-ža-čan W.*
Popularity *mon-ža W.*
Porcelain *kar-yól, dkar-yól*; — clay *kam-pa.*
Porch *sgo-káṅ.*
Porcupine *rgaṅ, byi-ṭur, ɣzig-mo.*
Pore *spui kuṅ-bu, ba-spui bu-ga.*
Porridge *zan* 486.
Portal *sgo-káṅ.*
Portion s. *skal-ba, ča* 150, *ča-šás*; *ṭsod, lhu* 601; — of meat *rgya-ri, sder-gáṅ.*
Position *go* 70.
Positive adj. *dṅos.*
Possess, to be possessed of *bdog-pa.*
Possessing adj. *bčas-pa* 146.
Possession, to hold in — *ˌdzin-pa* 465.
Possibility *glags, go-skábs, rgyu, sa.*
Possible, to be — *srid-pa.*
Post s. (pillar) *ka-ba.*
Posteriors *rkub, mjug, ṗum-ṗúm, šul-pa.*
Postillion *rta-zam-pa.*
Postpone *bšol-ba, sriṅ-ba.*
Postscript *yaṅ-skyár.*
Post-service *ˌu-láɣ* 499.
Post-station *rta-zám.*
Pot s. *kog-ma, rdza-ma, ɣan-dil W.*; — cloth *tsa-lčibs*; — house *čaṅ-kaṅ.*
Potato *skyi-ba, *kyi-u* C., *ḍho-ma, gya-ḍho* C.* 78; *ʿa-lu W.*
Potency *dbaṅ.*
Potsherd *gyo-mo, čag-po.*
Pouch s. *rkyal-bu, kug-ma, kab-ta-ka Ld.*
Poultry *kyim-bya.*
Pound vb.a *rduṅ-ba, krum-krum byed-pa.*
Pour *ldugs-pa, ˌbyo-ba, ˌbo-ba.*
Poverty *ṗoṅs-pa, dbul-ba.*
Powder s. *ṗye-ma.*
Power *mṅa, mṅa-táṅ, mṭu, nus-pa.*
Powerful *rgyags-pa, ṅar-ma, btsan-po*
Powerless *dbaṅ-méd*; to render — *dbaṅ-med-du ˌčol-ba.*
Practice s. *lag-lén*, resp. *ɣyag-lén*; *lob-kyád W.*
Practise vb. a. *sbyoṅ-ba.*
Praise s. *sṅag-ɣsól*; vb a. *sṅag-pa, stod-pa.*
Prattle s. *čol-čúṅ.*
Pray vb. n. *ɣsol-ba, žu-ba.*
Prayer *ɣsol-ba*; — mill *čos-kor, ma-ni-čos-kor.*
Preach *čos sgrog-pa*, resp. *čos-kyi sgrog-gleṅ mdzad-pa.*
Precede *sṅon-du ˌgro-ba.*
Preceding *sṅa-ma, sṅon-ˌgro.*
Precept *bka-bsgos, bka-rtags, krims, čos, ydams-pa, bslab-bya.*
Precious *dkon-pa, ɣčes-pa, rin-čen, rin-po-če*; the most — thing *dkon-mčog* 10.
Precipitous *yzar-ba.*
Precisely *raṅ, ko-na.*
Preface s. *sṅon-ˌgro.*
Prefect *yul-dpon, mi-dpón.*
Preferable *bla.*
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Present s. (gift) *skyes, rten, žu-rtén*, resp. *yzigs-rtén, ˌkyos-pa, bya-dgá, sbyin-pa.*
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Priestcraft *čos-zog.*
Priesthood *dge-ˌdun.*
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Principal s. *mgon-po, ˌgo-dpon.*
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Print vb. *par-du ˌdebs-pa, par rgyab-pa W.*

Printer *par-pa.*
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Prisoner *btson.*
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Produce vb. *skyed-pa*; to be produced *čags-pa.*
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Prolong *bšol-ba, sriṅ-ba.*
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Pronunciation *lčoṅs, zer-lčoṅs, zer-tsul W., klog-tsul, rȷod-dbyaṅs C.*
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Riddle s. (enigma) *ldem-po*.
Ride vb. (on horseback) *rta-la žon-te* ₒ*gro-ba*; (in a carriage) *šiń-ta-la žon-te* ₒ*gro-ba*.
Riding-beast *bžon-pa*.
Right adj. (right-hand) *yyas-pa*; (not wrong) *drań-po*, ₒ*os-pa*; all right! *tsań-grig*; — measure *čag-tsad*; to be — ₒ*grig-pa*, *ran-pa*.
Right s. *krims* 50.
Righteous *čos-drań-po*.
Rim *kyud-mo*.
Rind *kog-pa*.
Ring s. *a-lóń*; — dove *ku-hu*; — worm *ke*.
Ring vb. a. (a bell etc.) ₒ*Krol-ba*.
Rinse *bšal-ba*.
Ripe adj. *smin-pa*.
Rise vb. n. (to get up) *ldań-ba*, *lań-ba*, *kar* or *ker-lań-ba*, resp. *bžeń-pa*; (as the sun) ₒ*čar-ba*; (in the air) ₒ*pag-pa*; (to come forth) ₒ*bur-ba*, ₒ*byuń-ba*.
Risk s. *nyen*, *bar-čod*.
Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-ytoń-ba* 385.
Rival s. ₒ*gran-zla*.
River *ču*, ₒ*bab-ču*, *ču-kluń*, *ču-bo*, *ytsań-po* 433.
Rivet s. ₒ*brel-mtsams*.
Rivulet *ču-pran*.
Road *lam*, *šul*, *šul-lám*, ₒ*gro-sa*; — book *lam-yig*.
Roam ₒ*kor-ba*, ₒ*pyo-ba*, ₒ*grim-pa*, *yar-ba*.
Roar vb. n. ₒ*krog-pa*, *ńu-ba*, *ldir-ba*, *ńa-ro sgrog-pa*.
Roar, Roaring s. *ńa-ro*, *ńar-skad*, ₒ*ur* 499.
Roast vb. a. *rńod-pa*, *sreg-pa*.
Roast-flour *rtsam-pa*.
Rob *rku-ba*, ₒ*prog-pa*, **kog-te kyer-če* W.*
Robber *mi-sér*.
Robbery *čoms*, *bčom-pa*.
Rock s. *brag*; — salt *rdo-tswa*.
Rock vb. n. ₒ*kyom-pa*, *dpyań-ba*; vb. a. *dpyań-la ytoń-ba* 328.
Rod *lčag*, *lčug-ma*, *dbyug-gu*.
Roll s. *gril*, ₒ*kor-lo*; paper — *šog-sgril*, *šog-ril W.*

Roll vb. a. *sgril-ba, sgre-ba*; to — one's self *ₒkri-ba, ₒgre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
Roof s. *tog*.
Room s. (apartment) *kaṅ-pa, kaṅ-bu, kaṅ-mig, naṅ-mig C. W.*; (space) *gu, go*; to find — v. *ₒgro-ba, ȧoṅ-ba*.
Root s. *ba-tag W.*; *rtsa-ba, rtsad*.
Root up vb. a. *rtsad-nas ɣčod-pa*.
Rope *sgrogs, tag pa*.
Rosary *ₒɣreṅ-ba*.
Rose *se-ba, ɣse-ba, bse-ba*.
Rose-coloured *dkar-rgyá*.
Rot vb. n. *ₒdrul-ba, rul-ba*.
Rouge *skeg-tsós*.
Rough *gyoṅ-po, rtsub-po, rags-pa, rtsiṅ-ba*.
Roughness *ȧad* 126.
Round adj. *kor-kór*; *kyir-kyir W.*; *gor-mo, sgor-mo*; *zlum-pa*; *ril-ba*; to make — *sgoṅ-ba*; to be made — *ₒgril-ba*.
Round about adv. *kun-nas, ɣyogs bȧir*.
Round s., the — of transmigration *ₒkor-ba* 58.
Rouse *dkrog-pa*; **ȧaṅ skul-čè* W.* 23.
Rove *ₒgrim-pa, rgyu-ba*.
Row vb. *skya rgyab-pa*.
Row s. (series) *gral, rim-pa*.
Row s. (fray) *ₒtab-mo, ₒdziṅ-mo*.
Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
Rub vb. *bdar-ba, ₒdrud-pa*.
Rubbish *gal-ró, rdo-ro, sa-ró W.*
Ruby *pad-ma-ra-ga*.
Rudder *skya-mȧug*.
Rude *ₒkob*; *rtsiṅ-ba*; *gyoṅ-po*, very — *ka-gyoṅ-čɛ̀*.
Rugged *ɣtsaṅ-ɣtsoṅ, rtsub-po*.
Ruin vb. a. *ₒgud-pa*; to be ruined *ₒjig-pa*.
Ruinous *gog-po*.
Ruins s., a house in — *kaṅ-rul, kaṅ-gog*.
Rule s. (regulation) *krims* 51; (special direction) *spyad-mtsáms* 456.
Rule vb. a. *ₒgod-pa, dbaṅ sgyur-ba* or *byed-pa*.
Ruler (governor) *mȧa-bdag*: *dbaṅ-po*; *srid*; (instrument) *tig-ȧiṅ*.
Rumination (chewing the cud) *skyug-ldád*.
Rumour s. *grag-pa, ɣtam, bȧod-pa*; **zer-kɛ̀* C.*; *tsor-lo W.*
Rump *byaṅ-kóg*.
Run vb. *rgyug-pa, ₒčor-ba*; to — about *ₒkyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
Rupee *dṅul*; *kyir-mo Ld., gir-mo* 68, *gor-mo W.*; Tibetan — **čȯ'-táṅ* C.* 145.
Rupture *čag-čád*.
Rush s. (reed) *snyug-ma*.
Rush vb. *ₒkrog-pa, rgyug-pa*.
Russia *rgya-sér*.
Russian s. *rgya-ser-pa*.
Rust s. *btsa, ɣya, lčags-ɣya*.
Rut (track) *mal, ȧul*.

S

Sable s. *bka-blon sram W., brag-sram W.*
Sack s. *ɣad*.
Sacrament *dam-bča* 250.
Sacred *dag-pa*.
Sacrifice vb. a. *mčod-pa* 166.
Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.
Saddle s. *sga, rta-sga*; — cloth *ka-lé, sga-kébs*; — girth *glo W.*
Saddle vb. a. *sga bstad-pa*, resp. *čibs-sga bstad-pa*.
Safe adj. *brtan-pa, btsan-po*.
Saffron *gur-kúm*; *ka-čɛ-skyes* 36.
Saiga-antelope *rgya-ra*.
Sail s. *dar, ɣyor-mo*.
Sail vb. *gru-la ȧon-te lam-du ₒgro-ba*; v. also *rgal-ba* 103.
Saint *grub-tób* 78; *skyes-bu dam-pa* 31; *rnal-ₒbyor-pa* 315.
Sake, for the — of *ɣyir* 351.
Sal ammoniac *rgya-tsá*; *tsa-tsé C.*
Salary *ɣogs*.
Salt s. *tswa, lan-tswa*; vb. a. *tswa ₒdebs-pa*.
Saltpetre *ze-tswa, ȧo-ra*.
Salutation *ɣyag*.
Salute vb. a. *ɣyag ₒtsal-ba, ₒbul-ba* or *byed-pa*.
Same adj. *nyid*; at the — time *ɣčig-čar*; of the — kind *ɣčig-pa, ɣčig-ɣčig W.*; one and the — *ɣčig*; the very — *de-ko-na, de-ka*; *de raṅ, de-ka raṅ*.
Sample *bkod-pa*.
Sanctuary *mčod-ɣnas*.
Sand *bye-ma*.
Sandal-tree *tsan-dan*.
Sanskrit *nā-ga-ri*.
Sap s. *bčud, ku-ba*.
Satiate *ₒgraṅ-ba*.
Satisfaction *skaṅ-ɣso*.
Satisfied *tsim-pa*.
Satisfy vb. a. v. *graṅ-ba* 98; v. *ȧom-pa* 130.
Saturday, Saturn *ɣza-spen-pa*.
Sauce *skyu-rum, spags*.
Sausage *sgyu-ma*.
Save vb. a. (deliver) *skyabs byed-pa, skyoṅ-ba, sgrol-ba, skyob-pa, ₒɣaṅs-pa, sruṅ-ba*; (lay up) *sri-ba* 581, *ɣaṅ-ba* 340; to be —d *tar-ba* 230.

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Saviour *skyabs-mgon* 26; *srog-skyób W.*
Savour s. *bro-ba.*
Saw s. *sog-le C.*, *čad-* or *rgya-sóg W.*; vb. a. **čad-sog šrul-če* W.*
Say *sgo-ba*, resp. *mol-ba W.*; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *ysuń-ba*; *bka-rtsol-ba*: he says, he said *na-re* 300; to — nothing of (let alone) *lta či smos.*
Scale s. (of a fish) *krab*; (of a balance) *ku-le*; (for measuring) *skar-tsád*; pair of scales *sraṅ.*
Scale off vb. n. *gog-pa.*
Scar s. *rmai ŕjes*, or *šul*, or *mal.*
Scarce adj. *dkon-pa.*
Scarf *ska-rags*; — of salutation *ka-btágs* 37.
Scatter vb. a. ₒ*grems-pa*, *ytor-ba*; to be scattered ₒ*tor-ba.*
Scene *groń-kyér*, *ltad-mo*; v. *gleń-ŕži.*
Scenery *snaṅ-tsúl.*
Scent s. (odour) *ńad*, *dri-bsuń.*
Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baṅs*, *slob-ŕprug*, *krid-ŕprág*, *mkʻan-bu*, *rgyud-pa*; (man of letters) *mkʻas-po.*
School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-ŕprug*; — house *grwa-kaṅ*; — master *grwa-dpón*; — room *bšad-grwá*; — table *čos-kri.*
Science *rig-pa*; sciences *ytsug-lág.*
Scientific, — work *bstan-bčos.*
Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse Sik.*
Sclerotic of the eye *gaṅs.*
Scold vb. *bka-bkyon-pa*, *spyo-ba.*
Scoop s. *skyogs*; vb. a. ₒ*ču-ba.*
Scope ₒ*gro-sa*, *spyod-yul.*
Scorn vb. *to-*ₒ*tsam-pa.*
Scrap *čag-dúm.*
Scrape vb. ₒ*brad-pa*, ₒ*drad-pa.*
Scratch vb. *spar-mos* ₒ*brad-pa.*
Scream vb. *sgrog-pa.*
Screaming s. *skad-ńáṅ*, *skad-lóg.*
Screw s. *ycu-ba.*
Scripture, Holy scripture, *ysuń-rab*, *ysuń-mčóg.*
Scrotum *rlig-lu*, *rlig-šúbs.*
Scruple s. *rtog-pa*, *rnam-rtóg.*
Scullion *ma-ŕyóg*, *tab-ŕyóg.*
Sculpture *brkos-ma.*
Sea *rgya-mtso*; — captain *ded-dpon*; — monster *ču-srin.*
Seal s. (stamp) *rgya*, resp. *ŕyag-rgyá*; *te-mo*, col. *te-tse*; *dam-ka*, resp. *ŕyag-dám*; vb. a. *dam-ka brgyab-pa.*
Sealing-wax *la-ča.*
Seam s. *mta-ma*, *sne-mo*, *tsem(-po).*
Search vb. ₒ*tsol-ba*, *ŕžig-pa*; to — into *sar-* or *tsar-ycod-pa.*
Season *dus* 255, **nam-da*, *nam-la** 304.
Seat s. *kri*, *rten*, *ŕži-ma* 480.
Seclusion *dben-pa*, *dben-ŕnas* 389.
Secrecy *lkog.*
Secret s. and adj. *ysaṅ-ba.*
Secretary *yig-mkʻan*; *bka-druń C.*
Sect *čos-lugs*, *lugs.*
Section *kag*, *skabs*, *skor*, *rnam-pa*, *bam-po*, *dbye-ba*; *yan-lag.*
Sedan-chair ₒ*kyogs*, *kyogs-dpyaṅ*, *ŕeb-dpyaṅ C.*
Sediment *snyigs-pa*, *tsigs-ma*, *ro.*
Seduce *ńod-pa*, *slu-ba.*
Seducer *mi-dgei bšes-nyén.*
See vb. *mtoń-ba*, resp. *yzigs-pa*; to be seen *snaṅ-ba.*
Seed s. *sa-bon.*
Seek ₒ*tsol-ba.*
Seize ₒ*jug-pa*, ₒ*tam-pa*, ₒ*togs-pa*, ₒ*dzin-pa*, *len-pa*, resp. *bžes-pa.*
Seizure ₒ*dzin.*
Select vb. ₒ*dam-pa*, ₒ*byed-pa.*
Self *ńo* 129, *ńos*, *nyid*, *bdag*, *raṅ*, I myself *ńed-raṅ* 128, *ńa-raṅ* 522; — dependant *raṅ-dbaṅ.*
Selfish *dńos-*ₒ*dzin čan*; to be — *ńos* ₒ*dzin-pa.*
Selfishness *dńos-*ₒ*dzin*, *raṅ-*ₒ*dód.*
Sell ₒ*tsoń-ba*; to be sold ₒ*gyag pa*, ₒ*grim-pa W.*
Send *skur-ba*, ₒ*kal-ba*, *mńag-pa*, *ytoń-ba*, *rdzoń-ba*, *zlog-pa*; to — for ₒ*gugs-pa*; to — forth ₒ*byin-pa*; to — word *spriń-ba.*
Senior (elder) *rgad-po.*
Sense s. (intellectual power) *blo-grós* 385, *dbaṅ-po* 387; (meaning) *dgoṅs-pa* 87, *don* 258.
Sensible *tsul-mtún.*
Sentence *žal-čé*; to pass — *žal-če ycod-pa*; *tag-čod-pa byed-pa.*
Sentiment *blo* 384; false — *lta-lóg* 217.
Sentinel *mel-tse*, *bya-ra.*
Separate vb. a. *dgar-ba*; vb. n. ₒ*gol-ba*, ₒ*gye-ba*, ₒ*ŕral-ba*; *so-só byed-pa*; to be separated ₒ*bral-ba.*
Separate adj. *sgos*; *so-so.*
Separation *gud* 69.
Sepulchre *baṅ-so.*
Series *gral*, *gras*, *rim-pa.*
Serpent *sbrul*; — demon *klu* 8.
Serrated *čoṅ-čóṅ.*
Serum *ču-sér.*
Servant *yyog-po*, *yyog-mo*; *kol-po*, *kol-mo*; *bran-po*, *bran-mo*; *bran-kól*; *mi-lág*; *žabs-ŕyi*, *mńag-ŕžug*; your servant! *da čen žu W.* 152.
Serve vb. *žal-ta byed-pa*; to — up ₒ*dren-pa.*
Service *žabs-tóg* 472; at your — *'oṅ-le*, *'a W.*
Sesame *til*; — oil *til-már.*
Set vb. a. to — about *rtsom-pa*, *čas-pa*; to at *ŕyo-ŕyó*; to — forth *ŕjod-pa*; to — in order ₒ*god-pa*, *ytan-la* ₒ*bebs-pa*; vb. n.

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to — (of the sun) *nub-pa*, *skyod-pa W.*; to — out (depart) *čas-pa*.
Settle vb. a., to — a business *go čod-pa*; vb. n. ₀*tsugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end) *zin-pa*, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seventeen *bču-bdun*; seventeenth *bču-bdun-pa*; seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čig*, ₀*ga*, *mi-*₀*dra-ba*.
Severe *ynyan-pa*, *drag-pa*.
Severity *ńad W.*
Sew ₀*tsem-pa*.
Sex *rten* no. 4, 213.
Sexual *rten-gyi*.
Shackle s. *lčags*, *lčags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*, *sprug-pa*; vb. n. ₀*gul-ba*, *lčogs-pa*.
Sham, to perform a — work *bčos-su byed-pa*.
Shame s. *krel*, *ńo-tsa*, *bag-yod(-pa)* 364, *žabs-*₀*drén* 472; it is a —! *krel-ba yod W.* (**tel-wa yod**).
Shamefaced *ńo-tsa-čan*.
Shameless *krel-méd*; *ńo-tsa-med-pa*.
Shape s. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgo-skal*, *skal-ba*; *ča*, *ča-šás*.
Sharer *go-kan W.*
Sharp adj. (not blunt) *rno-ba*; (to the taste) *tsa-ba*; *ber-čan*.
Sharpness (of an edge) *ka* IV, no. 5, 35.
Sharpsightedness *mig-sál W.*
Shave ₀*breg-pa*, *bžar-ba*.
Shawl *do-šá-lá*.
She pron. *ko*, *koń* 41, *de* 255.
Sheaf *lag-kód*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-rá*.
Sheet of paper *gre-ga C.*, *šog-bu*; *šog-gáń W.*
Shelf *slań-ka*.
Shell s. (husk) *kog-pa*, *gań-bu*, *lgań-bu*; (mollusk) *duń* 253, ₀*gron-bu* 102; vb. a. *bgrud-pa*.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynás*; *yyam*; *čar-skyibs*.
Shepherd *lug-pa*.
Shield s. *pa-lí*, *pub*.
Shift vb. n. ₀*po-ba*.
Shine vb. n. *čar-ba*, ₀*tser-ba*, *snań-ba*; s. ₀*od*.
Shining (bright) *čem-me-ba*, *lčam-me-ba*; *krol-krol W.*
Ship s. *gru*, *gru-bo*, *yziṅs*; — master *gru-*
Shirt s. *mgo-kár Ld.* [*dpon*.
Shiver vb. ₀*gul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited straw *bu-la*; — strap *lham-sgróg*.
Shoot s. *lčug-ma*; vb. n. ₀*kruń-ba*; vb. a. ₀*pen-pa*.
Shooting-star *ke-tu*, *skar-mdá*.
Shore ₀*gram*, *skam-sa*.
Short *tuń-ba*; in — *sgril-bas* 120, *mdor-na* 273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyań-tuń*.
Shoulder s. *dpuń-pa*, *prag-pa*; — blade *sog-pa*.
Shout vb. ₀*grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *ńom-pa*, *sdigs-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mkas-pa*.
Shrine *rten*.
Shrink vb. n. (to be contracted) ₀*kum-pa*, (to recoil) ₀*dzem-pa*, *čum-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb *yya-ba*.
Shun *spoń-ba*, ₀*dzem-pa*.
Shut vb. a. (a door) ₀*gegs-pa*; (the eyes) ₀*dzum-pa*; to — off or out ₀*kegs-pa*; to — up *skyil-ba*, *sgyoń-ba*.
Shuttle *doń-po*.
Shy vb. n. (of horses) ₀*drog-pa*.
Shy adj. ₀*drog-čan*.
Sick *nad-pa*; v. also *yi-ga čus* 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-čan*.
Side s. *logs*, *ńo*, *ńos*, *ńogs*, ₀*dabs*, *rol* 536, *kud-ma*; (of the body) *dku*, *yžogs*, *glo*, ₀*gram*, (direction) *pyogs* 352.
Sieve *lčags-tsags*.
Sigh s. *kog-šúgs W.*, *šugs-nár*, *sugs-riṅ*.
Sight *ltad-mo*, *snań-ba*, *mtoń-snáń*.
Sign s. *rgya*, resp. *pyag-rgya*; *mtsan-ma*, *mtsan-nyid*, *rgyu-mtsan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim ₀*bras-ljóṅs*.
Silence *čem-me-ba*.
Silent, to be — *ka-rog-pa*; *čaṅ mi smra-ba*.
Silk *dar*, *gos*; — cloth *za-*₀*óg*; — thread *gos-skúd*; silks *gos-čén*, col. *go-šén*.
Silk-worm *dar-srin*.
Silver s. *dṅul*; — in bars *gag*.
Similar ₀*dra-ba*; **tsogs-se* W.
Similitude *dpe*.
Simple *rkyaṅ-pa*.
Simultaneously *yčig-čar*.

Sin s. *sdig-pa, nyes-pa, nyon-moṅs-pa skyon, sgrib-pa*; heinous — *rme-ba* 425; deadly — *mtsams-med-pa* 455.
Since adv. (ever since) *bzuṅs-te*; conj. *pas.*
Sincere *draṅ-po.*
Sinew *ču-ba.*
Sinful *sdig-čan, skyon-čan.*
Sing *glu len-pa.*
Singed, Singeing *me-yžób.*
Single adj. (separate) *yčig-ka, yčig-pu* 144; *nyag-ma, rkyaṅ-pa*; (unmarried) *kyo-méd*; *čuṅ-ma-méd*; — combat *krug-pa, ˛dziṅ-mo.*
Sink vb. n. *rgud-pa, nub-pa ˛byiṅ-ba.*
Sinner *sdig-po, sgrib-pa.*
Sir *ytso-bo* 434; *sa-heb*, col. *sáb* 571; *'a-jó* 603; dear Sir *bžin-bzáṅ* 483.
Sister *sriṅ-mo, mčed*, resp. *lčam-mo*; elder — *'a-če* 603; younger — *nu-mo* 305.
Sit *sdod-pa*, resp. *bžugs-pa*; *˛dug-pa, ˛kod-pa*; sitting cross-legged *skyil-krúṅ* 27.
Site *mal.*
Situated, to be — towards *lta-ba.*
Situation *ynas-skabs.*
Six num. *drug*, sixth *drug-pa*; sixteen *bču-drug*, sixteenth *bču-drug-pa*; sixty *drug-ču*, sixtieth *drug-ču-pa.*
Size *če-kyad, če-čuṅ, tsad, boṅ, kyon, rgya.*
Skeleton *keṅ-rus.*
Sketch s. *bkod-pa*; *zur tsam bsdu-ba* 489.
Skilful *mkas-pa, sgrin-po, tabs-ses-pa*; *tabs-čan W.*; *skyen-pa, spyaṅ-po.*
Skill *sgyu-rtsál.*
Skin s. *pags-pa, ko-ba.*
Skirt s. *gos-sgab, gos-mta, tu-ba.*
Skull *tod-pa.*
Sky *nam-mka, ynam.*
Slab *spaṅ, yya-ma.*
Slacken vb. a. *glod-pa.*
Slackened adj. *lhod-pa, lhod-po.*
Slander s. *jra-ma, smad-sgra.*
Slander vb. *jra-ma byed-pa*, or *smra-ba*, or *˛jug-pa*, resp. *ysol-ba, žu-ba.*
Slanderer *jra-ma-mkan.*
Slanting *yo-ba, yon-po.*
Slate *yya-ma.*
Slaughter s. *ysod-ycod*; vb. a. *ysod-pa, skye ycod-pa*, resp. *˛gom-pa.*
Slave s. *bran, mnag-yžúg.*
Sleep s. *ynyid*, resp. *mnal.*
Sleep vb. *nyal-ba, ynyid-log-pa*, resp. *yzim-pa.*
Sleeping-room *yzim-kaṅ.*
Sleet s. *ka-ma-čár.*
Sleeve *ju-dúṅ.*
Slender *kyaṅ-po*; *kyaṅ-kyaṅ riṅ-mo W.*
Slide vb. n. *˛dred-pa.*
Slight adj. *jra-ba.*
Slight vb. a. *˛gyiṅ-ba, ˛gyiṅ-bag byed-pa*; *čo-˛dri-ba.*
Sling s. *sgu-rdo*; — stone *rdo-yyúg.*
Slip in vb. n. *˛kril-ba, ˛kyud-pa, ˛dzul-ba.*
Slope s. *gud, ṅogs.*
Sloping *gyiṅ-mo W.*
Slow *bul-po, dal-ba*; (irresolute) **lo-sna maṅ-ba*; *lo-sna riṅ-mo** *W.*
Slowly *ṅaṅ-gis, gul-gúl*; *gu-le W., ga-le C.*
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Smack vb. *ka brdab-pa*; *dkan-sgra ˛debs-pa W.*
Small *čuṅ-ba, čuṅ-tse W.*; *jra-ba.*
Small-pox *˛brum-nad.*
Smart adj. (gaily dressed) *rnam-˛gyur-čan*; *yzab-mo, yzab-sprod*; *mčor-po.*
Smash *ycog-pa, rduṅ-ba.*
Smear *skud-pa, ˛byug-pa.*
Smell s. *bsuṅ*; vb. a. *snom-pa*; vb. n. *mnam-pa.*
Smile s. *˛dzum*, vb. n. *˛dzum-pa.*
Smith *mgar-ba.*
Smoke s. *dud-pa*; vb. a. (tobacco) *˛tuṅ-ba.*
Smooth adj. *˛jam-pa.*
Smooth vb. a. *dbur-ba, ˛ur-ba, 'ur-ba.*
Smoothing-iron *lčags-bsró.*
Smuggle *jag-tsoṅ byed-pa.*
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Sneak vb. *˛jab-pa.*
Sneeze vb. *sbrid-pa.*
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Snivel s. *snabs.*
Snore vb. *ṅug-pa, snur-ba.*
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Soar *ldiṅ-ba, ˛jyo-ba.*
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Sod *skaṅ-ša.*
Soda *bul.*
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Softly *ga-le C., gu-le W.*
Soil s. *sa-yži.*
Soil vb. *bsgo-ba.*
Solder *kro-čus sdom-pa*; **kar-ya daṅ žar-če** W.*
Soldier *dmag-mi.*

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Solitary adj. *dben-pa*; — place *dgon-pa.*
Solitude *dben-pa*, *ˌbrog*, *gud.*
Some *ka-čig*, *ga-čen*, *ga-šas*, *gaṅ-žig*, *ˌga*, *res-ˌga*; *či ytoṅ W.*, *čig*, *čuṅ-žig*; *ča-lam*; *re-žig*; *la-lá.*
Somebody, some one, *ŷcig*, *ŷcig-čig.*
Somerset *ma-lág.*
Something *či žig*; *či-ytoṅ W.*
Somnambulism *ynyid-rdól.*
Son *bu*, *bu-pho*, *bu-tsa W.*, resp. *sras*; — in-law *mag-pa*; — of man *mii bu*, *mii-sras.*
Song *glu*, *mgur*, *dbyaṅs.*
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Sorcerer *ˌgoṅ-po*, *ˌba-po*; sorceress *ˌba-mo.*
Sorcery *rnam-phrul*, *pra-mén*; to practise — *sprul-ba*, *rol-ba.*
Sorrel adj. *kam-pa.*
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Sorrowful *mi dga-ba.*
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Sound adj. *rem-pa*, *bde-ba.* [*sgrog-pa.*
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South *lho.*
Sovereign s. *dbaṅ-po.*
Sow s. *phag-mo*; — thistle *kal-pa.*
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Spade *lčags-kyém.*
Span s. *mto.*
Spare vb. *phaṅ-ba.*
Spark *me-ltág*, *me-tság.*
Sparkle *ˌkol-ba W.*, *sag-ság zer-ba C.*
Sparrow *bya-po skya-bo W.*; — hawk *kra*, *mčil-kra.*
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Speedy *mgyogs-pa*, *mgyogs-riṅs W.*; *myúr-ba*, *riṅs-pa.*
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Spy s. *lta-nyul-pa*, *mel-tse*; — glass *durbín*, *šel-mig*.
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Steal vb. a. *rku-ba*, *ma-sbyin-par len-pa*; vb. n. (slip) ˛*jab-pa*, *nyul-ba*, ˛*dzul-ba*.
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Storm s. *ťsub-ma*, *rluň čen-po*, *drag-po*.
Story s. (floor) *ťog*; (tale) *ynas-ťsúl*, *lo-rgyus*.
Stout adj *sbom-pa*, *rom-po*; (of cloth) *ťsags-dam*; to grow — *brta-ba*.
Stove *ťab*, *me-ťáb*.
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Task s. *ḱag*; *rgyugs W.*
Taste s. (savour) *bro-ba, ro*; vb. a. *myoṅ-ba*; vb. n. *bro-ba.*
Tattered *čad-po.*
Tavern *čaṅ-ḱaṅ*
Tax s. *ḱral, dpya*; *˚bab Sp*; vb.a. (appraise) *ˏjal-ba.*
Tea *ja*, resp. *ysol-já*; — pot *tib-ril*, resp. *ysol-tib*; — party *ja-mgrón.*
Teach vb. *ston-pa, slob-pa.*
Teacher *ston-pa, slob-pa, slob-dpon; rgyud-pa.*
Team of bullocks *glaṅ-dór.*
Tear s. *mči-ma*; to shed tears *mči-ma blag-pa.*
Tear vb. a. *ysèg-pa*; to — out *˚pyid-pa, ˚byin-pa*; to — to pieces *˚dral-ba, hral-ba.*
Tease *gob-nón čo-čè W.*
Tedder vb. *btod-pa*; s. *btod-ťág.*
Tell *˚čad-pa, snyod-pa, smra-ba, zer-ba, zlo-ba, zlos-pa.*
Temperate *tsod šes-pa.*
Temperature *graṅ-dro.*
Tempest *rluṅ čen-po* or *drag-po, rluṅ-dmár, yul-ṅáṅ.*
Temple *mčod-ḱaṅ.*
Temporal *tse ˚dii*; — life *ynas-skabs.*
Tempt *nyams sad-pa, tsod ˚dzin-pa.*
Ten num. *bču, čig bču*; — thousand *ḱri*; tenth *bču-pa.*
Tenant *ḱaṅ-pa yyar-mḱan.*
Tend vb. a. *skyoṅ-ba.*
Tender adj. *snyi-ba, ˏjam-pa*; *byams-pa.*
Tendon *nya-ču.*
Tenet *čos.*
Tent *gur*, resp. *bžugs-gur.*
Term s. (limited time) *čad-so.*
Terminate vb. n. *zin-pa*; vb. a. *˚tsar-bar*
Termination *mťa* 239. [*byed-pa.*
Terrace *steṅ-ka, steṅ-tse.*
Terrify *ˏjigs-pa, ˏjigs-skrag ˚don-pa C.*; **jig-ri skul-čè W.*; to be terrified *skrag-pa.*
Test vb. a. *nyams sad-pa*; *tsod lta-ba* 216.
Testament *bka-čéms, ḱa-čéms.*
Testicle *rlig-pa*, resp. *ysaṅ-rlig*, euphem. *˚bras-bu.*
Testimony *če-bži*; v. *dpaṅ(-po)* 326.
Texture *tags.*
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Thank vb. *ytaṅ-rág byed-pa* or *˚bul-ba.*
Thanks s. *ytaṅ-rág, legs-ysól*; many —! *bka-drin-čé, ṅo-mtsar-čé* 456; *žu W.*
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Theft *rkun-ma.*
Theme *skor.*
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Therefore *de-bas-na, des-na, des* 256.
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They *ḱo-pa*; *ḱo-wa W.*; *ḱo-tso, ḱo-čag C.*; *de-dag, de-rnams.*
Thick *˚tug-pa, stugs-po, sbom-pa, rom-po*; (of fluids) *ska-ba, rnyog-pa.*
Thicket *tsaṅ-tsiṅ* 444.
Thickness *srab-˚túg* 244.
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Thin adj. *ṗra-ba, zim-bu, siṅs-po W.*; *srab-pa, sla-ba, sla-mo.*
Thing *dṅos-po, ča, ča-byád, čas, rdzas*; things (goods) *ča, ča-lag.*
Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *ytoṅ-ba*, resp. *dgoṅs-pa*; to — of *dran-pa* 261, *dgoṅs-pa.*
Third num. *sum-pa*; thirteen *bču-sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča, sum-yar.*
Thirst s. *skom, skom-pa, skom-dád*; vb. *skom-pa.*

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Thither *de-ru, der* 256; *ɲyogs der* 352.
Thong *ko-ɬág.*
Thorn *ɬser-ma.*
Thoroughly *ḱyon-nas.*
Thou *ḱyed, ḱyod*, resp. *nyid.*
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Thought *bsam-pa*, resp. *dgoṅs-pa, snyam-pa, snaṅ-ba, dmigs-pa,* ˌ*čar sgo, nyams.*
Thousand num. *stoṅ*; ten — *ḱri, ḱri-ḱrag, ḱri-ɬso*; hundred — ˌ*bum,* ˌ*bum-ɬso.*
Thrash vb. *ɣyul-ḱa ɣčog-pa, ɣyur byed-pa C.,* **ko-yu skor-če** *W.*
Thread s. *skud-pa,* ˌ*ɬsem-skúd*; *snal-ma* 319, *nyag-ɬág* 185.
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Thrifty *paṅ-sems-čan.*
Throat *mgul*, resp. *mgur, ḷkog-ma, ske, gre-ba, mgrin-pa,* ˈ*o-lé W.*; sore — *mgul-nad.*
Throb vb. ˌ*ɲar-ba.*
Throne s. *rgyal-sa, ḱri, sen-ge-ḱri.*
Through *ltaṅ, lteṅ* 217; *ɲyir* 351.
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Throw vb. a. *rgyab-pa, rgyag-pa, skyur-ba, ɣtor-ba,* ˌ*ɲen-pa, dbyug-pa;* ˌ*bor-ba C.*; to — down ˌ*bud-pa,* ˌ*bebs-pa*; to — off *spoṅ-ba.*
Thumb s. *ɬe-bo, mɬe-bo.*
Thunder s. ˌ*brug,* ˌ*brug-skád,* ˌ*brug-sgrá.*
Thunderbolt *ɬog, lče, rdo-rje, ɣnam-lčags.*
Thursday *ɣza-ɲur-bu.*
Thus *de-ltar,* ˌ*di-ltar, de-bžin-du, de-*ˌ*dras C., de-tsug W.*
Thwart (frustrate) *sgyel-ba.*
Tiara *čod-pán.*
Tibet *bod.*
Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd.*
Tick s. *lug-žig.*
Tickle vb. **ki-tsi kug-če** *W.*; *gug-pa W.*
Tide s. *dus-rlábs.*
Tidings *ɲrin*; glad — *ɣtam-snyán*; (gospel) *ɲrin bzaṅ-po.*
Tie s. ˌ*čiṅ-ba*, vb. a. ˌ*čiṅ-ba,* ˌ*ḱyig-pa.*
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Till, until *bar-du* 366, *ɬug C.*; *ɬsug-pa W.*
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Time s. *dus, tse, skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ɣčig*; ten — *lan-bču*; point of —, proper — for *bsgaṅ* 124.
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Tin s. *ža-nye dkar-po, ža-dkár, dkar-ya*; — plate *ta-lí W.*
Tinder-box *lčags-mag.*
Tire vb. a. *ṅal* ˌ*jug-pa.*
Tired *dub-pa*; to be — *dub-pa, skyo-ba.*
Tithe s. *ču-ḱág W.*
Title s. *mtsan*; (claim) *ɬob-srol.*
To prep. *mdun* 273, *druṅ-du*, resp. *žabs-druṅ-du* 263, *rtsar* 437, *gan-du* 66.
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To-day *de-riṅ C.,* ˌ*di-riṅ W.*
Toe *rkaṅ-sór, sor-mo*; the big — *rkaṅ-pai mɬe-bo.*
Together *ɣčig-tu, lhan-čig-tu*; — with *bčas-pa, mnyam-du.*
Token *mtsan-ma.*
Tola (Indian half ounce) *dṅul*, col. *mul.*
Toll s. *žo-gam.*
Tomb *dur, baṅ-so.*
Tongs *rkam-pa.*
Tongue *lče*, resp. *ljags.*
Too adv. (too much) *ha-čaṅ*; conj. (also) *yaṅ.*
Tool *čas*; tools *yo-byád, lag-ča.*
Tooth *so*, resp. *ɬsems*; — ache *so-zug*; — brush *so-zéd*; — pick *ɬsems-žiṅ, so-žiṅ.*
Top s. *rtse(-mo).*
Topography *ɣnas-bšád, yul-bšád.*
Torch *gal-mé, sgron-ma.*
Torment vb. a. ˌ*tse-ba*; *sdug-bsṅal* or *ɣnag ston-pa W.*
Torn adj. *ral-ba, čad-po.*
Tortoise *rus-sbal.*
Torture vb. a. *mi-la ɣnag ston-pa W.*
Totter *yam-yóm byed-pa.*
Touch vb. *nyug-pa, ɣtug-pa, ɬug-pa, reg-pa.*
Toupet *ɬor-čóg, ɬor-ɬsúgs.*
Towards *ɬog-tu* 237, *ɬad-du, ɲyogs-su.*
Towel *lag-*ˌ*ɲyis.*
Tower *mḱar dgu-ɬog.*
Town *groṅ, groṅ-kyer*; *yul-gru*; *rgyal-sa W.*
Toy s. *rtsed-mo.*
Trace s. *rkaṅ-rjés, mal.*
Track s. *rjes, žul.*
Trackless *rjes-méd.*
Tractable *srab-ḱa dul-mo.*
Trade s. *ɬsoṅ, bzo.*
Tradesman *ḱe-pa.*
Trading-place *las-sgo.*
Traffic s. *ɬsoṅ.*
Train vb. a. *sbyoṅ-ba*; to — up *skyed-sriṅ-ba.*
Trample vb. a. *rdzi-ba, rdog-pas rduṅ-ba.*
Tranquil *žı-ba.*
Tranquillity *žod.*
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Transfer vb. *spo-ba,* ˌ*god-pa.*
Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into ˌ*gyur-ba* 96, ˌ*gro-ba* 101.

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Transformation *rdzu-ˌ'prul.*
Transgress *ˌgal-ba*; *ˌda-ba.*
Transgression *ˌgal-krid.*
Translate *sgyur-ba.*
Transmigration, the round of — *ˌkor-ba* 58.
Transplant *spo-ba.*
Transport vb. *skyel-ba*, *ˌkyer-ba.*
Trap s. *rnyi*, *snyi*; *ldem-pa W.*; — door *ynam-sgo*; mouse — *bi-ldém W.*, fox *wa-ldém W.*
Travel vb. *ˌgro-ba*, *ˌgrod-pa*, *bgrod-pa*; *ča-ba W.*
Tread vb. a. *rdzi-ba*; **čag-čag čo-če* W.*; vb. n. *ˌčag-pa*, *ˌčags-pa.*
Treadle *rkaṅ-šiṅ.*
Treasure s. *yter.*
Treasurer *dkor-pa*, *'pyag-mdzód.*
Treasury *dkor-mdzód.*
Treat s (feast) *mgron.*
Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du ynyer-ba*; to — medically *bčos-pa*; *sman-dpyad byed-pa* 329; vb. n. to — of *rjod-pa* 182.
Treatise *rgyud*, *rgyud-sdé.*
Treatment, good — *bzaṅ-lugs W.*
Treaty *bzaṅ-sgrig.*
Tree *šiṅ*, *sdoṅ-po*, *šiṅ-sdóṅ.*
Tremble *ˌgul-ba*, *ˌdar-ba.*
Trespass vb. n. *bar-du ycod-pa* 367.
Trevet *lčags-sgyid.*
Trial (before a tribunal) *ytam-sdúr W.*
Tribe *sde.*
Tribunal *krims-kaṅ.*
Tribute *dpya*
Trick s. *bar-čad*; to play tricks *to-ˌtsam-pa.*
Trickle vb. n. *ˌdzag-pa.*
Trifling adj. *'pra-ba.*
Tripod *sgyid-bu*, *lčags-sgyid.*
Troop s. *kyu*, *pal-po-če*, *tso*; troops *dpuṅ.*
Trophy *rgyal-mtsán.*
Trot vb. *ˌdur-ba*; s. *ˌdur-ˌgro.*
Trouble s. *nyon-moṅs-pa*, *dka-sdúg*, *mya-ṅán*; vb. a. *dkrug-pa.*
Troublesome *tsegs.*
Trowsers *rkaṅ-snam*, *gos-ṭúṅ*, *dor-ma*, *byaṅ-rkyaṅ*, *smad-yógs.*
True *bden-pa*, *ṅo-rtóg.*
Trumpet *duṅ.*
Trunk (of a tree) *sdoṅ-po*; (of an elephant) *glaṅ-sna*; (box) *sgam*, *sgrom.*
Truss s. *'pon-po*; vb. to — up *rdze-ba.*
Trustee *'pa-tsáb.*
Trustworthy *ˌos-pa.*
Truth *ṅes-pa*, *bden-pa*, *yin-min* 510.
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Tub *yžoṅ-pa*, *bzom.*
Tube *doṅ-po*, *pu-ri.*
Tuck up *rdze-ba.*
Tuesday *yza-mig-dmár.*
Tuft *'pon*; — of wool *bal-ˌdab W.*
Tumble vb. *ˌgyel-ba.*
Tumbler (drinking-glass) *šel-kór*, *šel-'pór.*
Tumult *ˌkrug-pa.*
Tun *zem.*
Tune s. *glu.*
Turban *ṭod*, *la-ṭód.*
Turbid *ska-ba*, *nyog-pa.*
Turf *spaṅ*, *spaṅ-po*
Turkey *rum.*
Turkois *yyu.*
Turmeric *yuṅ-ba.*
Turn vb. a *sgyur-ba*; to — off *zlog-pa*; to — out *ˌbyin-pa*; to — round *ˌkor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *'pyogs-pa*, *ˌgro-ba*, *ča-ba W.*; to — away *ldog-pa.*
Turn s. *tsir* 448, *res* 535; by turns *tsir-la*, *tsir-du*, *tsir daṅ*, *res-la.*
Turnip *nyuṅ-ma.*
Turret *speu*, *spiu.*
Tusk *mče-ba*, *mče-so.*
Tutelar god *yi-dam-lha*, *tugs-dám.*
Twelve *bču-gnyis*; twelfth *bču-gnyis-pa.*
Twenty *nyi-šu*; twentieth *nyi-šu-pa.*
Twice *lan-gnyis.*
Twilight *srod*, *srod-ˌjiṅ.*
Twine s. *skud-pa*, *si-ri W.*
Twins **tsag-ṭúg**, *mtse-ma.*
Twirling-stick *ja-bkrúg.*
Twist vb. a. *sgrim-pa*, *ycud-pa*, *sle-ba.*
Two *gnyis*; v. also *do* 256.
Two-legged *rkaṅ-gnyis-pa.*
Tyrant *dpon-po drag-po* or *drag-šul-čan.*

U

Ugly *mi-sdug-pa.*
Ulcer *šu-ba*; *ba-šu W.*; *'pol*, *lhog-pa.*
Ultimately *'pugs-na.*
Umbrella *nyi-rib*, *ydugs.*
Unable *mi šes-pa*, *čaṅ mi šes-pa.*
Unaccustomed *mi gom-pa.*
Unadulterated *ma-ˌdres-pa*, *lhad-méd.*
Unaware *yaṅ-med-la W.*
Unbearable *mi-bzod-pa.*
Unbecoming *mi-rigs-pa.*
Unbelieving *ma-dad-pa*, *dad-méd.*
Unbutton vb. a. *ˌgrol-ba.*
Unchangeable *ˌgyur-méd*
Unchastity *ˌdod-lóg.*

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Uncle *ku-bo*; *žaṅ(-po)*, *'a-žaṅ*, *'a-kú W.*
Unclean *mi-ɣtsaṅ-ba*, *dri-ma-čan*; *tsi-du W.*, *skyug-bro C.*
Uncommon *tun-mín*, *tun-moṅs ma yin-pa* 234; *srol-méd*, *ta-mal-pa ma yin-pa* 227.
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Under *ˌog*, *ˌog-na* 501; v. also *žam* 557.
Under-garment *'aṅ-túṅ.*
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Understand *mkyen-pa*, *go-ba*, *ṅos-ˌprod-pa*, *rig-pa*, *šes-pa*; *ha-go-ba W.*
Understanding s. *blo*, *blo-grós*; good — (agreement) *mťun* 241.
Undertaking s. *rtsom-pa* 441.
Undoubtedly *ɣdon-mi-za-bar.*
Uneasy *koṅ-du čud-pa*, *mi ťsim-pa*, *mi dga-ba*, *mi dga-ste.*
Unequal *mi-ˌdra-ba.*
Unequalled *ˌgran-ya-med.*
Uneven *rtsub-po.*
Unexpectedly *hun-med-la W.*, *yaṅ-med-la W.*; *glo-bur-du*, *har(-gyis) C.*
Unfasten *ˌgrol-ba.*
Unfinished *te-rél W.*
Unfit adj. *mi-ruṅ-ba.*
Unfold *ˌbu-ba*, *ka ˌbu-ba.*
Ungracious *brtse-méd.*
Unguent *byug-sman.*
Unhappy *bkra-mi-šis-pa*, *sdug-bsṅal-čan*, *ɣyaṅ-med-pa.*
Unimpaired *ma-nyams-pa.*
Universally *ɣal-čér.*
Universe *ˌjig-rtén.*
Unjust *ťsul-méd*; *čos ma yin-pa.*
Unkind *brtse-méd.*
Unmarried (male or female) *kyim-ťabs-méd*; (female) *kyo-méd.*
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Unoccupied *yan-pa.*
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Until *bar-du*, *ťug C.*, *ťsug-pa W.*; *ɣan-la* 340, *yan-la* 506.
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Up to prep. *gan*, *druṅ-du*, *mdun-du*, *ldan-du W.* 289; *rtsar* 437; adv. *yar*, *gyen.*
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Upper adj. *ya-gi*; — end *ťog-ma*; — part *stod.*
Upright (erect) *kye-ré*; *kroṅ-króṅ W.*; (honest) *čos-draṅ-po.*
Up-stairs *ya-ťog.*
Urge vb. a. v. *nan* 302.
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Urinary organs *ču-só.*
Urine *ɣčin*, *ču*, *dri-ču.*
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Use vb. a. *spyod-pa.*
Use s. *krims*; *ɣan-pa*; *lob-kyád W.*
Useful *dgos-pa*, *ɣan-ťogs-pa*; to be — *ɣan-pa.*
Useless *mi-dgos-pa*, *ɣan-méd*, *don-méd*; *čon W.* 162.
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Usurp *ˌprog-pa.*
Utensils *lag-ča.*
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Uvula *lce-čúṅ.*

V

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Vagrant adj. *yan-pa.*
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Valid *stobs-čan.*
Valley *luṅ-pa*; lower part of a — *mdo*, upper part *ɣu.*
Valuable *dkon-pa*, *rin-po-če.*
Value s. (price) *goṅ*, *ťaṅ*, *rin*; (importance) *ˌkos.*
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Variegated *bkra-ba.*
Various *sna-ťsogs*, *sna-so-só*, *so-só*, *rigs mi-*
Varnish s. *rtsi.* [*ycig-pa.*
Vegetables *sṅo-ťsód*, *ťsod-ma*, *ldum.*
Vehicle *ťeg-pa*, *bžon-pa.*
Veil s. *ɣdoṅ-kebs.*
Vein (of the body) *rtsa*; (of minerals) *ɣter-ka* 208, *rdo-ká* 287.
Venerable *btsun-pa.*
Vengeance *dugs W.*; to take — **dug kor-če*, *lan kor-če* W.*
Venture vb. *spobs-pa.*
Venus *pa(-wa)-saṅs.*
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Vermicelli *yèur-ǰe, čur-ba.*
Vermilion s. *mtsal, tsal.*
Vermin *srin-bu, ₒbu.*
Verse s. *rkaṅ-pa* 15, *tsigs* 448.
Vertex *mgo-dkyil, ytsug.*
Vertical *gyen-la draṅ-po W.*
Very *rab-tu, šin-tu*; *ha-čaṅ* 595; *mā W.* 408; the very *ḱo-na* 43.
Vessel (receptacle) *snod*; (anatom.) *bu-ga*; (ship) *yziṅs, gru.*
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Vestige *mal.*
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Victuals *ḱa-zás, za-ba, za-ma.*
Vie with ₒ*gran-pa.*
View s. *snaṅ-ba* 317; point of — (mode of viewing things) *mtoṅ-snáṅ* 318, *yzigs-snáṅ*; vb. a. *lta-ba.*
Vigorous *rem-pa.*
Vile *btsog-pa.*
Vilify *smad-pa, dma-ₒbebs-pa, ma-bab kal-ba W.* 421.
Village *yul-gru, groṅ, groṅ-tso, groṅ-yul, yul-tso.*
Villager *groṅ-pa.*
Vine *rgun, rgun-šiṅ.*
Vinegar *skyur-ḱu, skyur-ru Sik., skyur-mo Lh.*
Vineyard *rgun-tsás.*
Violate (infringe) *yèog-pa*, ₒ*čal-ba*; (deflower) *lus smad-pa.*
Violent *drags-po, btsan.*
Virgin *bu-mo, bu-mo ysar-ma.*
Virtue *dge-ba, bsod-pa*; by — of *stobs-kyis* 224.
Virtuous *dge-ba, dge-ldán.*
Viscid *rtsi-čan.*
Vishnu *ḱyab-ǰúg* 46.
Visible *mṅon-pa, ysal-po, mtoṅ-du ruṅ-ba.*
Vision (act of seeing) *snaṅ-ba, mtoṅ-snaṅ*; range of — *mtoṅ-ₒ ḱor*; (phantom) *žal-yzigs.*
Visit vb. a. *žal-lta byed-pa*; ... *daṅ tugpa-la* ₒ*gro-ba*, ... *daṅ mǰal-ba* or *ǰrad-pa.*
Visitation (inspection) *žal-ta, žal-lta.*
Voice *skad, sgra, sgra-skad*, resp. *ysuṅ*; loud — *skad-čé.*
Volcano *me-rí.*
Voluptuousness ₒ*dod-pa*, ₒ*dod-čags.*
Vomit vb. *skyug-pa*; s. *skyugs-pa.*
Vortex *ytsug.*
Vow s. *tugs-dám, dam, dam-tsig, yi-dam*; to make a — *tugs-dam bèa-ba.*
Vowel *dbyaṅs.*
Vulgar s. *dmaṅs* 422; adj. *ta-mal-pa* 227.
Vulture *go-bo, glag, bya-glág.*

W

Wag vb. a. *sgril-ba.*
Wages *gla, ǰogs.*
Waggon *šiṅ-rta*; — wheel *šiṅ-rtaí ǰaṅ-ló.*
Wailings s. *smre-snágs.*
Waist *rked-pa.*
Wait vb. n. *sgug-pa, sdod-pa, sriṅ-ba*; to — on *mǰal-ba*; to lie in — *sgug-pa*; to keep one waiting *sgug-tu* ₒ*ǰug-pa.*
Waiting-man *sku-mdun-pa, žabs-ǰyi*; *druṅ-kór.*
Wake vb. a. *sod-pa, ynyid sad-pa.*
Walk vb. n. *bgrod-pa*, ₒ*grul-ba*, ₒ*gro-ba*, ₒ*čag-pa*; resp. *skyod-pa, yèegs-pa*, ₒ*byon-pa*; to take a — *skyo-saṅs-la* ₒ*gro-ba* 458; v. also *yyeṅs-pa* 518; the act of walking ₒ*gros*; manner of — *spyod-*ₒ*grós.*
Wall s. *rtsig-pa, lèags-ri, skya.*
Walnut *star-ka, dar-sga.*
Wand s. *dbyug-gu, dbyu-gu.*
Wander ₒ*ḱyam-pa, rgyu-ba.*
Want vb. a. *dgos-pa*, ₒ*tsal-ba*, ₒ*ḱo-ba*; I — *ṅa-la dgos* 87; I do not want it ₒ*ḱo-čè med W.* 56.
War s. ₒ*ḱrug-pa*; *mag-táb C., mag-ṭúg W.*
Wardrobe *gos-sgám.*
Warm adj. *dro-ba, dron-mo, tsa-ba.*
Warm vb. a. *sro-ba*; *dugs-pa W.*; to — one's self *lde-ba.*
Warmth *tsa-graṅ, drod.*
Warp s. *rgyu.*
Warrior *dmag-mí.*
Wart *mdzer-pa.*
Wash vb. a. ₒ*ḱrud-pa*, resp. *bsil-ba.*
Washing s. *ḱrus*; water for — *ḱrus-ḱu.*
Waste adj. *gog-po, stoṅ-pa.*
Watch vb. a. *sruṅ-ba.*
Watchman *sruṅ-mḱan.*
Water *ču*, eleg. *čab*; — carrier *ču-pa*; — channel *wa*; — closet *ǰyag-ra*; *ysaṅ-spyód*; — jar *ču-rdzá*; — snake *ču-sbrul*; — spout ₒ*dre-ǰu-tsub W.*; — tub *ču-zém.*
Wave s. *rlabs, dba-klóṅ.*
Wavering s. *tsam-tsúm.*
Wax s. *spra-tsil C., mum W.*
Way (road) ₒ*gro-sa, lam*, (manner) *rnampa, tabs, lugs, tsul*; by or in the — of *sgonas* 115; to have the — of *rigs-pa* 528; to give — ₒ*byer-ba*; to make — ₒ*byol-ba*, ₒ*dzur-ba.*
We pron. *ṅa* 124, *ṅa-čag, ṅed, ṅed-raṅ, ṅos,* [ₒ*o*, ₒ*u-čag.*

Weak adj. *žan-pa, žed-med, žed-čuṅ, hal-med W.*; *nyams-čuṅ, ˌjam-po W.*
Weal (mark) col. *nya.*
Wealth *nor, dkor, ṕyug-Kyád, dbyig(s), byor-pa, loṅs-spyód* 554.
Weapon *mtson.*
Wear vb. a. *gyon-pa, bgo-ba.*
Weariness *ṅal-ba, ˌo-brgyál.*
Weary adj., to be — *skyo-ba, sun-pa.*
Weary vb. a. *ṅal ˌjug-pa*; to be wearied *ṅal-ba.*
Weather, clear — *ynam daṅ-ba, ynam dwaṅs, ynam taṅ*; dry — *tan-pa* 229.
Weave vb. a. ˌ*tag-pa.*
Weaver *ta-ga-pa.*
Wedge s. *ka-ru.*
Wednesday *yza-lhag-ma.*
Weed s. *rtsa-ṅan.*
Weeding (the act of) *yur-ma.*
Week *bdun-ṕrág.*
Weep *ṅu-ba, žum-pa.*
Weft *spun.*
Weigh vb. a. ˌ*jal-ba,* ˌ*degs-pa, yžal-ba, yšor-ba.*
Weight *rdo* 286, *sraṅ* 580.
Welcome, you are — ˌ*oṅs-pa legs-so* 501.
Welfare *bde-ba, bde-ˌjágs.*
Well s. *Kron-pa, ču-doṅ,* ˌ*byuṅ-Kuṅs, ču-mig.*
Well adj., are you —? *de-mo 'e yo C.*; adv. ˌ*o-ná* 500; very — *de-ltar* ˌ*tsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *žim-po.*
Wen *lba-ba.*
Went, I went *soṅ* 579.
West *nub.*
Wet adj. *rlon-pa, yšer-ba*; s. *rlan.*
Wether *toṅ-pa.*
What interr. *či* 139, *gaṅ* 65, *či-ltar* 140, *ji* 172.
Whatever *či-yaṅ*; — it may be *či yaṅ ruṅ* 532.
Wheat *gro*; — flour *bag-ṕyé.*
Wheel s. ˌ*kor-lo*; paddle — *sku-ru.*
When *Ka-ru, Kar*; *čiṅ*; interr. *nam, dus-nam-žig* 303.
Where *ga-na, ga-ru, gar*; — is? *ga-ré.*
Whetstone ˌ*dzeṅ.*
Which interr. *gaṅ* 65.
While s. *yun*; a little — *ten, dar-yčig, re žig (dus)*; a long — *riṅ žig-tu.*
Whilst *la* 540, *las* 546.
Whip s. *lčag, rta-lčag.*
Whirl vb. n. ˌ*tsub-pa.*
Whirlpool *ytsug, ytsug-*ˌ*Kyil.*
Whirlwind ˌ*dre-pu-tsúb W.*
Whisper s. *žab-žúb*; vb. *žub-pa, žib-pa.*
Whistle vb. *žugs-sgra ytoṅ-ba*; v. also *huhú* 597.
White adj. *dkar-ba*; — wash *dkar-rtsi.*
Whither *ga-ru, ga-la* 64, *gar* 67.
Who interr. *gaṅ* 65, *su* 573.
Whole adj. *tams-čád* 230; *tsaṅ-ma, ril-ba, hril-po*; s. *ril-po.*
Wholly *yoṅs-su.*
Why interr. *či, či-la* 140, *čii ṕyir* 351; *ga-la rten-nas* 214; interj. ˌ*o-ná* 500.
Wick s. *snyiṅ-po, sdoṅ-ras C., sar W.*
Wicked adj. *čos-méd, sdig-pa-la dga-ba.*
Wide *žeṅ-čan, yaṅs-pa, hel-po, hel-čan.*
Widow *yugs(s)-sa-mo.*
Widower *yug(s)-sa-pa, yug-sa*; *skyes-nág*
Width *Kyon, yžeṅ.* [*C.*
Wife *čuṅ-ma, čuṅ-grogs*; *'a-ne W.*; *Kab* 38, *Kyo-mo* 48; (housewife) *Kyim-tab-mo, Kyim-pa-ma* 47.
Wild adj. *rgod-pa, ynyan-pa.*
Wilderness *dgon pa,* ˌ*brog.*
Will s. *bsam-pa, tugs*, resp. *tugs-dgoṅs.*
Willing, to be — ˌ*dod-pa.*
Willow *lčaṅ-ma*
Wind s. *rdzi, rluṅ*; cold — *lhag(s)-pa.*
Wind vb. a. *dkri-ba,* ˌ*kri-ba,* ˌ*kyil-ba, sgril-ba*; vb. n. ˌ*kril-ba.*
Window *rgyal-dkar C.*; — hole *dkar-kuṅ.*
Windpipe *kru-krú W., lkog-ma.*
Wine *rgun-čaṅ*, resp. *rgun-skyéms*; *čaṅ.*
Wing s. *žog-pa,* ˌ*dab-ma.*
Wink vb. n. *mig Krab-Krab* or *tsab-tsáb* or ˌ*dzum-*ˌ*dzúm byed-pa.*
Winter s. *dgun, dgun-ka.*
Wipe vb. a. ˌ*pyi-ba*; to be wiped off ˌ*byi-ba.*
Wire *lčags-skúd.*
Wisdom *ye-šes, šes-ráb.*
Wise adj. *mkas-pa, gruṅ-ba, mdzaṅs-pa.*
Wish s. ˌ*dod-pa, yid-smon*; resp. *dgoṅs-pa, bžed-don*; vb. a. ˌ*dod-pa, smon-pa,* ˌ*tsal-ba, bžed-pa.*
Witchcraft *mtu, ṕra-mén.*
With *daṅ* 248, *mnyam-du* 195, *bčas-su.*
Withdraw vb. a. *yčod-pa, mi ster-ba*; vb. n. ˌ*gye-ba.*
Wither vb. n. *rnyid-pa.*
Within *tsun-čád.*
Without prep. *med-pa(r)* 418.
Witness s. *dpaṅ(-po).*
Wolf *spyaṅ-ki.*
Woman *bud-méd, mo, 'a-ne W.*
Womb *mṅal* 132, *bu-snod* 319, *rum.*
Wonder s. *ya-mtsan.*
Wonderful *nyams-mtsar-ba, ṅo-mtsar-ba*; *ya-mtsan-po C., ya-mtsan-čan W.*
Wont, Wonted adj. *goms-pa.*
Wood (forest) *nags(-ma), tsal*; (timber) *šiṅ*; — shavings *šiṅ-zél.*
Woodpecker *šiṅ-rgón.*
Woof *spun.*
Wool *bal.*
Word *tsig, miṅ, sgra, ṅág* 125; resp. *bka.*

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Work s. *bya-ba, bzo, las*, resp. *ɟrin-las*; vb. a. *las byed-pa.*
Workman *las-pa, las-mi.*
Workmanship *bzo* 497.
Workmaster *lag-dpón.*
Workshop *bzo-ḱaṅ.*
World ˚*ɟig-rtén, srid-pa* 582.
Worldliness ˚*ɟig-rtén* ˚*di-la čags-pai sems*; v. *bya-ba.*
Worm ˚*bu, srin-bu, nyal-*˚*gro.*
Worn out *čad-po.*
Worst, to get the — of ˚*ɟam-pa.*
Worth s. ˚*ḱos, goṅ, rin, ṭaṅ.*
Worth adj. *ri-ba.*
Worthless *rin-méd.*
Worthy *yṡa, yṡa-ma*; to be — ˛*os-pa.*
Wound s. *rma, rma-ḱa W.*
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*; to — up ˚*dril-ba.*
Wrath *ḱro-ba, že-sdaṅ.*
Wrest vb. a. *snol-ba.*
Wrestle vb. n. *snol-ba.*
Wretched *sdug-po*; *nyal-ba-čan W.*
Wring ˚*ṭsir-ba.*
Wrinkle s. *ynyer-ma.*
Wrist *lag-ṭsigs.*
Write ˚*bri-ba.*
Wrong adj. *mi-rigs-pa, log-pa, mi-*˛*os-pa*; ˛*os-med W.*
Wry adj. ˚*ču-ba,* ˚*čus-pa* 170.

Y

Yak *yyag*; male — *ɟo-yyág*; female — ˚*bri-mo*; wild — ˚*broṅ.*
Yard (court-yard) *ḱyams.*
Yarn *snal-ma, sran-bu.*
Yawn vb. *glal-ba, sgyiṅ-ba* 118.
Yea ˛*o-ná* 500.
Year *lo*; this — *da-lo.*
Yeast *ɟabs, rtsabs.*
Yellow *ser-po.*
Yes ˛*o, de yin*; *'a W.*; yes, yes! *de-ka yod* 255; —, so it is *de-de-bžin-no.*
Yesterday *ḱa-rtsáṅ, mdaṅ.*
Yet ˛*on kyaṅ, yin kyaṅ, yin na yaṅ W.*; *gal-te.*
Yield vb. a. *ytoṅ-ba*; vb. n. *daṅ-du len-pa.*
Yoke of oxen *glaṅ-dór.*
Yonder *ɟa-gi.*
You pron. *ḱyed, ḱyod* 48, *nyid* 188.
Young adj. *yžon-pa, čuṅ-ba*; the youngest (son) *ṭa-čúṅ*; s. *ɟrug.*
Youth s. (youthful age) *laṅ-tso*; (boy or young man) *ḱyeu, yžon-nu.*

Z

Zeal *rtsol-ba, brtson-*˚*grus,* ˚*bad-pa, bag-čags.*
Zealous *brtson-*˚*grus daṅ ldan-pa*; to be — *brtson-*˚*grus skyed-pa, brtson-par byed-pa.*
Zealously *rtsol-bar.*
Zero *ṭig-le.*
Zinc *ti-ṭsa.*
Zodiac *ḱyim-gyi* ˚*ḱor-lo.*

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

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CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

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p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.	
2	a	8	read *ka-ma-la-ṡi-la*
2	b	17	„ *ka-sa ǰu*
3	b	3*	„ to beckon
8	a	18	„ *ṭad-kyi*
9	b	21	„ *dka-ṭub-la*
15	a	9	„ *ṭa-ṡi-hlṵm-po*
16	a	19*	„ *rkaṅ-ₒbám*
16	b	7*	„ dig out
17	a	9*	„ affix denoting
17	a	19*	„ *rkyaṅ-pa*
20	b	10*	„ frequently
21	a	6	„ *skal-nór*
21	b	2	„ *ṭé*
26	a	5	„ *skyaṅ*
27	a	11*	„ *skyil-ldír*
27	b	13*	„ *skyur-mo*
28	a	6	„ *ɣyaṅ-skyúr*
28	a	15*	„ re-born
28	b	19	„ *kyer-mṇ́n*
31	b	16*	„ *lag-lén*
32	b	16	dele 2. to paste. —
32	b	5*	read *skra-séṅ*
33	a	5*	„ *k̃*
33	b	7	„ *ḍá-ru skróg-pa*
33	b	12	„ caste
34	a	5	„ soft mouth
34	a	15*	„ to lie on the face
35	b	2*	„ *ka-ɣdáms*
38	a	1	„ *lás-ka*
38	a	10	„ *Ld.*
39	a	6	„ *zas kam ɣčig* id. — 2.
41	a	20	„ *kúg-tu*
41	a	4*	„ *rna-kúṅ*
44	a	18	„ *kóg-pa ṅan-pa*

p.	col.	l.	
51	a	14*	read *Krims-káṅ*
52	b	24	„ **ṭó-pa**
54	b	13	„ requisites
56	b	5	„ འབེལ་བ་
56	b	15	„ *ₒko-byéd*
59	a	20*	„ འབྲག(སྐ)་པ་
59	a	10*	„ *ₒkyam-pa*
59	b	20*	„ *ˌód-ₒkyims*
63	a	6*	„ = *gaṅ.* — 3. bald, *W. ga-pi* (v. *spyi* 333).
65	a	24*	„ *ˌóṅ-ba de-ni*
66	a	16*	„ *gaṅ-zág-*
66	a	14*	„ *lóg-lta-čan-gyi*
66	b	15	„ *mdzod-lná*
67	a	20	„ གང་དྲུ་ལ་
69	b	17*	„ *gun-dúm*
74	a	18	„ *gyád-kyi*
74	a	13*	„ *gyi* for *kyi*
75	a	11	„ *gyón-rgyu*
76	b	6	„ *ṭáb-grabs*
77	b	18	„ བྱ་བྱ
78	b	22*	„ *gróg-ču*
79	a	18	„ *mčód-rten*
81	a	11	„ *-rtséd-mo*
84	b	5	„ stoop
85	b	18	„ उपासिका
86	b	11	„ *mdo*; *dge-slóṅ-ma* a nun; *dge-slob-ma* etc.
87	a	19	„ *bstán-pa-la*

p.	col.	l.		
89	b	2*	read	*ces bgrós-nas*
92	a	4	„	*'u-sòg*
95	a	11*	„	*ńan-*
95	b	3	„	འབོག་སར་བ་
95	b	21	„	establish
96	a	10*	„	*°gor*
96	b	1	„	*°gyág-pa*
96	b	3	„	*°gyań-ba*
96	b	15	„	*sél-gyi*
98	a	14	„	*°gyód-par*
111	b	22	„	ཆག་པ་
112	a	20*	„	*tiń-ńe-°dzin*
113	b	7	„	*na-tsa*
121	a	20	„	*bsgrub-*
122	a	4	vide	emendation p. XXII.
122	a	8*	read	སྒོག(ས)་
122	b	24*	„	*sgrón-pa*
128	a	4	„	*ńéd-čag*
128	b	4	„	*dé-°dra-ba*
128	b	6	„	*°čí-ba*
128	b	2*	„	*ńo dkár-po*
131	a	16*seqq.	„	*°dzin*
132	b	5*	„	*čis*
132	b	3*	„	*mńón-no*
135	a	4	„	*Lex.*
139	b	6	„	*čii* of what?
140	b	1	„	རིངས་
141	b	17	„	*čuń*
143	a	20*	„	gallinaceous
146	b	10*, 8*	„	**vèu**
147	b	23	„	**vèm-ldan-°dé**
158	a	17	„	*čú-búr*
158	b	14*	„	the water; also =
161	b	10*	„	*dris-pas* (instead of
163	b	10*	„	*čós-skad*
164	a	3*	„	irreligious
165	b	18*	„	*mčé-ba*
166	b	15	„	पूज
168	b	20*	„	*zá-ba*
170	a	13	„	*°čú-ba* to draw etc.
170	a	22	„	vb. n. to *°jún-pa*
170	b	2*	„	*khro-bo-°čél-pa*
171	a	12	„	*Lex.*
176	b	24	„	*°jig-tág*
177	a	5	„	*°jiń-kiń*
184	b	10*	„	*nyá-ra byéd-pa*
185	a	13*	„	*dpon-gyi*
186	b	4*	„	*nyal-khí*
195	a	21	„	**mnyé-če**
195	b	6	„	རྐང་བ་
195	b	7*	„	*rnyid*

p.	col.	l.		
200	a	13*	read	སྐྱེད་པ
205	a	4	„	*Cs.*
219	b	7	„	*ma byed*
226	a	11*	„	178. 3. — *Was.* (296): 2.
231	b	7	„	*tig-skud*
232	a	3*	„	*žib-čú*
233	b	18	„	*Ld.-Glr.*,
233	b	23*	„	translates it
233	b	19*	„	**tun čad* W.*
235	b	24	„	*mi-teg kúr-ba*
237	a	9*	„	*ńá-tog*
237	b	15	„	*spyi-tóg*
238	a	14*	„	*tod*
256	a	9	„	from thence
256	b	12	„	དེབ་(ས)་
259	b	14	„	*don* 1. — *don-dám*
264	b	7*	„	དྲོད་སོ
265	a	10	„	like an arctic sea
267	a	14	dele	(Pinus abies)
270	b	14	read	*bdé-mo*
273	b	2*	„	डोखी
274	a	4*	dele	the words: marked or
275	a	9seqq.	read	*°das-pa*
275	b	6*	„	*pyi*
287	b	16	„	precious stone
287	b	22	„	*Pth.* having obtained im mortality
291	a	5	„	*°brug*
292	b	23	„	*sdáń-ba*
293	a	3*	„	*sdig-to-čan*
293	b	1	„	སྡི་ག)ས་ད་ *sdi(g)s-pa*
301	b	22	„	*lo tóń-ni*
303	b	23	„	*zín-to*
304	b	22	„	prep.
305	b	21*	„	ནད་ནད་ཀོ
312	a	3*	„	མིཏོང་ཀྱིན
316	b	8	„	*smin-pa*
317	b	12*	„	apparition
318	b	14	„	brightly
322	b	8*	„	*dkár(-po)*
325	a	10	„	*gru-°dzin*
326	b	4	„	Durga, Uma
327	a	17	„	*žág-pe pe*
328	a	18*	„	*koń-jo*
338	a	14*	„	the defunct ancestors
338	b	2*	„	postp. c. gen.
340	a	21	„	abstrusely
340	b	17	„	*Gram.*;
353	b	15	„	*°jug-pa*
354	a	9*	„	*°prál-ba*

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p.	col.	l.		
357	b	12*	read	*ₒpóṅ-mkaṅ*
374	a	12*	„	བྱག་(ཡ་)
383	b	10*	„	གླ་རྩོ་ *gla-ₒtsó*
389	a	12*	„	*dbón-mo*
407	a	17*	„	སྤྱིད་ཡ་
410	b	13*	„	circle
412	b	21*, 19*	„	*mi-kyim*
415	a	24*	„	to name v. *ₒdogs-pa* 2;
427	a	12	„	*sman-mčóg*
431	a	1*	„	*tsám-gyis*
433	a	2*	„	*yaṅ*
439	a	19	„	*mii*
439	b	14*	„	*ₒgro-* (or *ča-*) *rtsis yod*
442	a	7*	„	*nyáṅ-ce*
442	b	17	„	assiduous
446	a	3*	„	*tsan-zug*
449	a	12*	„	travellers
460	b	10	„	*ₒtsó-ba*
466	b	11*	read	whetstone
474	a	20*	„	soothe
480	a	13	„	*yżal-med-Kaṅ-bzaṅ*
493	b	18	„	*Sik.*
496	a	5	„	*yzod*
496	a	18	„	wasted
508	b	12	„	so *yi yċód-pa, yi čád-pa*
522	a	2, 3	„	*ḍáṅ-mo*
530	b	5	„	རྡིབ་བ་
540	a	4	„	of
567	a	5*	„	prop.
576	a	14*	*skyo-séṅ mdzád-pa*	
578	b	3	„	སོ་བག་ *so-pág*
587	a	20, 21	„	*nyon-móṅs-kyi kun-slóṅ*
589	a	1	„	གསལ་ཁྱིང་
591	b	23*	„	vb. 1. to beg, to pray = *žú-ba*
592	a	9	„	(the king's) soul

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.

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